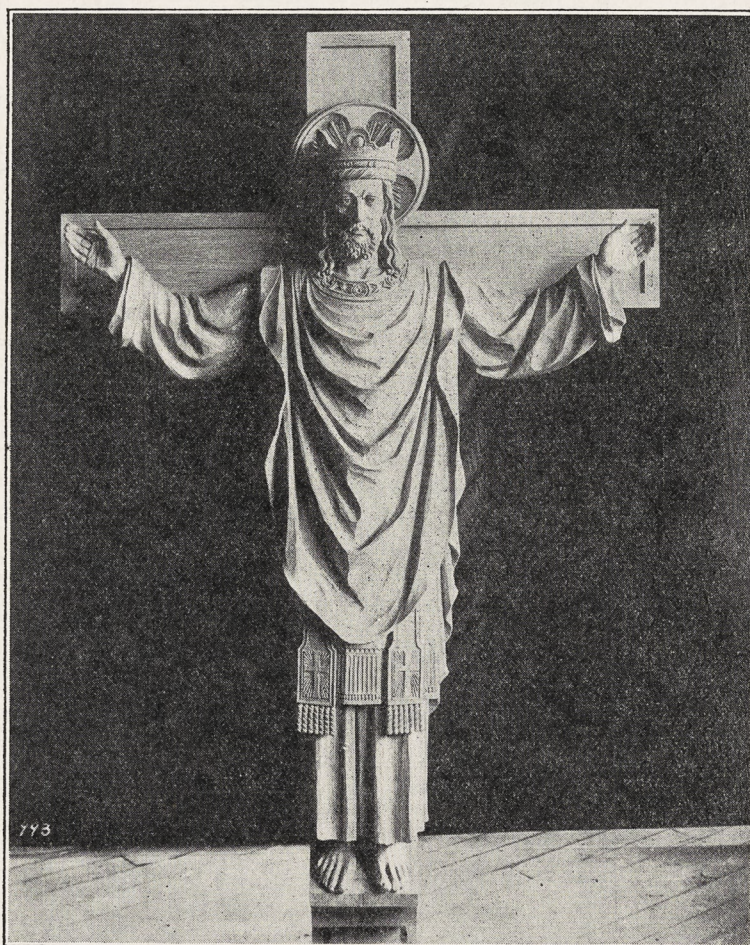


IS THERE ANY RIGHT OR WRONG—Tucker

The **WITNESS**

CHICAGO, APRIL 28, 1927



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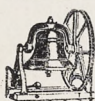
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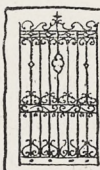
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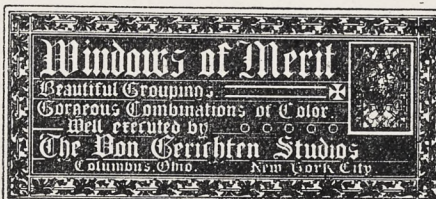
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IS THERE ANY RIGHT OR WRONG?

Church Must Help Solve Old Question

BY IRWIN ST. JOHN TUCKER

RECENTLY, some forty students, both boys and girls, have killed themselves, leaving notes expressing despair with life. Most of them were in college, some in high school. Their number attracted attention because they were students, and because most of them laid their self-destruction to the philosophy they had learned in school.

But day by day suicides of old men, middle aged men, young men, deserted wives and betrayed girls, occur in numbers past accounting. Nobody troubles to add them up. In an appalling number of cases, fathers and mothers destroy two or three children together with themselves. It is a standing joke in newspaper offices, where most jokes are ghastly—"Keep stock head No. 1 standing in type: "KILLS WIFE AND SELF."

These daily horrors occur because of hopelessness; no job, no money, no friends, no prospects, long-continued illness. Economic maladjustment is to blame. But student suicides are not traceable to economic maladjustment. In most cases, life has been far too easy. From kindergarten on through college life has been one long career of ease. There has been no struggle to develop spiritual backbone.

MATERIALISM

By a majority of them, blame is laid on the materialist philosophy of life. This philosophy is blamable for more than suicide. The world was startled by the "thrill murder" of Bobbie Franks by Leopold and Loeb. Two young collegians, of immensely wealthy families, with brilliant prospects, had so exhausted the joys of pleasure that they turned to murder for a new sensation.

Arthur Rich, collegian, son of a wealthy Michigan manufacturer, is spending his life in prison for criminally assaulting a girl student.

Three young collegians in Illinois are spending twenty-five years of their lives in the penitentiary for criminally assaulting a girl student. Nine Chicago boys were sent to prison recently for murdering a peddler. They laughed as they went. The average age of criminals has moved down from thirty to sixteen. Gangs of boy criminals, with girls aiding and abetting them, multiply in every city. "Bob-haired bandits" have become a joke. "Sheik slayers" are a matter of course. Crimes against children multiply.

This swift spreading rottenness is not the product of the slums. It cannot be laid to ignorance and poverty. Girls and youths of highest breeding and great wealth take part in it. The low-grade criminal, the "moron" as we used to call him, has been outclassed by the high-pressure criminal, product of educated wealth.

NO RIGHT OR WRONG

Coupled with this moral rottenness is the idea that there is no responsibility for anything. Anybody who commits a crime is immediately proclaimed to be insane, and therefore to be cuddled. After the atrocious murder of Bobby Franks, their lawyer pleaded in court, with tears in his eyes, for "these poor boys"—Leopold and Loeb! Harold Croarkin, who seduced and then murdered little Walter Schmith, aged six, was described as "this poor, sick boy." Two young bandits who shot in cold blood a taxi driver and an engaged pair sitting in front of the girl's own home, were slobbered over by a maudlin group of clergy, beseeching pity on the ground that they—the murderers—"never had a chance." The doctrine of responsibility has gone. There seems to be no longer any right or wrong.

THE CROSS ARTICLES

Some months ago THE WITNESS published articles by a divinity stu-

dent, an undergraduate at one of the great Midwestern Universities. He analyzed the philosophy current at his university, taught at practically all of them, as entirely destroying any idea of responsibility. We are not causes, but phenomena. There is neither praise nor blame. We cannot be blamed if we do wrong, nor praised if we do right, because there is neither right nor wrong.

He cited, as a necessary result of this teaching, the rotting of moral fibre. He gave instances, as almost any student at any university could give, of the indulgence of unwed girl students with men students. Immediately there was a terrific hullabaloo. Wilford Cross was denounced by officials and directors of universities, and his statements branded as lies.

Everybody seems to know about these things except the clergy. A famed missionary of one of the monastic orders told me, "A certain bishop once asked me 'What do you do, when a man comes to you for confession? What does he say?' I replied, 'Well, he tells me what he has been doing that's wrong; perhaps stealing, perhaps adultery.' And the bishop replied, in a shocked tone, 'Adultery! Oh, no! Not in the Episcopal Church!'"

Every known variety of sin is to be found among the members of any fair-sized Episcopal church, as it is among the members of any other church, or lodge, or factory. If that were not true, the Prayer Book, with its continual reiteration of "Miserable sinners" would be a lying jest. Yet, when a divinity student attempts to analyze the causes of the spreading immorality, he is howled down by the clergy.

What would you think of a medical school which tried to prevent its students from discovering that there is such a thing as disease? What would you think of a school of en-

gineering which tried to prevent its students from knowing that steel, under certain strains, and unbraced, will break? What, then, must we think of a Church which stifles an attempt at pointing out, calmly and dispassionately, that moral fibre, under certain strains, and unbraced, will break?

In Lewis Sinclair's latest book, "Elmer Gantry," is described a conference of ministers, at which the Roman Catholic priest observes, "The Catholic Church is not nearly so much shocked as some others seem to be at the discovery that sinners frequently sin." Stifling discussion of sin is not only cowardice. It is not only treachery. It is a confession of spiritual bankruptcy—this hushing up of all discussion of what is being talked of in every home and in every newspaper, in every high school, in every college; namely, conditions under which the animal, so strong in all of us, demands and obtains its gratification.

