

The **WITNESS**

CHICAGO, MAY 5, 1927



REV. ROBERT P. KREITLER

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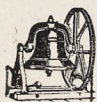
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A GREAT WORD GONE WRONG

The Real Meaning of Charity

BY REV. G. A. STUDDERT-KENNEDY

THERE is no word in the English language which has had a stranger or more tragic history than the word charity. It once was the name of God Himself, and now is the name of God knows what. We call it charity when we give away what we don't want, to patch up and put poultices on evils which our slackness and stupidity have helped to create, as when we make money out of slums and give it to hospitals. We call it charity when I agree not to tread on the corns of your conceit if you won't tread on the corns of mine, and so we can rub along together and still hug our self-conceit.

Even if you know a man is a liar it is charitable not to tell him so. He might answer: "You are another," and then you would be stumped.

Our misuse of the word charity has dragged the poor thing down until she, who once was queen of all the words, goes about like a beggar maid from door to door asking for leave to live. "We want justice and not charity," say the poor and oppressed. "This is business and not charity," sneers the practical business man. Poor thing, nobody wants her and everybody despises her. But it would be a good thing if we could put her back in her place again, for she is badly needed.

LOVE AND WHITEWASH!

She was originally used to stand for the very highest kind of love, and goodness knows we need a name for that as badly now as ever we did. We overwork the word love. We use it for everything and anything, for things in the highest heaven and things in the deepest hell.

The crude and brutal sex passion which is the main theme of the movie thrills, the animal attraction between men and women which torments them and drives them to torture one another and is the most savage, untamed, and tyrannical impulse of hu-

man nature, we call love, and, by giving it that fine name, whitewash it and deceive ourselves as to what it really is. It would be far better to keep for that the ugly name for an ugly thing, and call it lust.

If we realised that we send our young people to be thoroughly soused in animal passion and allow men to make fortunes out of sousing them, it might bring us to our senses and save us from being such fools. As it is, we are all mixed and muddled.

God is Love, and the perfect lover is a three times divorced movie actor; and so God gets tied up in our minds with the devil and we don't know which is which. If we called giving away what we don't want, to patch what we ought to cure, humbug and swank, we would know where we were; as it is, we deceive ourselves into thinking that pride can be charity—which means that black it white.

WISE GREEKS

The Greeks were wiser than we; they boasted of two words. Cinema love they called "Eros," and they knew it was a savage, cruel thing. Ordinary human kindness or good nature—not treading on other people's corns—they called "Philia." They had not a name for the highest kind of love, for the very good reason that they did not know what it was. And so when the Christian saints got to know what it was, they invented a name for it; they called it "Agape," and it is that word which the translators of our English Bible render as Charity.

When it is said "God is Love," the more accurate translation would be God is Charity, and Charity means the passionate desire to create and sustain the finest kind of life. It is the desire to make men, and that is the very nature of God Himself; He wants to make a man of you, or a woman of you, and He is willing to

go to any length and suffer any pain to do it.

That is charity, that and nothing else, and that is the power that ought to be the driving force behind all politics, business, and industry.

It may sound mad to say that the House of Commons ought to be a charitable institution; but, if you use the word accurately, that's just what it ought to be; it ought to be an institution which has for its one aim and purpose the creation and sustenance in the people of our country of the very finest kind of life. If the passion behind politics is anything lower or less than that, then politics cease to have any meaning and are just a hollow sham.

INDUSTRY

It may sound even madder to say that every great industry ought to be a charitable institution, but that's exactly what it ought to be, for if an industry has not got behind it the deliberate aim and object of creating and sustaining in the people the highest kind of life, then all the work that is put into it is waste and worse than waste. That is why mere luxury trades which have as their only aim and object the maintenance of a false and stupid self-indulgence are economically evil and morally rotten; they are no good because they are in no sense charitable institutions.

Working industry for charity does not in any way mean to tolerate bad workmen and makeshift machinery in order to be kind for the time being. The really charitable captain of industry will be the keenest and most efficient, always striving to get a thing done in the best possible way at the lowest possible cost, and using his brains and his nervous energy without stint for that end.

But his pride and glory will be in his workpeople, and in the service which he, in co-operation with them, renders to the community. He will

feel that his job is worth while because it is helping to create and sustain fine life.

THE WORKER

The charitable workman will not be the man who slacks in order to encourage slackers, but who puts his back into his job, because he works not merely for his wage, but because he wants, in turn, to do his whack and to keep the best kind of life going and increasing in the world. It doesn't matter a rap whether you are digging coal or managing credits, selling bacon or advising kings, they all have the same aim and object, the creation of life, and charity should be the driving force behind them all.

We are all bound up together in these days. The poet depends on the plumber and the man that cleans his drains, and if he creates beauty, makes people see the majesty of mountains and hear the song of the winds, the man who makes his boots and cleans his sewers helps him to do it. If they did not do their job he would catch a smell, and then he might make music for the angels, but he would have to stop doing it for men.