CHURCH'S TASK

How shall the moral fiber be made strong to resist temptation?

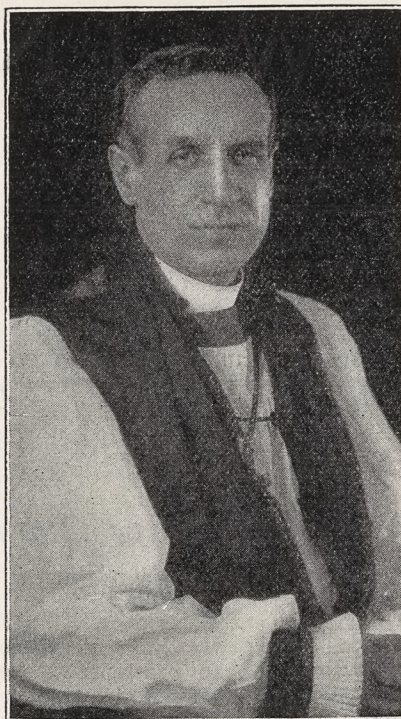
That, I take it, is the chief business of the Church. When physicians conceal reports of an epidemic, they are not only cowardly, but treacherous. They confess not only incompetence, but collusion. When THE WITNESS met that storm, outsiders looked on bewildered, as a spectator might look at a man holding a blanket in front of a fire, to hide it from view, while it devoured his home.

Take two or three thousand young men and women, at the most inflammable age; tear them loose from all old moorings of home and church; put them in an atmosphere wherein all old things are derided, wherein man is regarded as a meaningless phenomenon, a chemical reaction without responsibility—and the result is as if one dropped matches into kerosene.

NO LEADERSHIP

Two years ago, at a mass meeting of Young People in connection with a diocesan convention in a large Mid-Western city, three bishops spoke. One of them said, "I do not know what to say to you young people. I do not know what message would appeal to you." Another said, "I would like to have the young people talk to us. We older men would learn much from them." The third said, "I was chaplain of an army cantonment during the war, where not less than 7,000 men, young men, reported themselves attached to the Episcopal Church. There were never more than three of them—not three hundred, but three—who attended our service on any Sunday."

Three public confessions of utter



BISHOP BOOTH
Brings Army to Vermont

incompetence, from three leaders—three bishops!

If the Bishops' Crusade wakens the Episcopal Church to a realization of its incredible spiritual poverty; if it stuns it into a knowledge of the vast spiritual splendors which wait ready to break into it from every side; if it convinces its members, including its clergy, that the soul of the world is at stake, it will have been worth while.

What can one say of a Church which relies on the tombs of its ancestors to prove that it is a child of the Holy Ghost? Jesus said it: he said it to the Scribes and Pharisees: "Hypocrites!" . . . "I say unto you, God is able of these stones to raise up," successors of the Apostles.

Is God dead? Do we have to find God among the tombs of the Historic Episcopate? Is the Holy Spirit bound up in the black and white of a bishop's robe? "He is a God of the Living, not of the dead," said Jesus.

What shall we say to these eager young spirits who are surveying vast new empires of dazzling knowledge, breaking upon their eyes? What can the Church say to young college men and women before whose vision astronomy, biology, geology, zoology, chemistry, physics, are unveiling the very workshop and laboratory of the Almighty? Hand them a prayerbook, and tell them to arrange the flowers on the altar on the third Sunday in every month? Or has the Church a vital contribution to make? A discussion of this question is herewith proposed.

Cheerful Confidences

FOLLOW UP THE VISITOR

By Rev. George P. Atwater

LAST WEEK I wrote in this column of the necessity of personal missions. Today I wish to point out a field for personal effort that is apt to be overlooked. Almost every parish in our land is guilty of neglecting a very obvious source of human supply for the upbuilding of a parish.

Many a parish is like the owner of a tract of land which was not sufficiently irrigated. The owner began to dream of a huge dam built across an adjacent river, that would divert a large body of water to his land. Had his project been possible he would have had a volume of water a hundred fold more abundant than he could possibly use. It might even reduce his land to a swamp.

Not far from this tract was a small spring whose waters found some quick outlet to the river. If he could arrange to have the waters from that spring flow to his land, they would be sufficient to make it productive.

Suppose the crowds suddenly took the Church at its word, and every unattached person should suddenly turn up at Church. The Church would be swamped and helpless. The tide would soon recede because the individuals thereof could not have personal attention.

The Church puts an "ad" in the Saturday papers, and says "Everybody welcome." On Sunday four persons appear at Church as the result of that "ad." The vital question then is "What are we going to do for these four persons?"

Are we going to say, "We provide a warm church, soft cushions, good music, and thus give them an opportunity to worship. What more can they expect?" If we say that, the Church might as well make arrangements today with the diocese for the subsidy that it is going to need at some future time. Decay is inevitable.

But if it really believes in missions, that Church is going to do something about those four visitors.

I think it is not too much to say that probably on every Sunday of the year an average of 25,000 strangers drop in at the Episcopal Churches in our land.

These persons are the most fruitful field of our missionary effort.

If we let them slide out without any attempt to gain their attention, or their interest, we are overlooking our best chance to propel the Episcopal Church.

What appears in any parish to be a tiny trickle of prospects, is in fact a mighty army.

Most churches let this little contingent slip away, Sunday by Sunday,

without any attention whatsoever. And the visitors go off muttering "That's the last time I'll ever go into that refrigerator."

What can we do about it? Naturally we cannot be completely efficient in extracting the valuable ore from this stream of visitors. But we ought to attempt to do these things:

1. We ought to give the visitors a good pew, and see that he has some clear guide to the service in which he may wish to participate.

2. We ought to give him a cordial

greeting as he leaves, and make an earnest effort to secure his name and address.

3. We ought to place in his hands some pamphlet which will give him the fundamental information about the Church in general, and about the parish.

4. We ought to have some one call on him within a week.

5. We ought to extend an invitation either after the service, or during a call, to some group meeting.

6. We ought to persist in this at-

tention until it is apparent that our work is hopeless.

If "missions" has any real meaning for you, and is not merely a sentimental emotion about the needs of people in remote places, then try to practice "missions" in your own parish.

The most deplorable tendency in the Church today is to blame the golf clubs, the automobile, the radio and the spirit of the age for our troubles. A season of self-examination would not be amiss.

THE TEST OF DISCIPLESHIP

The Need of Love and Self-Sacrifice

BY BISHOP JOHNSON

THERE is a human appeal which has no relation to economic, scientific or legalistic reactions. It is a legitimate appeal.

When someone comes into our life who makes this appeal we are not concerned as to whether we are going to make money out of him, or add to our store of information from him, or be more law-abiding citizens because of him. We love him simply because he is lovable. He may or may not help us in any of the above ways, yet we are drawn to him, enjoy being with him and are anxious to render him any service which he may require. It is a joy to make sacrifices for him.

Of course there are bipeds who have smothered these instincts and with whom my association is an endurance test.

I have been ogled by such specimens and have felt that their appraisal was similar to that which an expert might bestow upon an ox, or a psycho-analyst might give to a case, or a lawyer might render a client. What am I going to get out of this specimen? It is this sort of attitude which the Pharisees had toward Christ when they asked him when the Kingdom was to come. Christ's reply was a striking one, "The Kingdom of God cometh not with observation." The Greek word for observation carries with it the meaning of "censorious appraisal." It answers a lot of critics in a word.

But Christ amplified this further: "The Kingdom of God is within you."

Ah! You must bring something to Christ before He will impart anything to you.