It is charity that makes the world go forward; it is the baser passions that keep it going round and round in everlasting dreary circles that never have an end.

"THE GREATEST OF THESE—"

This is the very meaning of the Christian faith. *God so loved the world*—that is, God had such a passion to create and sustain the finest kind of life in the world—that *He gave His only Begotten Son*—that is, He gave the very essence of Himself—that *whosoever believeth in Him should not perish*—that means go downhill, slobber and muddle through life till he gets kicked out of it by accident or disease without ever having had the ghost of a notion what it means—but *have everlasting life*—that means the highest and best kind of life, the love of everything that is good and beautiful and true.

And that passion of charity which burns at the heart of God is meant to burn at the heart of man and to be the bed-rock motive of all his activities, social and individual. For there abide now Faith, Hope, and Charity, but the greatest of these is Charity, the passion to spend and be spent for the glory of making men and women—fine strong men, clear in the head and clean in the heart, pure and beautiful women and lovely children with the light of heaven's innocence still shining in their eyes.

That is charity, and it is the greatest thing in the world.

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Our Cover

ROBERT P. KREITLER, the rector of St. Luke's, Scranton, Penna., was born in Brooklyn in 1875, and graduated from the General Theological Seminary in 1899. His first charge was as rector of the Epiphany, Ozone Park, L. I., which he served until called to Lee, Mass., in 1901. From 1907 to 1912 he was the rector of the Ascension, Mt. Vernon, N. Y. Since that time he has been the rector at Scranton, where he has done a most unusual work, not only as the rector and pastor of a large downtown church, but as a community leader. He has held innumerable diocesan offices, and was a delegate to the General Conventions of 1919 and 1922.

Cheerful Confidences

ORGANIST AND CHOIRS

By Rev. George P. Atwater

IF ANY of my friends wish to congratulate me upon two of the major blessings of my ministry—two bits of excellent good fortune, for which I am in no way responsible, but which have been like very extra thick delicious frosting on the cake—I would suggest to them that they make the two organists with whom my ministry has been particularly associated, their theme.

At the Church of Our Saviour, Akron, Ohio, Miss Maud Maxson had been organist for twenty-six years when I left that parish and still continues her services there. No one could have asked for a finer spirit of co-operation, better understanding of the problem of a volunteer choir, or more inherent musical ability than was exhibited by Miss Maxson. Musical achievement for churches is of a transitory sort, but no architect ever put more thought, love and concern into an enduring building than Miss Maxson did into the music. It is too bad that it is an evanescent task, which leaves its mark upon the memory and appreciation of the people, not in any outward and enduring structure. But it must be a satisfaction to her to realize how much she has contributed to the devotions, musical taste and enjoyment of the people. Her work is in some respects like the preaching of sermons—the results of which are intangible. Miss Maxson's devotion naturally built up a choir whose excellent music was an attractive feature of the services.

And now it is my good fortune to have as a team-mate in Grace Church,

Brooklyn, Mr. Frank Wright, who on May 1st will have served thirty years in this parish. Mr. Wright is also one of those musicians whose very unusual ability, finest musical taste and friendly approach to his choir, have built up an organization which gives the very best service to the church.

We are about to have an anniversary commemorating Mr. Wright's thirty years. The congregation of Grace Church is to be congratulated that for all these years the musical portion of its services has been so excellently rendered. It would be futile to attempt to write in this column all the excellent things achieved by this notable choir.

Mr. Wright was active in founding the American Guild of Organists, and was for several years the Warden of the Guild.

To both Miss Maxson and Mr. Wright I am indebted for the most cordial co-operation. A Rector who finds such partners in the very important matter of the music is certainly fortunate, and I am sure that there are other Rectors throughout the country who would be equally glad of the chance to pay a tribute to their organists.

And now a word to you people in the pews, who take the music for granted. Please remember that the music is not like the weather report. The weather observer is not responsible for the nature of the report, but the organist is responsible for the nature of the music. He deserves your attention, your co-operation, your sympathy and your appreciation. So if you have an organist who is really achieving something, take ten minutes off today and sit down and write him a note and tell him so. Include the choir, so that he may read it to them. And then next Sunday, when you go to church, you will think at first that some metropolitan stars have been imported for the occasion, but you will soon discover that they are your same faithful singers, acting under the stimulus of some word of appreciation for their arduous labors.

Grace Church, Brooklyn Heights, Rev. George Parkin Atwater, rector, is celebrating the 80th anniversary of its incorporation this week. Services last Sunday and next commemorate the event. On Wednesday a service was held at which Bishop Murray, president of the National Council, preached. One of the features of the celebration was the observance of the thirty years of service of Mr. Frank Wright, choirmaster and organist. Grace Church has had but nine rectors in its long history. Three of them have become bishops, Bishop Benjamin Paddock, Bishop Chauncey B. Brewster and Bishop Frederick Burgess.