"Verily, verily, I say unto you, except you become as little children you cannot enter—not even the porch of the Kingdom." What is this quality which must mark your approach to the Master? I rather think that it is the direct opposite of sophistication. Children are not always attrac-

tive but they have almost invariably a wistful capacity for friendship which sophisticated people are incapable of giving.

So your failure to appreciate Christ may not be due at all to any failure on His part to be winsome, but rather to an utter incapacity on your part to receive or impart friendship.

Christ was very tired of people who tried to impress Him with their self-conscious rectitude. He was very responsive to all sorts of curious people who longed for a friend. He was ready to be a friend to the very least of these in spite of their sins and their heresies. This does not mean that he justified them in these sins or heresies but that without the capacity to love and to be loved mere rectitude and orthodoxy were unsatisfactory. They were mere humans with the human left out.

"She was forgiven much because she loved much." She had a capacity for love in spite of her misuse of life, and she was willing to manifest that love in personal sacrifice.

"If you love me, keep my commandments."

Of course you will. If God so loved the world that He gave His only begotten Son as an act of love; and if that Son willingly gave of Himself for love, then our test is to meet Him half-way.

The Son of God has manifested Himself to man as the most lovable of men, and manifestly it is only those who crave affection who will find in Him that which they seek. Christ appeals to the instinct for fellowship in men and I very much question whether He cares to be under critical observation, either as a condition to or as a result of His fellowship. After all, if He is what He claims to be, He could not overlook the presumption of those who would reject His advances and try to substitute their own approaches. He

does not want your money, your opinions or your approval unless with it you give your fellowship.

If Christ really died for us and we really believe that He did, love is the only response we can make and self-sacrifice in the only guarantee of our love.

It is the way that the dear Lord has of leading us out of our little self-centered lives, looking for admiration and applause, into another kind of a life in which we are longing for the fellowship of one who satisfies our hunger for real friendship.

The test of our faith is not to be found in faultless logic, but in our desperate need and his capacity to satisfy that need.

Let's Know

A DEBATE

By Rev. Frank E. Wilson

I WONDER how many people ever read any of the books of the Apochrypha, which are properly a part of any complete version of the Bible?

There is an interesting story told in the First Book of Esdras which has to do with Zerubbabel, royal prince of the house of Judah, and the effort of the Jews to rebuild their Temple after the return from the Babylonian captivity.

Josephus, the Jewish historian, supplies the introductory information that the work on the Temple had been held up by hostile influences and that Zerubbabel had finally offered to make the journey from Jerusalem back to Babylon to make a personal plea for help from Darius, the Persian king.

Then we read how Darius made a great banquet to which he invited all the notables of his kingdom. Af-

ter much liquid refreshment Darius felt inclined to sleep. During the royal slumbers Zerubbabel and two other young men of the palace were discussing a promise of the king that the one who propounded the wisest sentence would be honored with many lavish gifts. They thereupon agreed that each should write his wise sentence on a sheet of paper and place it under the head of the sleeping Darius where he would be sure to see it when he awoke. No sooner said than done.

When Darius found these three pearls of wisdom, he promptly called for their authors and asked each one to defend his statement by argument before an imposing group of courtiers. The first had written "Wine is the strongest." He proceeded to argue the powerful effect of wine upon the one who consumes it—"it causeth all men to err that drink it." Then, rather illogically, he added that "it turneth every thought into jollity" and "it maketh every heart rich."

The second man then stepped forward to support his contention that "the king is strongest." He argued that man rules the world and that the king rules men; ergo, the king is the most powerful of all created things. Certainly it was a clever way to win a prize from a much flattered monarch.

Finally Zerubbabel takes up his theme that "Women are strongest." He shows how the king himself wouldn't be there at all if a woman had not given him birth and, further, how all men, even kings, are subject to the arts and wiles of the feminine gender. But, granting all this, Zerubbabel goes on to point out that there is still another factor more powerful than any which have been mentioned, namely, "truth, which liveth and conquereth for evermore." And he winds up his argument with "Blessed be the God of Truth." Whereupon the courtiers all shouted "Great is Truth, and mighty above all things."

Zerubbabel, of course, won the debate and Darius asked him what he desired as his reward. This was the occasion for which the Jewish prince had been waiting. He reminded Darius of an earlier vow that Jerusalem should be restored and called upon him to fulfill his vow. That was all the reward he wanted. This generous plea for the people of Israel roused the admiration of the king and he quickly granted all his request. Zerubbabel was sent back in high honor bearing the royal consent to the work of restoration. Under this authority the half finished Temple was soon completed and was dedicated with much rejoicing.

Perhaps it is history. Perhaps it isn't. In any case it is a fine story

Our Cover

THE photograph on the cover is of the central figure on the rood beam which was recently installed in Christ Church, Eau Claire, Wisconsin, where the Rev. Frank E. Wilson is the rector. The beam is the gift of Mrs. John S. Owen in memory of her daughter, Mildred Shaw. It was unveiled by Bishop Ivins on Quinquagesima Sunday. The work was designed and executed by the American Seating Company of Chicago.

of courageous devotion to his people on the part of one who was born to the responsibility of leadership.

Laity Conference

THE 1927 Conference of the National Federation of Church Clubs of the United States will be held Friday and Saturday, May 6th and 7th, at Briarcliff Lodge, Briarcliff Manor, N. Y. The Lodge is about thirty miles from New York City and offers accommodations for the meetings and for the entertainment of delegates and visitors, together with delightful opportunities for outdoor recreation and social intercourse. All laymen for the Episcopal Church are cordially invited to attend this Conference. The general subject will be the Work of the Laity.

Thursday evening, May 5th, there will be an informal reception and social gathering. Both Friday and Saturday mornings at eight o'clock, there will be celebrations of the Holy Communion in the near-by parish churches. On Friday, May 6th, at 10:30 o'clock, the first session of the Conference will begin with a business meeting followed by five-minute reports of the work of the Church Clubs. Brief addresses will be made on The Work of the Laity in the Parish; in the Diocese; in the Nation. On Friday afternoon at 2:15, a brief address from the President of the Federation will be followed by reports from representatives of Laymen's organizations. The Friday evening session will be devoted to discussion of co-operation among laymen's organizations.

Saturday morning at 10:30, reports will be made by representatives of women's organizations. These will be followed by a business session, during which officers will be elected and a place of meeting selected for the next year. Saturday afternoon will be devoted to social intercourse and out-door recreation. Saturday evening the Annual Dinner of the Federation will be held at which the

delegates will be the guests of the Church Club of New York.

For information apply to E. R. Hardy, Secretary, 7 East 48th Street, New York City. For accommodations, apply to Briarcliff Lodge, Briarcliff Manor, N. Y.

Current Comment

By Rev. H. P. Almon Abbott

I HAVE just finished reading another book that deals with the Church, the Episcopal Church this time, and the hero of which, although far from hero he is, is the rector of an Episcopal Church. "The Man of Little Faith," by Kauffman. More mistakes, technical and theological, than are piled into that spicy novel it would be difficult to find within the same page-compass anywhere. I suppose that the uninitiated reading public will swallow it whole. At least we are comforted with the realization that the Church and Religion must be making a very definite appeal to the lay mind, as evidenced by the books that are coming red-hot from the press upon the all-absorbing themes. It is all a compliment in disguise.

* * *

A CERTAIN parish paper presents the following for thoughtful consideration of its members: "Put Christ before the Church; put the Church before the club; put Christianity before the denomination; put God's Word before men's opinions; put more of God into your work, and less of self; put Jesus before the professor and teacher; work more by faith and trust, and less by sight and reason; live to give and share, rather than to get; strive to be Christ-like, rather than to be great; seek to be holy, rather than to be happy; feed your soul as regularly and as generously as your body; live for others now, rather than for heaven hereafter." For what it is worth, I commend it to the attention and practise of my readers.