THE NEED OF RESTATEMENT

In the Light of Modern Knowledge

By IRWIN ST. JOHN TUCKER

JUST now echoes of the furious battle over evolution are fading. That struggle is not dead. Intolerance, coupled with ignorance, never abandons a fight. Biblical "fundamentalists" have a spreading organization, which they are using for political purposes. Their first skirmish in Tennessee was won. Too rapid expansion seems to have weakened their line. They are losing out in other states. But they have not quit.

We stand between two forces: scientific intolerance and Biblical bigotry; philosophical materialism, denying God, and fanatical ignorance denying knowledge. To meet them, tradition and freedom are essential, as inheritance and variation are essential in evolution. Tradition, because we can interpret to others only in their own psychology; freedom, because we must be at liberty to make old terms mean new things, if we are to bridge the gap between treasures old and treasures new.

THREE WORDS

Let us take this step as a starter: there are three Words—the Created Word, the Incarnate Word and the Written Word. All Creation is a Bible, a written record of God's doings—with suns and universes for its books, with rocks and incandescent gases as its chapters, with all things living as its paragraphs, and with minds answering the Creative Mind as its message and goal.

The Incarnate Word is God made Body; the process of Life, whereby dead inorganic material is made vital and organic. That whole process of which man is the sun and crown is the long work of Incarnation.

Astronomers are priests and prophets of God: so also are geologists.

Physicists and chemists, biologists and botanists, physiologists and psychologists are devoting their lives to the deciphering of this tremendous Revelation. There are students of comparative religion, students of archaeology, students of history, who are sacrificing themselves, by living on scant salaries and under huge handicaps, to unlock, in the interests of pure knowledge, some further Revelation of the Most High.

MIRACLES OF SCIENCE

Here in my home I sit and turn on a dial which floods my room with music and voices that come from hundreds of miles away. Voice and symphony are borne on mysterious ether waves, caught on a single wire suspended in my attic, and interrupted

on their progress to the ground by a mechanism of vacuum tubes and condensers and transformers which multiply those faint vibrations until they shake a single tympanum, in such wise that it reproduces all the intricate sounds of an orchestra of twenty pieces.

Or I place a flat black rubber plate on a victrola. Through the point of one steel needle are transmitted a series of shakings, tremblings, oscillations and vibrations which bring forth, through a metal tympanum, the voices of singers dead, or of orchestras disbanded; Beethoven's Fifth Symphony, or a fugue by Bach, in which, through that one single needle point, I can distinguish the quality of tone and pitch of instruments producing that complicated melody.

Or by pressing a button lights flood my house; a vacuum sweeper sucks up the dust on my carpet; by throwing a switch, currents of power rush along a copper wire in such force as to turn a press, or run a trolley car crowded with people along steel tracks.

ALL MIRACLES

All these are miracles. They are all manifestations of power, controlled and directed by man. They are witnesses to God.

I propose that we take the latest revelations of science as perceived by men who have given their lives thereto and through them study the Created Word. Let us bend our collective minds on what they can teach us of the universe and of ourselves, and from that draw our new vision of God.

I propose that we study the Incarnate Word, as it is revealed to us in our own lives and in the lives of great souls of this present age and of time past, as it is revealed in the mind of God working itself out in great masses of men, in the surge and drift of human currents.

I propose that we study the Written Word as it reveals itself in the New Canon continually being written, as often as honest souls come to grips with life and honestly say what they believe about it.

A RESTATEMENT

I propose that we do thus again what has been done so many times; as Aristotle did for his generation, as Thomas Aquinas did for his. This is not the work of one man, since no one man can even begin to know the sciences that must be reconciled in our philosophy. This growing Bible must be the work of many minds.

I propose that out of all these Words we formulate our philosophy. It will be a Sacramental Philosophy of inward and spiritual truth revealed by outward and visible signs. By Spiritual I do not mean irrational. Mathematics is a spiritual science: it deals with abstract truths. Logic is an abstract science: it deals with relations of things, requiring a mind to reconcile chaos into order.

Under the touch of this faith, we shall find the universe breaking open to us in splendor. We shall behold the earthworm in the guise of a messenger of God. We shall see the clouds of heaven in their true glory, as servants of the Most High. We shall see the greatness of bacteria, and the majesty of atoms, and the unspeakable wonder of the communal mind which guides insects, and wasps and bees. We shall peer into the measureless spaces of the universes, and into the immeasurable littlenesses of atoms. We shall fall down in abasement before the infinite marvel of a single cell, and stand awed above the miracle-working chlorophyll which transforms that which is dead into that which is alive.

We shall behold the marvel of generation in flowers, and the incredible wonder of the life-cycle of a butterfly. We shall see how the tiny shellfish, and the mosquito are servants of the Logos. We shall see how glacial ages of times past, and hot tropic ages still further beyond them, all worked together to produce this supreme wonder of the mind which can measure aeons and infinitudes of time and space; which can reflect with a conscious image this far-seeing Wisdom in which nothing is little and nothing great; in which the tiniest may be the most significant.