* * *

I SEE that Martin Conboy prescribes Dickens and Scott as anti-suicide serum for our young people. It is a good idea, and weaker correctives have gotten more advertising. Dickens and Scott seem to be rather overlooked by the rising generation. I imagine that the movies have something to do with that. For the worst thing about the movies is that they take away the taste for the fiction that holds the mirror up to nature.

* * *

SURELY, one sure proof of the divine origin of the Church is that the Church has persisted for so long a time in spite of the false witness that has been borne against Her!

About Books

By Rev. Charles L. Street

HARMER JOHN. By Hugh Walpole. Doran. \$2.00.

Harmer John is "Hjalmar Johanson" of Stockholm and Copenhagen. The story is the story of the impact of his personal attractiveness and naive goodness on the people of the Cathedral town of Polchester, with its gossiping and bickering and petty scandals which readers of Walpole know so well,—and of the effect of the town on him.

It is done with all Mr. Walpole's mastery of the English language and consummate skill in creating characters that really live.

It is a good novel for the clergy to read now that Lent is over. It will provide both real enjoyment and a lot to think about.

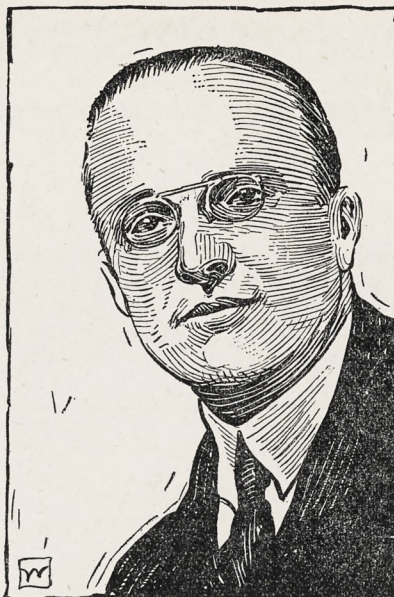
Western Seminary Wins

GAINS LAWSUIT, LOSES DEAN

The Superior Court of the State of Illinois has just rendered a decision in favor of the Western Theological Seminary in its suit with the City of Evanston which, it is expected, will open the way for resumption of activities on the part of the seminary in the near future.

Three years ago the Seminary received a gift of some property across the street from Northwestern University in Evanston, and closed its buildings on Washington Boulevard in preparation for a new Seminary in the new location. After a financial campaign had been undertaken and about \$400,000.00 raised, the Evanston zoning ordinance was changed in such a way as to prevent the Seminary from building. The Supreme Court held the decision of the Zoning Board void because the change had been made in the ordinance after the Seminary had made its plans and started its campaign. The decision is expected to be of importance not only to the Western Seminary, but as a precedent in other cases involving zoning laws throughout the country. As a result of this decision, it is probable the Seminary will go ahead in the near future with plans for erecting its buildings and resuming academic activities.

Almost at the same time as this announcement came another announcement of equal importance to the Seminary—that of the resignation of the Very Rev. William Converse DeWitt as Dean. Dean DeWitt has been in charge of the work at the Seminary for twenty-two years and has been instrumental in building it up from a weak and struggling



HUGH WALPOLE
Author of *Harmer John*

institution to an institution respected on all sides. Dean DeWitt will retain for the time being his office as President of the Seminary and also the Chair of Homiletics and Pastoral Care. His action was taken in order to leave the Board of Trustees free to elect a younger man as Dean to direct the affairs of the Seminary in its new development at Evanston.

In presenting his resignation, Dean DeWitt made a statement which is in part as follows:

"A man advancing in years, occupying any public or semi-public office from which men of the finer type of character would find it painful to suggest his resignation, should be reasonably sensitive to indications within himself and in his environment, which lead to the conclusion that the interests which he represents could be better served by another. The experience acquired by many years of service is often undervalued; but it is often also overvalued. It is on that account that I have felt that it would not be right for me to undertake the major responsibility for reorganizing the faculty and recasting the curriculum for the new era of the Western Theological Seminary in its future university environment."

Dutch, Ed, Tubby and others of the boys of St. Andrew's School, St. Andrews, Tenn., who come from one of the wild coves of that region, made a beautiful white wooden cross during Lent and have erected it on the top of the mountain just where the trail comes up from their home valley. Formerly, it is said, that valley was a Godless and lawless place. Now the cross erected by its own sons stands in blessing above the little farms and humble homes.

Preacher, Pulpit and Pew

By E. P. Jots

Our wardens have gone traveling;
they're on a mission bent.
To pick us out a rector—one with
whom we'll be content,
He musn't be too High, and he mustn't
be too Low;
We'd like him very plastic, a man
made out of dough.
He mustn't be too short, and he
mustn't be too tall,
And he must not have opinions that
will clash with ours at all.
He mustn't be too young, and he
mustn't be too old,
And he must be very humble and never
speak out bold.
He must please the rich and haughty,
and the poor and humble too,
And he must always praise us all for
everything we do.
He must be very tactful, and have
pleasant things to say,
And when we disobey him, he must
look the other way.
Our wardens seem to think that they
can find the very man;
But, do you know, I'm doubtful if
they ever really can.

L. A. W.

* * *

Standing before his people one Sunday morning a colored preacher said to them: "Bredern an' sistern, we all gotta act—right soon. We gotta do somethin' about de *status quo*."

After the service one of the members said to him: "Pastor, what am dis heah '*status quo*'?"

Gathering his wits together, the pastor replied: "Well, dat am de Latin fo' de mess we's in."

* * *

Admiral Sims, denying that he had ever attacked the Annapolis Naval Academy, said at a dinner in Newport:

"Trouble, trouble! The sailor's life is nothing but trouble from one end of it to the other. The fact is, I never knew of but one man who had a sane excuse for going to sea."

"Who was that, admiral?" asked a pretty Newport girl.

"Noah," said Admiral Sims. "If the old fellow had stayed ashore he'd have been drowned."

The boys of St. Andrew's Mission, Mayaguez, Porto Rico, are printing a Spanish Altar Book, one page at a time, on the Mission press. Mr. Saylor writes: "You can hardly realize what this will mean to us for the only printed page we have for Altar use is so small that one cannot see the printing, especially when the Altar is a bit dark or one's eyes none too good to read ten-point type at a distance."

THE BIBLE AND THE DEVIL

A Monk Makes a Bargain

Reported by

A. MANBY LLOYD

DR. M. R. JAMES, Provost of Eton, one of the most eminent living authorities on old manuscripts, lecturing at Eton on the evolution of books, said he was more specially interested in books that were made before printing came in—the written books which they called manuscripts. In the last forty years he supposed he must have handled not far short of 10,000 of them and had written and published descriptions of 6,000. One must imitate in a humble fashion the great Mr. Sherlock Holmes. If they did get the knowledge together they could sometimes hit upon the truth in a way that seemed surprising to Dr. Watson.

The other day someone called his attention to a manuscript book of prayers and asked where it came from; there was nothing on the face of it to show. He (Dr. James) looked at the calendar and was able to say at once, "From the nunnery at Amesbury in Wiltshire," chiefly because he saw the name of a certain Saint Melovius in red, and he knew that he was not honoured anywhere in England except at Amesbury. He was examining a large beautiful Bible of the twelfth century, with fine pictures in it, in one of the Cambridge libraries. He was cataloguing the library and wanted to know where the book came from. There was no inscription to show. When turning over the leaves he found one had been mended with a little slip of parchment on which someone had written the words, "Here, here," meaning "Here I am." This made it all plain to him, because he knew that when King Edmund was beheaded by the Danes his followers found his body, but not his head. They searched for it in the woods, and at last they heard a voice calling, "Here, here." They went to the spot and found the King's head, guarded by a she-wolf. This suggested to him that this Bible was written at the Abbey of St. Edmund at Bury, and once on the track he found other evidence to show that he was right.

He supposed the largest MS in existence was that at Stockholm, called the Giant of Books, and was about a yard high and far too heavy for one man to carry. This was a real monstrosity. It contained the whole Bible in Latin and other matter. Naturally it had been the subject of romance. It was called, besides the Giant, the Devil's Bible, and the story was that a monk condemned to death

was told that he might get on if he would cover 150 whole skins of parchment with writing, or could copy out the whole Bible in a single night. They could guess what he did; he had recourse to the Devil. The parchment was there ready. The Devil came, and in return for the promise of the monk's soul set to and wrote the whole book before dawn, finishing up with a full-page portrait of himself on the last page. (Laughter.) This he (the speaker) had seen. The story seemed to imply that the Devil knew the whole Bible by heart. We were aware that the Devil could quote Scripture for his own purposes, but more than that he should not have credited him with. Of course, as a matter of fact, the picture of the Devil was the starting-point of the whole story; the book was known to have been written at Prague, in Bohemia, some time in the thirteenth century.

The *Saturday Review* deals severely and ironically with Bishop Barnes, who has been talking to Nonconformists at the City Temple, deploring the results of Prayer Book Revision. It reminds the Bishop that the Puritan ancestors of these people had their ears cropped for refusing to accept the Anglican Prayer Book and the Anglican Episcopate.

Labor has won some bye-elections and acquired recruits from Liberalism. People see clearly that a three-party system is abnormal and the decks are being cleared for a straight fight, Whites vs. Reds.

The question whether the P. B. should go forward to the Church Assembly was discussed at a joint session of the four houses of Convocation. The Archbishop spoke gravely and maintained that it involved no change in doctrine. Dr. Pollock wanted the measure thrown out on the understanding that a new one be introduced. "This book," he said, "will not bring peace and the only option it leaves people is the option of walking out of the Church." The Bishop of Durham is a wiser man, and recognizes that the counter-reformation has come to stay. Dr. Henson compared his brother of Norwich (Pollock) to St. Simeon Stylites on his pillar. Around the base of the pillar had gathered a mingled throng which included a number of moribund societies whose half-forgotten and almost unintelligi-

ble shibboleths are nearly extinct. He supported the Prayer Book because it would restore discipline with toleration.

* * *

I have been reading a fine biography on Stewart Headlam which tells you lots of good things about this fine priest who couldn't get a license from his bishops for eleven years and was at eternal loggerheads with them when he did. I could quote by the yard. For a time Headlam was a prison chaplain and sent for Stanton to preach to the prisoners. After the service a prisoner sent for Headlam. During the discourse Headlam asked him what he thought of the sermon. "Lord, sir," replied the prisoner, "whatever sort of a madman did you send to preach to us? Why, he's balmy, that man. He waved his hands and flung about his arms and shouted like a mad one." Headlam was once accused of being "ungentlemanly," the greatest insult you can offer an Englishman. Headlam replied: "Yes, you see Our Lord and Isaiah were so ungentlemanly that I prefer to be so also." It is good reading about this brave man who tackled Bradlaugh on the platform and sent him a telegram of condolence when he was jailed; who founded the Church Socialist League which rose, phoenix-like, from the ashes of the Guild of St. Matthew.

* * *

There is an interesting story in the book about Bernard Shaw. Shaw was once present when Percy Dearmer was lecturing on Holy Baptism and spoke of it as the "sacrament of equality." In the discussion that followed Mr. Shaw fastened on the phrase as new and interesting to him. He went on to describe a scene at his own baptism in Dublin, when his uncle who was to be Godfather failed to turn up and a verger took his place. "Did the substitution make any difference?" asked Shaw. Headlam then arose and remarked how necessary it was to assert the true Christian view of equality when even Mr. Bernard Shaw doubted if a verger was a valid substitute for an uncle.

Stewart Headlam died in November, 1924. Canon James Adderley, whose articles have been appearing in THE WITNESS, read the burial office at St. Martin's-in-the-Fields, Selwyn Image read the lesson and Canon Donaldson gave the address, claiming that Stewart Headlam was a great citizen, a true liberal, a Conservative and a Socialist. May he rest in peace.

NEWS OF THE EPISCOPAL CHURCH

In Brief Paragraphs

Edited by

WILLIAM B. SPOFFORD

A GENTLEMAN from Iowa has written in a saucy style to inform us that we are insulting our readers by asking questions that are too easy in ASK ME ANOTHER. "Glance over the questions put by the *Living Church* in the issue of April 16th as a sample of the sort of queries to ask." Yes, I did that and my mark was considerably under 50 per cent. Here's the idea: the *Living Church* is edited on the assumption that its readers are well-informed Churchmen, as they doubtless are if they have been reading that excellent paper for any considerable time. THE WITNESS, on the other hand, proceeds on the assumption that there is a considerable number of folks among the million and more communicants of the Episcopal Church who would find it difficult to pass a canonical examination for Holy Orders. I might say, however, that this simple test is made with each set of questions before allowing them to appear; we put them to some parson. If he passes with a grade higher than 80 per cent, the questions are thrown out as altogether too easy. So far, we haven't found a clergyman who can make the grade. A New York parson this week failed on questions 1, 6 and 8.

* * *

Meeting of the National Council of the Brotherhood of St. Andrew in Philadelphia, April 30th and May 1st. Plans are to be made for the fall conferences and for the 1928 convention.

* * *

The Rev. Edgar Jones became the rector at Oakmont, Pa., nine months ago. There had been a split in the parish. Now they are united again, the Bishops' Crusade having been a real contributing force in bringing about the reunion. At the beginning of Lent Mr. Jones organized prayer groups and sent out ten laymen, in pairs, to conduct the services. Last week the Bishop was there for confirmation and Mr. Jones presented 44 men, 36 women, 26 boys and 24 girls, a class of 130. In the class there were eight married people from one family; father, four sons, one daughter and a couple of in-laws.

* * *

A series of follow-up Crusade services were recently held at St. Paul's, Chattanooga, Tennessee, the special preachers being the Rev. E. P. Dandridge and the Rev. George Watis.

* * *

The Church School of St. Mary's



WHO IS IT?
See "Ask Me Another"

Cathedral, Memphis, has a radio Bible Class each Wednesday evening, directed by Dean Israel Noe. The students send in lesson outlines.

* * *

Ninety-four persons were confirmed and four were received from the Roman Church at St. Luke's, Evanston, Illinois. The parish has taken as one of the crusade goals "200 confirmed in 1927." Another class will be presented in the Fall.

* * *

The Rev. Samuel Shoemaker of Calvary, New York, wishes to warn folks about a fellow who is hitting up Church folks for cash on the strength of letters purporting to have been written by him. Tell the police if he calls.

* * *

Do you remember the little bit we ran here two or three weeks ago about the number of apples that Adam and Eve ate? A Canadian reader sends this along:

"Isn't this a better interpretation of the apple business referred to in your issue of March 31st:

"Eve becoming desper8 8142 try it.

"Adam with smile be9 81242 please Eve.

"A total of 1,069,384."

* * *

A new window has been placed in the chancel of the Church of the Resurrection, Richmond Hill, Long Island, the gift of Mr. George L.

Fowler and Miss Mary Fowler, in memory of their parents. Three other windows are to follow, all the work of Calvert, Herrick and Riedinger, New York artists.

* * *

A farewell luncheon was given the Rev. Frederick S. Fleming last week by the clergy of Chicago. Mr. Fleming is leaving the Atonement, to become the rector of St. Stephen's, Providence, Rhode Island.

* * *

Here is another large confirmation class; forty-seven (12 children and 35 adults) confirmed at St. Paul's, Alton, Illinois. At the same service Dr. Stanley L. Krebs, a physician, was ordained deacon.

* * *

Both the Daughters of the King and the Brotherhood of St. Andrew are organizing chapters as follow-up to the Bishops' Crusade.