We shall see how in every age and race men have sought union with this directing purpose, and found peace in the seeking. We shall see how they sought after God, and to all them that sought was vouchsafed some measure of finding. We shall read the visions and prophecies of men whose faith was expressed in other terms than ours, and we shall tingle and feel our souls glow under the kindling of a kindred spark.

What I am proposing is an overhauling of our whole structure of faith and organization in the light of all that modern science as well as antique philosophy can give to us. Otherwise the keen and eager minds of this present age will have none of us. What sort of a picture of Heaven is it, this vision of four beasts with

myriad eyes, and a crystal sea, and harpers harping on their harps, to a young man who can tune in on a symphony orchestra a thousand miles away with a radio he has made himself; who can go sixty miles an hour in a car he has paid for with money he has earned; who operates a moving picture machine that brings before his eyes visions of times past and news pictures of the whole world's great events almost as they occur?

We need to re-express our faith. There is no danger that we shall throw religion overboard. Rather, we shall find it the more needful the further we go. We shall find our faith deepening and broadening and becoming more glorious. We shall cast overboard phrases of an outworn age, phrases that offend and hinder, but we shall bring to light a new and living faith.

Let's Know

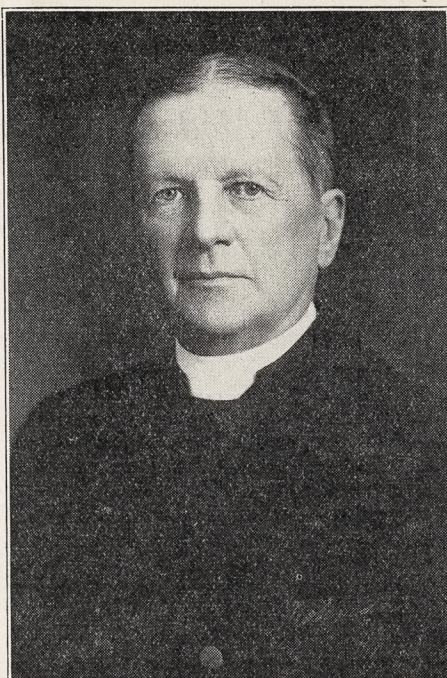
CORRECTION

By Rev. Frank E. Wilson

MY ATTENTION has been called to a bit of an error in a recent column on the Old Catholics. The original article was written in answer to a letter asking about the origin, history, and present status of the Old Catholics and the names and addresses of those from whom further information might be had. The story of the Old Catholic Church itself was, I believe, correct enough but in giving the names of responsible persons as sources of further information, I picked out of a reference book the name of the Most Rev. W. H. Francis, of Chicago. Another reference book which came to my desk a few days after the article was written shows me that this was a mistake.

It seems that in 1917 there was a split in the Old Catholic body and a small section moved out under the leadership of the Most Rev. W. H. Francis. This gentleman had formerly been a priest in the ministry of the Episcopal Church and had left us under not too happy circumstances. It is his detached wing of the Old Catholic movement which has gathered in William Montgomery Brown and has added him to its list of bishops. The head of the North American Old Roman Catholic Church is the Most Rev. Carmel Henry Carfora, Metropolitan and Primate, 6304 Leland Ave., Chicago.

Turning, then, to another subject, I suppose I receive about my share of anonymous letters. Some of them are amusing, some of them are silly; some are disgruntled whines and some seem to be very much in earnest. Of course, as a matter of good manners, if nothing else, they ought



BISHOP LAWRENCE
He Writes the Governor

to be signed—but some people have strange notions of the purpose of the United States mails anyhow. Here is one I received last month containing a clipping of a newspaper report of a sermon I happened to preach in Chicago in which reference was made to spiritual inertia. It is signed by "a Citizen."

"In regard to your talk at the Garrick Theatre, don't you think the priests are partly responsible for the spiritual inertia of today? When a believer approaches a church, the priest quickly lets him know by a heathenish system of sign language he is acting above his station in approaching nearer to God. What we need is a Christian understanding of the Sacrifice of Christ. The priests have read so much heathen literature their understanding is darkened and they are starving our citizens. The cause of so many suicides, so many discouraged and disheartened men and women is because the Church will not listen to the cry put forth twenty centuries ago—Feed my sheep. The whole nation should be offered a weekly Communion with Christ. The evil spirits are running the mind, body and souls of our men and women of today."