* * *

The men's club of the Cathedral in Garden City have districted the town and are making a friendly visit at each home.

* * *

Chicago's newest church building, St. Ansgarius, was opened on Palm Sunday, with the pastor, the Rev. William Tullberg, officiating. Next to Gloria Dei Church in Philadelphia, St. Ansgarius is the oldest Swedish parish in the country, having been founded in 1850. The dedication service took place Easter, the Rt. Rev. S. M. Griswold being the celebrant. Last Sunday the Rev. J. G. Hammaraskold, of New York, celebrated the Holy Communion in Swedish.

* * *

The Rev. Wilbur F. Watkins, for thirty-four years rector of St. John's, Mt. Washington, Baltimore, who retired in 1925, died April 7th at St. George, Bermuda, where he had gone for the winter.

* * *

Rev. Harry S. Weyrich, member of the staff at Emmanuel, Baltimore, was ordained deacon in that church April 13th. The Rev. Wilbur F. Wheeler, assistant at St. Andrew's, Baltimore, was advanced to the priesthood. The Rev. Hugh Birckhead preached.

* * *

The summer conference of Dallas is to be held June 5th to 12th. The Rev. Goodrich R. Fenner is dean; the Rev. Frank Gavin is chaplain. On

the faculty: Rev. Karl Block, Rev. Edward S. White, Rev. Bertram Smith, Rev. Edward H. Eckel, Miss Edith James, Miss Dorothy Fisher, Miss Martha Russ, Mrs. J. C. Tolman and Mr. Karl Wiesemann.

Bishop Roots cables from China: "Situation gives great cause for concern."

Boone Middle School and Boone University are continuing under the direction of Dean Francis Wei.

The Church General Hospital, Wuchang, is operating with Dr. Lowe, one of the Chinese staff, in charge.

Early in April, an attempt was made to open St. Hilda's School. It promised to be successful. Bishop Roots now reports that the school cannot continue. We are not informed whether Miss E. M. Buchanan, the principal, has returned to Shanghai.

Bishop Roots asks that Bishop Gilman should reach Hankow by the beginning of June.

Bishop Roots and those remaining with him in Hankow express the hope that "The American Government and Church will use the utmost patience."

Pretty hard to beat this: Edward H. Brown, seventy-two, last Sunday celebrated his *sixty-fifth* anniversary as a choir "boy." He began singing in the choir of Trinity Chapel, New York, in 1862, the second year of the Civil War, and he is in his place each Sunday.

A window, to be given by the women of the parish as a memorial to their former rector, the Rev. Henry D. Waller, is to be placed in St. George's, Flushing. It has been ordered from the firm of Heaton, Butler and Bayne.

St. Luke's, Evanston, has a hard time taking care of the crowd on an

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ordinary Sunday to say nothing of Easter. What to do, when you can seat but 900 and have twice that number of communicants, to say nothing of visitors. This is what the rector, the Rev. George Craig Stewart, did; he had one service at ten and another at 11:30, each with the same sermon, the same choir, the same music—identical services. Tickets were sent to parishioners whose names began with letters A to L, admitting them to the ten o'clock service. The rest of the alphabet came at 11:30. A few complaints, of course—pretty hard to have a parish of nearly a couple of thousand Christians without having some to whom that hour and a half would make a great difference—but on the whole it worked out exceedingly well.

Under the direction of Bishop Booth, the Church Army, led by Captain Montford, is conducting preaching missions in the diocese of Vermont.

The Church of the Advent, Nashville, Tenn., celebrated their seventieth anniversary on April 18th. Special services for a week, beginning with a visit from the Bishop of the Diocese, and at the celebrations all

former priests of the parish were remembered and all members of the parish that died were remembered by name. Rev. Prentis A. Pugh is rector.

A new phase of work has been started by the department of missions' committee on Literature for the blind, in the publication of a monthly magazine in revised Braille, *The Church Herald for the Blind*.

Among the contents are: the church school lessons; a simple

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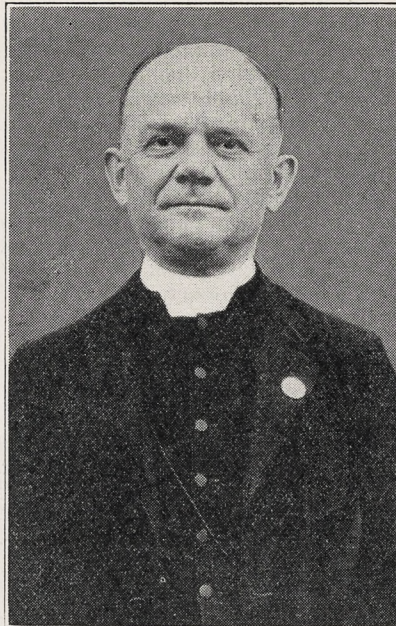
* * *

Archdeacon Russell, founder and head of St. Paul's Normal and Industrial School for Negroes, Lawrenceville, Va., completed forty-five years of service there in March, 1927. He started the school with one room and an ideal. Now it is a recognized institution with 650 enrollment, serving community and country, commended by the General Education Board, the Jeanes and Slater Funds and other authorities in education. St. Paul's and the Fort Valley School are working to secure \$170,000 needed to meet the conditions of a gift from the General Education Board.

* * *

This is from the Very Rev. Paul Roberts, dean of St. Michael's, Boise, Idaho: "Up to this year, we have, during the Lenten season, had all the women of the parish meet together for missionary talks by the women. The person who has done the talking has always gotten a lot out of it, but very few others. Also, it has been pretty superficial, of course. This year I decided to try an experiment which has worked so well that I am anxious that others should benefit by it. I doubt if it is at all new except to us, but it may be suggested.

"We have taken the book 'Christianity and the Race Problem,' by J. H. Oldham, which goes, of course to the heart of the whole missionary problem. The parish is divided into groups under leaders, both men and women; a lesson is assigned each week, the leaders meet on Monday afternoon and go over the lesson thoroughly, bring out the special



BISHOP ROOTS
Sticks to Hankow

points of discussion and then gather throughout the parish in groups from 5 to 15 on Wednesday afternoon and evening. We sold about 100 copies of the book throughout the parish and the discussions have been most interesting and the interest wide. Groups are kept small in order that everyone may feel able to take part. Of course the discussions get off to national as well as racial problems and it is an attempt to look at these problems, not simply as an American, but as a Christian. It is working unusually

well and the average number attending the groups is twice as many as ever came to the old missionary meetings, and their coming now is not in any way a test of loyalty but is an expression of keen interest."

* * *

All the domestic Bishops have been invited to attend the fiftieth anniversary celebration of the Lenten Offering, to take place in the Academy of Music, Philadelphia, on June 5th, and as the House of Bishops meets in New York on June 1st, it is possible that a number may be able to be present. Members of the National Council and missionaries on furlough are also expected. Bishop Murray is

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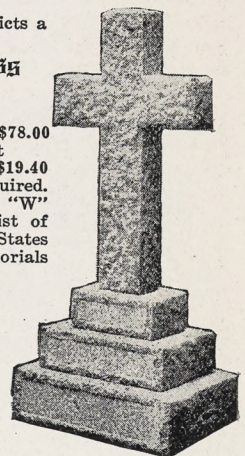
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to preside and the service is to be broadcast. It is to include a pageant of scenes from the mission fields. Possibly the most interesting feature, however, will be the reports to be presented by delegates representing every diocese and district, including those overseas, as to the amount of their offerings.

The Department of Religious Education is making a great effort to secure accurate reports for this date. To do so it will be necessary for all parishes to send their offerings to their diocesan headquarters before April 25th.

* * *

The Rev. Chas. T. Wright has returned to his parish after a long fight against a severe illness, and because of the need of a larger parish house, and not enough ground at the present location, the congregation has voted to sell the property they now hold and move to a residential section where they may secure the necessary room for expansion.