Maybe I am dense, but I confess that I do not know just what this Citizen means. If there is one thing the Episcopal Church does, it is to offer at least a weekly Communion with Christ at thousands of Church altars. The "heathenish system of sign language" and the "heathenish literature" are somewhat enigmatic expressions. Does the sign language refer to our liturgical service or to the

boorish manners of the clergy? I have received other letters protesting that the clergy read only safe and innocuous churchly books and that they ought to keep themselves better informed of the other side of religious questions. So there you are. We clergy will not deny our own deficiencies, but I do think there is an absurd amount of talk about the failure of the Church to do its work. For my part, I simply don't believe it. If there were any way of striking a comparison, I believe we would find the Church doing a more honest, energetic, constructive, and telling piece of work today than any time in several hundred years. Some people will be disappointed because the pearly gates are not set with diamonds.

Current Comment

By Rev. H. P. Almon Abbott

I ALWAYS read with interest the parish paper of St. Mark's Church, Evanston, Illinois. The editor and rector, the Rev. Arthur Rogers, D.D., knows what he wants to say, and knows how to say it. Here is something that Dr. Rogers has just written regarding "Elmer Gantry": "This is a book which was foreordained to vigorous discussion. Its author has the public ear. No one can create such boring bores, such caddy cads, such impossible impossibilities, as Mr. Sinclair Lewis. * * * Elmer Gantry, the product of a small Kansas town, is a youth whose assets consisted of a robust ego, a booming voice, and the standards, mental and moral, of a tom-cat of the baser sort. * * * Compared with him, Iago was a gentleman, and Guido Franceschini a mere dabbler in misconduct. If the object of the book is to give us an example of total depravity, its success is beyond criticism, though we may wonder why it was necessary to call such a loathsome creature into life. But if Elmer is to be taken as a type of the ministry the book is a monstrous failure. It is not a satire, though these are fields in which the satirist might love to walk. It is not a caricature, for caricature means distortion, but not complete misrepresentation. It is not even libel, for no intelligent person could accept its point of view. It is a horrid nightmare, from which one wakes as he lays the book aside and goes to take a bath."

* * *

HORATIO BOTTOMLEY will soon be out of jail, and journalism in England receives a rude shock by the announcement that he will start another anti-American newspaper. How much influence he still retains it is hard for us to know on this side of the water; but let us hope that his

record as an embezzler and crook will vitiate his erstwhile power with the unthinking masses. With the appalling problems before the nations today, problems that seem almost too great for humanity to solve, it cannot be tolerated that anyone should retard the approachment between the English-speaking people. American editors might well take notice; for there is a well-defined, even if insidious, propaganda against Britain and everything British in the United States today.

* * *

THE Bishop of Long Island recently made this statement: "With few exceptions, our clergy are seriously underpaid." A generous layman has volunteered to pay the Bishop's salary for 1927. Bishop Stires will turn back to each parish the amount assessed for his salary to be added to the stipends of the clergy within his jurisdiction. Let us hope that more generous laymen may discover themselves, that more of our good bishops may have the opportunity of doing the same thing!

About Books

By Rev. Charles L. Street

THE ANGLO-CATHOLIC FAITH by T. A. Lacey, M. A. Doran, \$2.00.

MODERNISM IN THE ENGLISH CHURCH by Percy Gardner, D. Litt. Doran, \$2.00.

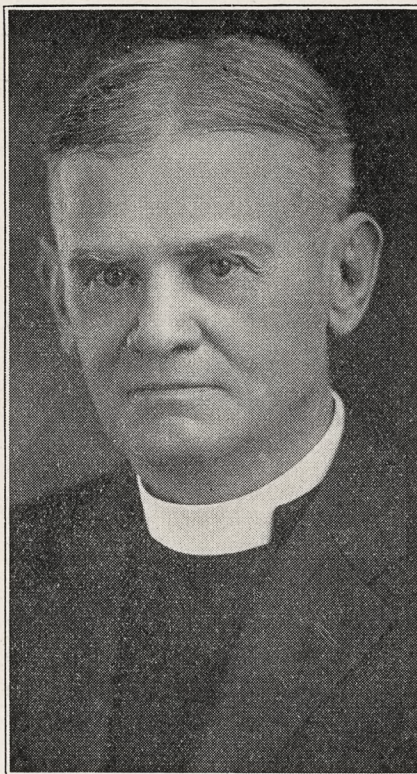
CHURCH FACTS AND PRINCIPLES by the Rev. T. Tracy Walsh. Morehouse, \$1.20 (Paper), \$2.00 (Cloth).

A CHURCH WOMAN'S OUTLINE-HISTORY OF THE ANGLICAN-AMERICAN CHURCH: The Mayes Printing Company, Louisville, Kentucky, \$1.00.

Dr. Jacks is doing a real service in producing the series of books, "The Faiths", of which he is editor. Significantly enough, there are two volumes on the Anglican Communion—"The Anglo-Catholic Faith" by Canon Lacey, and "Modernism" by Dr. Percy Gardner—but Dr. Jacks explains in the preface that the editor and authors of the series are mindful of what St. Paul says about *one* faith and are trying in these books on "The Faiths" to study the "Varieties of Christian Expression" as they are actually found to exist today. The implication is that there may be discovered more oneness of faith than the casual observer might imagine.