* * *

Here is Church Unity at work in Camden County, Georgia:

In St. Mary's, where there are about sixteen communicants, mostly women, a group keeps the church in order, runs an organized Church school, visits the sick, welcomes strangers, holds regular meetings of the Woman's Auxiliary, always meets its quota, invites the whole town to service when a missionary visits the mission, and makes the Church a living, growing concern in spite of the fact that money is scarce and visitations few. They are planning to mend the roof and beautify the churchyard

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and this last is a community project. They unite the functions of Christian social service, the Church school, Altar Guild, Daughters of the King, study groups and rector's aid all under the name of the Woman's Auxiliary.

Almost as remarkable is the situation in the two little hamlets of Woodbine and Waverly. The women of both communities, all Communions, unite under the name of the Woman's Auxiliary, with a wise, beautifully serene Church woman as their head. She finds a study program that will be spiritually educating without dogma or doctrine. She holds business meetings attended by all women, for the purpose of planning work. All per capita dues are paid into the Woman's Auxiliary, but funds from entertainments and business enterprises are divided among the churches. These women, like the ones at St. Mary's, unite all the services of their respective churches under the general head of Woman's Auxiliary. They supply food, clothing and friendly service to all in need, nurse the sick and visit strangers.

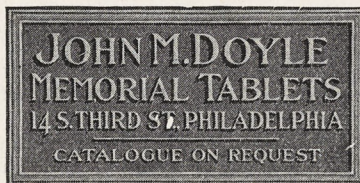
* * *

The ten-day institute for pastors,

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promoted by the department of Christian social service, begins this year on May 31. This is the third year in which a group of clergy gather in New York for a brief but

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* * *

Jane Welte writes from Kyoto: "I spent ten days on the island of Kyushu, chaperoning our senior class. We saw all the places of historical interest and beauty, ate all the strange fruits of Kyushu, slept on the floor, or else sat in third-class railroad trains, and saw all of our former graduates as we rushed along. It was very interesting and exciting. I traveled with two, and sometimes four, hard-boiled eggs in my pocket all the time.

"Everywhere we went the 'foreign lady' was given hard-boiled eggs to eat. I couldn't risk my digestion with six eggs a day, neither could I refuse to accept the extra hospitality of innkeepers, so I slid them into my sweater pockets and carried them off with me. I never failed to find some one willing to devour them on the train. When we arrived in Kyoto we were tired, dirty and ragged, but we were not hungry!"

* * *

Bishop Batty, in charge of English churches and chaplaincies in North and Central Europe (his title is Bishop of Fulham), writes of a day in Copenhagen: "I spent an amusing morning dodging such pressmen as I could and being interviewed or photographed by those I failed to elude. I always thought American and British reporters were the most pertinacious in the world, but henceforth I shall give the first place to the Danish confraternity. Whilst writing letters the door would open and a man appear with a camera. Words of protest were met with polite bows and a photo was taken before one could escape. He would be followed by another who in one breath asked my views on Reunion, the coal strike and the Church Con-

Ask Me Another

1. Name the dioceses in the state of Pennsylvania.
2. Whose picture is on page nine?
3. What is Rev. G. A. Studdert-Kennedy's nickname?
4. Who is the dean of the General Theological Seminary?
5. To what society does every Churchwoman belong?
6. Who is the Archbishop of Canterbury?
7. Who is the Bishop of Chicago?
8. How many books are there in the New Testament?
9. What is the last book in the Bible?
10. What are the first and the last seasons of the Church Year?

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Rev. H. P. Almon Abbott, D.D.
Sunday, 8, 11, 3 (Baptisms) and 8.
Holy Communion, 1st Sunday of month.

Grace Church, Chicago.

Rev. Robert Holmes
St. Luke's Hospital Chapel until new church is built.
Sundays: 7, 10:30 and 7:45.

St. Paul's, Chicago.

Rev. George H. Thomas
Dorchester Ave. at Fiftieth St.
Sundays: 8, 9:30, 11 and 7:45.
Holy Days at 10 A. M.

The Atonement, Chicago.

Rev. Frederic C. Fleming
5749 Kenmore Avenue
Sundays: 7:30, 9:30, 11 and 5.
Daily: 7:30, 9 and 5:30. Also Friday, 10:30.

St. Chrysostom's, Chicago.

Rev. Norman Hutton, S.T.D.
1424 N. Dearborn Parkway
Sunday, 8, 9:30; 11 and 4:30.
Tuesday, 10; Thursday, 8 P. M.

St. Luke's, Evanston.

Rev. George C. Stewart, D.D.
Sunday, 7:30, 8:15, 11 and 4:30.
Daily, 7:30 and 5. From Chicago, off at Main, one block east and one north.

Trinity Church, Boston.

Rev. Henry K. Sherrill
Sunday, 8, 9:30, 11, 4, and 5:30.
Young People's Fellowship, 7:30.
Wednesdays and Holy Days, Holy Communion, 12:10.

The Ascension, Atlantic City.

Rev. H. Eugene A. Durell, M.A.
Pacific and Kentucky Aves.
Sundays, 7:30, 10:30, 12, 8.
Daily, 7:30 and 10:30.

Christ Church, Cincinnati.

Rev. F. H. Nelson and Rev. W. C. Herrick
Sundays, 8:45, 11, and 7:45. Daily, 12:10.
Holy Days, Holy Communion, 10.

St. Matthew's Cathedral, Dallas.

Dean Chalmers and Rev. R. F. Murphy
Sunday, 8, 9:45, 10:45, and 7:45.
Daily, 7, 9:30, and 5:30.

Trinity, Waterbury.

Rev. Henry Baldwin Todd
Prospect, just off the Green
Sundays, 7:30, 11, and 5.
Wednesdays and Holy Days, 10.

St. John's Cathedral, Denver.

Very Rev. B. D. Dagwell
Rev. H. Watts
Sundays 7:30, 11, and 5.
Church School, 9:30.

St. Luke's, Atlanta.

Rev. N. R. High Moor
Sundays, 7:30, 11 and 5.
Church School, 9:30.

gress views on Hell. The next one wanted a few words on the revision of the Prayer Book, and so on. I managed to collect some of the papers next day and I am glad to say that what I said was accurately reported, which led me to feel forgiving." Later the Bishop confirmed fourteen candidates in St. Alban's Church, on which occasion "the Press were again present in full force."

In Hamburg, the Bishop, using the German language, confirmed Mission candidates from the Church Mission to Jews. He says the Jewish converts with whom he talked appeared to be men and women who had made a great decision after seriously weighing the temporal consequences.

In Berlin fourteen candidates from the British colony were confirmed in St. George's Church.

* * *

At the Easter election of Christ Church, Williamsport, Pa., the Rev. Hiram R. Bennett, rector, a "Greater Vestry" of 45 members was elected. Fifteen members compose the canonical vestry, and there are fifteen other men, with fifteen women also. Great things are expected of this new body.

* * *

Bishop Norris of Peking (English Diocese of North China) writes in a personal letter to English friends: "This country is presenting the world with some very serious problems. Their solution is by no means as easy as many people think. It stands to reason

(1) That a revolution in a country of this size must take time, say half a century, to work itself out satisfactorily.

(2) That it will be impeded by all external interests, influences and forces—they are like foreign bodies in a wound—irritants.

(3) That it will be marked by internal chaos for a time, because its local leaders will inevitably get the idea of being national leaders, and thus come to blows with each other.

(4) That the wisest course, therefore, for all outsiders, is to interfere as little as possible, to be patient with the chaos, and above all, to be as far as possible, unselfish in their attitude.

* * *

The eightieth birthday of the Bishop of Vermont was on April 12th. He was born in Binfield, England.

* * *

The 1927 Year Book of Grace Parish, New York, has just been issued, a volume of 281 pages illustrated by many photographs of the parish buildings and its personnel. The report of this great parish includes the record of the worship and the activities at Grace Church itself, at Broadway and Tenth Street; at the Choir School, the oldest of its

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Rev. H. Percy Silver, S.T.D.
Madison Ave. at 35th St.
Sundays, 8, 10, 11, and 4.
Daily, 12:20 to 12:40.

Trinity Church, New York.

Rev. Caleb R. Stetson, S.T.D.
Broadway and Wall St.
Sunday, 7:30, 9, 11, and 3:30.
Daily, 7:15, 12, and 4:45.

The Heavenly Rest and Beloved Disciple, New York.

Rev. Henry Darlington, D.D.
Sunday, 8, 11, and 8. Church School, 9:30.
Holy Days and Thursdays, 7:30 and 11.

St. James, New York.

Rev. Frank Warfield Crowder, D.D.
Madison Ave. at 71st St.
Sundays, 8, 11, and 4.

Grace Church, New York.

Rev. W. Russell Bowie, D.D.
Broadway at 10th St.
Sundays, 8, 11, 4, and 8.
Daily, 12:30, except Saturday.
Holy Days and Thursdays, Holy Communion, 12.

St. Paul's Cathedral, Buffalo.

Rev. Charles A. Jessup, D.D.
Sunday, 8, 9:30, 11, and 8.
Daily, 8 and Noon. Holy Days and Thursdays, 11.

Gethsemane, Minneapolis.

Rev. Don Frank Fenn, B.D.
4th Ave. South at 9th St.
Sundays, 8, 11, and 7:45.
Wednesdays, Thursdays, and Holy Days.

All Saints' Cathedral, Albany.

Dean C. C. W. Carver, B.D.
Swan and Elk Streets
Sundays, 7:30, 9:45; Church School, 11; Song Eucharist; 4 P. M., Evensong.
Daily, 7:30, 9, and 5:30. Thursdays and Holy Days, Eucharist, 11.

All Saints' Cathedral, Milwaukee.

Dean Hutchinson
Juneau Ave. and Marshall St.
Sundays, 7:30, 11, and 7:30.
Daily 7 and 5.
Holy Days, 9:30.

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kind in America, at which the twenty-eight boys of the famous Grace Church Choir of boys and men are taught and trained; the neighborhood house and the day nursery; the chapel and the hospitals on East 14th Street, and the fresh air work of the summer. To support this work the parish received in the year 1926 \$184,307 from its endowment of pew rents, and its people gave in their offerings \$128,209. Of this amount more than thirty-five thousand dollars went to the missions of the Episcopal Church, outside of the parish; and more than one hundred thousand was spent for the maintenance of the religious and social work of the chapel, for the maintenance of Grace Hospital, the day nursery and the fresh air work.

* * *

The Fellowship of Social Workers, an organization of professional social workers in New York, that is sponsored by the social service department of the diocese, meets from time to time for a quiet day and for fellowship. They met with the Church Mission of Help recently, the quiet day being conducted by the Rev. Herbert S. Hastings, and the address at the evening meeting being given by Mr. Karl de Schweinitz, widely known for his book, "The Art of Helping People Out of Trouble."

Answers

1. Pennsylvania, Bethlehem, Harrisburg, Pittsburgh, Erie.
2. Bishop Darst, who led the Bishops' Crusade.
3. "Woodbine Willie."
4. Very Rev. Hughell E. W. Fosc broke.
5. The Woman's Auxiliary.
6. The Most Rev. and Rt. Hon. Randall Thomas Davidson.
7. Rt. Rev. Charles P. Anderson.
8. Twenty-seven.
9. The Revelation.
10. Advent and Trinity.

Clerical Changes

BLACKWELDER, Rev. L. W., rector of the Incarnation, Atlanta, Ga., accepted call to St. George's, Griffin, Georgia.

CHIDESTER, Rev. W. K., rector of Trinity, Manistee, Michigan, accepted call to Trinity, Niles, Michigan.

DAME, Rev. W. P., rector of the Memorial Church, Baltimore, has been called to be rector of Christ Church School, Middlesex County, Virginia.

EDWARDS, Rev. E. A., rector of Trinity, Lawrence, Kansas, accepted call to be student pastor at University of Oklahoma, with charge of St. John's, Norman.

MCGINNIS, Rev. Adelbert, archdeacon of Harrisburg, accepted call to St. James', Muncy, Pa.

PARLOUR, Rev. C. H., assistant of St. Martin's, Radnor, Pa., has become rector of St. James', Dillon, Montana.

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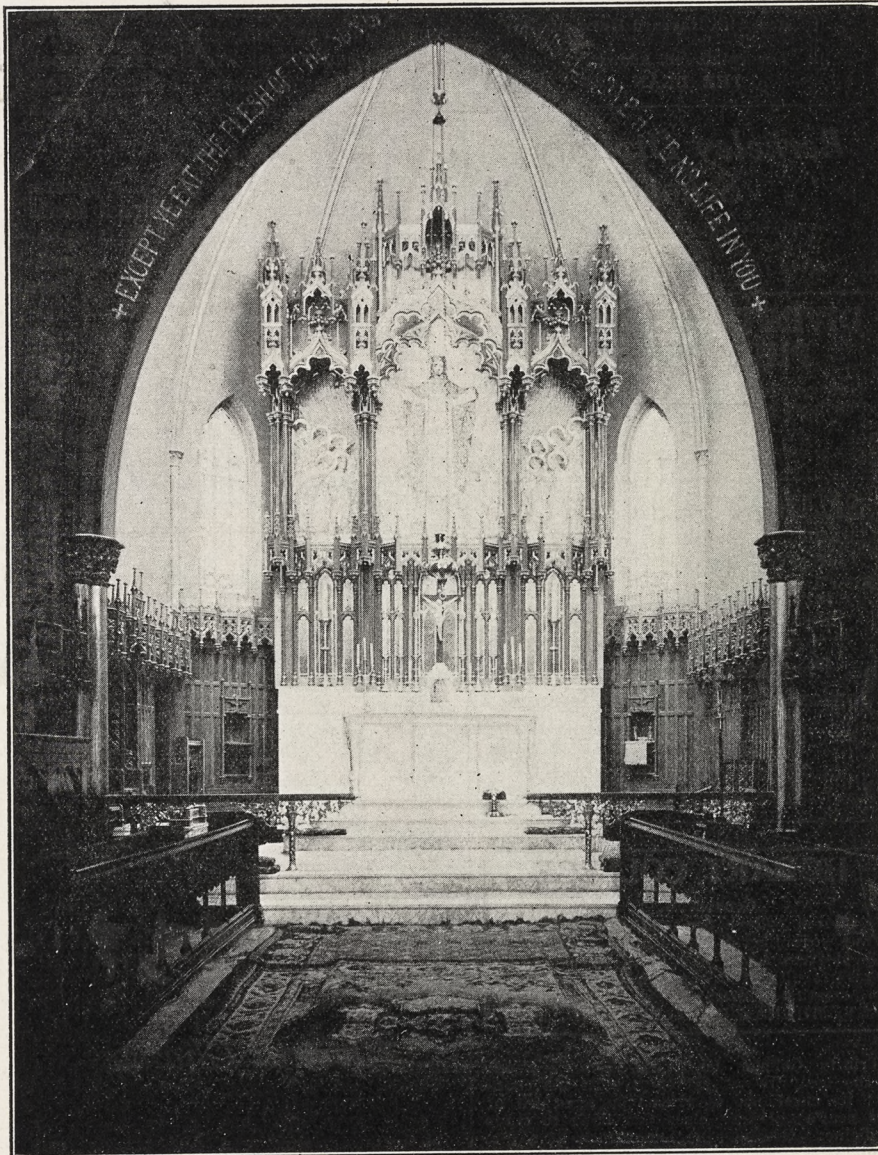
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