Canon Lacey has done a unique piece of work in providing in attractive and readable form at once a brief history of the Anglo-Catholic movement in the Church and a well thought out statement of the Anglo-Catholic position. He combines great scholarship with real literary power.

As over against Modernism, Anglo-Catholicism has the advantage of having a definite and pretty well



MERCER P. LOGAN
Announces a Substantial Gift

agreed upon point of view and program. For all the modernists may say, Modernism is essentially an attack on certain of the elements in historic Christianity, and lacks the unity and simplicity of that central position which has been being thought out through the centuries. The result of this is that there are a lot of different brands of Modernism. Dr. Gardner starts off with Mrs. Humphrey Wards definition, "Modernism is the attempt of the modern spirit, acting religiously, to refashion Christianity, not outside but inside the warm limits of the ancient churches, to secure, not a reduced, but a transformed Christianity." His emphasis on the importance of Christian experience is particularly valuable. If all the modernites were to read Canon Lacey's book and all the Anglo-Catholics were to read Dr. Gardner's book, we would make a long step on the path that leads from "The Faiths" to the Faith.

In "Church Facts and Principles" the Rev. T. T. Walsh has given us a valuable hand book of the Church's teachings and practices. It would make a good text book for confirmation classes, and contains a lot of fresh and interesting material. The Chapters on "The Episcopal Church", "Forms of Worship", "Infant Baptism", and "Departed Souls" are printed separately in pamphlet form and may be had for ten or fifteen cents each. "A Churchwoman's Outline-History" is a splendid achieve-

ment in co-operative thinking. It is the joint product of a class in Church History at St. Mark's Church, Louisville, Kentucky. It covers the history of the church, its sacraments and its symbols. Those who had a part in producing it must have found it an enriching experience, something of which may be shared by those who read it.

Preacher, Pulpit and Pew

By E. P. Jots

A negro woman of large proportions was in a motor car accident. She was transported to a hospital, where she soon regained consciousness. The attending doctor, seeking to comfort her, said:

"You undoubtedly will be able to obtain a considerable amount of damages, Mrs. Botts."

"Damages!" said Mrs. Botts. "What Ah wants wif damages? Lar's knows Ah got too much damages now. What Ah wants is repairs."

* * *

A connoisseur of paintings saw in the window of a second-hand dealer's shop the portrait of an admiral in full uniform. He offered the dealer £50 for it, but the latter declined to sell under £75. As neither would give way, the picture remained in the shop.

A short time afterwards the connoisseur saw the picture hanging in the dining room of a house he happened to be visiting. With an exclamation of surprise he walked towards it.

"Hello! What have you got here?" he said.

His host replied that the portrait had been bequeathed to him, and added: "It is the portrait of one of Nelson's admirals, an ancestor of ours."

"Was he, indeed?" commented the connoisseur. "A month ago he was within £25 of becoming one of mine."

Whether or not Ask Me Another is already a "has been" I cannot say, but it is interesting to notice that people are now playing the game by giving *intelligent* answers rather than merely correct ones. For example, the question, "What is the longest river in South America?" can be answered intelligently, I am told, by replying: "Are you sure the longest river is in South America." And the question: "Who was the fourth Secretary of State of the United States" is intelligently answered by replying: "Who cares." I am not prepared to say that it is a legitimate game but I must say that it holds out interesting possibilities.

NEWS OF WESTERN DIOCESES

*In Brief Paragraphs**Edited by*

BISHOP W. BERTRAND STEVENS

APRIL 19th to 27th was Seaman's Book Week, the purpose being to put the public library on the sea. The California Library Association collects books and the Seamen's Church Institute places them on the vessels which leave San Francisco. All classes of vessels are served, both American and foreign. During the World War the value of libraries on the ship was so clearly demonstrated that various agencies throughout the country have carried on the work. A captain writes: "In this vessel there are on the average 200 books read each voyage by members of the crew, the passengers having a different library. Western fiction stories are, of course, the ones most read, although mystery, intrigue and adventure stories are always in demand. And then, too, we have some men each trip who will read nothing but non-fiction books on any subject obtainable."

* * *

The Chapel of Saints Simon and Jude of the Home for the Aged, Alhambra, Calif., was opened on Maundy Thursday. This is a beautiful building connected by cloisters with the main building. It is given by an anonymous donor as a memorial to the great first Bishop of California, Rt. Rev. William Ingraham Kip.

* * *

The new parish house of All Saints', Palo Alto, was formally dedicated on the afternoon of Easter Day. The rector of the parish, the Rev. Oscar Green, is building up the parish both spiritually and materially. Palo Alto is the site of Stanford University, whose chaplain, the Rev. D. Charles Gardner, is a priest of the Church.

* * *

Bishop Irving P. Johnson, of Colorado, due to the pressure of work within his own diocese, has resigned as a member of the Commission on Evangelism. Bishop Cook, of Delaware, has been appointed to succeed Bishop Johnson.

* * *

Word is received from Bishop McKim of the death, on April 6, of the first priest ordained in the Nippon Sei Kokwai, the Rev. Masakadzu Tai. He was ordained deacon by Bishop Williams in 1884 and priest by Bishop Hare in 1891, when Bishop Hare made a visitation in Japan. In his younger days Mr. Tai was one of the most eloquent preachers in Japan and an aggressive and fearless evangelist. He became a Christian under the Rev. W. B. Cooper, and for it was cast out

by his family and ostracized by his friends.

* * *

The official opening of the Hospital of the Good Samaritan, Los Angeles, was held on the afternoon of April 19th. Patients were transferred from the old building into the new and all departments are in full operation. The Rev. Thomas C. Marshall, secretary of the hospital for many years, will, after July, devote his entire time to his work as hospital secretary and chaplain.

* * *

The Dean of Trinity Cathedral, Phoenix, Ariz., asked for an Easter offering of \$2,500. "It can be done," writes the dean, "but whatever the amount let the Easter offering represent the happy gift of the store-up personality of the friends and parishioners of Trinity Cathedral." Trinity Cathedral, by the way, follows the happy custom of having a parish dinner in honor of the members of the confirmation class. Such a mark of attention to the newly-confirmed has great value as a means of formally welcoming them into the full fellowship of the Church.

* * *

Work of the new church school and community of St. Clement's, Berkeley, Calif., is progressing rapidly and the building is to be completed in time for use when the Church school resumes its activities. Bishop Parsons laid the cornerstone of the new building on April 10th. St. Clement's has long felt the need of adequate accommodations for its large school and this building will meet the need in every way. This is the first unit of a complete Gothic Church plant. The Rev. L. H. Miller is rector.

* * *

Health conditions among the Indians of California are said to be bad. The Swing-Johnson bill provides that all funds for health, education and relief work among the California Indians should be turned over to the state agencies. The bill was not acted upon by the Sixty-ninth Congress, but it will be re-introduced next December and pushed through to decisive action.

* * *

The 19th annual report of the three diocesan homes of Arizona (St. Luke's Home, Phoenix; St. Luke's in the Desert, and St. Luke's in the Mountains) has been issued. These institutions, all founded by Bishop Atwood, have done valiant service for

tuberculosis patients. I have often heard Bishop Atwood tell of the terrible conditions among those who came to Arizona in search of health twenty-five years ago. It was his personal knowledge of the great demand for such homes as St. Luke's that led him to raise the money for these three works of mercy. The Church is greatly in his debt for founding them.

Ask Me Another

A few "double barrel" questions; each counts 10 per cent with a credit of 5 per cent if you answer half of any question correctly. There is a catch question—watch out for it.

1. When did who say: "Silver and gold have I none, but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk?"

2. Where was who consecrated the present bishop of New York?

3. What body, meeting where, in what year, elected Bishop Murray president of what? (Total of 20 per cent.)

4. What theological seminary is located where in Massachusetts?

5. Who, a member of what Church, wrote: "Christ the Lord is Risen Today?"

6. Who, accompanied by whom, made a famous journey to Asia Minor?

7. What Bishop resigned from what office because of his opposition to the World War?

8. Bishop Irving P. Johnson was the rector of _____ church, in the city of _____, before being consecrated Bishop of Wyoming.

9. What is the second service in the Prayer Book and what service follows?

For the first time in the history of the city, noon-day services were held in Eau Claire, Wis., during Holy Week. Twelve churches joined in holding them in a down-town theatre, with a different preacher each day. They began with an attendance of 500 and increased steadily until they had 1,100 on the last day, to say nothing of the thousands listening in on the radio. One family sent word that they lived too far to attend, but they had a family luncheon each day and then all joined in the service, singing, praying and listening. The ministers all reported renewed interest as a result of these services.

NEWS OF THE EPISCOPAL CHURCH

In Brief Paragraphs

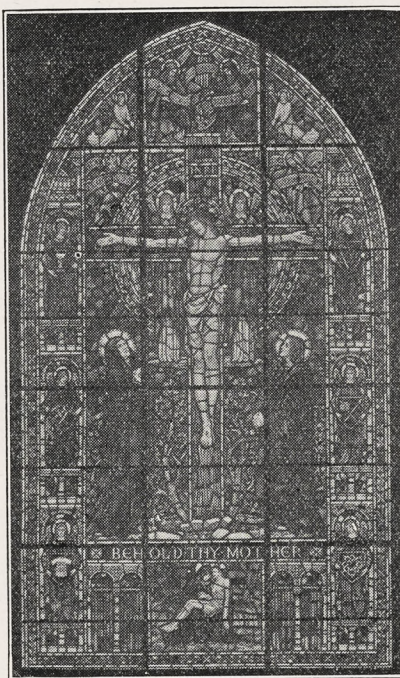
Edited by

WILLIAM B. SPOFFORD

THE Most Rt. Rev. William Henry Francis, who, among other things, is Metropolitan Archbishop of North America of the Western Orthodox Old Catholic Church, officiated last Sunday at an Easter service and confirmation at St. Mark's-in-the-Bouwerie, New York. The announcement of the service issued by the rector of St. Mark's, the Rev. William Norman Guthrie, was made with all the pomp and vanity of this wicked world. "In these days of striving for world freedom such a courtesy on our part is more than seemly. A service of a Catholic body yielding no obedience to Rome but loyal to all the devoutest traditions of Western Christendom should be interesting and edifying to our well-wishers." An easier reason might have been found for this get-together. Brother Francis, having bitten off a considerable chunk in making himself Archbishop of all of North America, has not found the time since his consecration to build any congregations. Likewise, Dr. Guthrie, I believe, has been cut off from Episcopal visitations because of the wild swings that he made while sparring with the Bishop of New York. What could be nicer that the get-together of a churchless bishop and a bishopless church?

* * *

I wonder if there is a complete list anywhere of the Metropolitans, Mitred Bishops, Archbishops, and what have you, that are running about the country in flowing robes and parted whiskers, and if there is anybody who really knows the spurious from the genuine? Apparently anybody can have himself consecrated who desires such honors and has the price. In any case, the inference is plausible since an archbishopric in some church or other was offered me a year or two after I was out of the seminary, and for a very nominal sum, too, which shows how lightly I hold such honors. The proposition was put to me by a clergyman of our Church who became quite indignant when I told him that I did not feel justified in borrowing five dollars for such a purpose, and besides, I had never been able to grow a mustache to say nothing of a beard. But this clergyman took the honor unto himself, flowing robes, whiskers and all, and really cut quite a swath in the vulgarian set of Fifth Avenue society. I have been told that he even challenged Brother Francis' right to be the Metropolitan Arch-



CHANCEL WINDOW
In Christ Church, Washington

bishop of all of North America, but as to the accuracy of that I cannot say. In any case he was convinced that Francis had no right to Alaska, since he himself traced his apostolic succession from Russia, and didn't the United States buy Alaska from that country? The last I heard of him he was in Washington to see the Secretary of State about it. But I must not tell more; perhaps I have said enough to prompt some person interested in ecclesiastical whiskers to investigate so that we may know just what have roots and what is hair from the tails of donkeys pasted upon the chins.

* * *

In this connection your attention is called to LET'S KNOW, by Dr. Wilson, in this number.

* * *

The Rev. Alfred Newbery, formerly assistant at the Redeemer, Chicago, has taken over his duties as the rector of the Atonement, Chicago. The address last Sunday was made by Sir Henry Lunn.

* * *

A conference for diocesan and parish officers of the Women's Auxiliary is to be held at Taylor Hall, Racine, Wis., from May 10 to 13. The

program will consist of the project course, supplemented by addresses by missionaries. Those desiring to make reservations should write to Mrs. George Biller, Taylor Hall.

* * *

The golden jubilee dinner of the Church Club of the diocese of Springfield (Illinois) is to be held on May 10th. Bishop Woodcock of Kentucky is the principal speaker.

* * *

The stained glass window pictured on this page is a very beautiful, highly-colored one of the Crucifixion, which was recently dedicated in Christ Church, Washington, D. C., the Rev. Calvert E. Buck, rector. The window was designed and executed by the firm of James Powell & Sons (Whitefriars), London, who are represented in this country by Mr. Adrian A. Buck.

* * *

The new parish house of the Church of the Good Shepherd, Scranton, Pa., was dedicated on April 28th. The Rev. W. B. Beach, rector of the parish, officiated at his last service before leaving for Jenkinstown, Pa., the Sunday previous.

* * *

The Honorable John E. Rankin, congressman from Mississippi, recently delivered an address in the House of Representatives which adequately answered Congressman Free of California, whom you will remember introduced a resolution calling for an investigation of the Federal Council of Churches on the grounds that it was a part of the Third International, etc., etc. He reminds Mr. Free that Mr. Herbert Hoover was at one time a vice-president of the Federal Council, and that Mr. Charles Evans Hughes has been closely identified with its work. He closes his able address thus: "The Federal Council of Churches needs no defense at my hands nor at the hands of the Congress of the United States; but, on the other hand, Congress needs to follow the example of this great body of Christian men and women and to assist them in upholding the standard of morality, of common honesty, of common decency, of Christianity, and of all the other elevating and ennobling attributes which tends to upbuild and advance a good Christian civilization."

* * *

Communion to the number of 1,278 were made at St. Luke's, Evanston, on Easter Day. The offerings, total-

ing over \$5,000, go toward the fund for a new tower.

The Third Annual Conference of the Young People's Fellowship of New England is to be held in Christ Church, Springfield, May 14-15. The program includes addresses, reports, corporate communion, conference sermon and banquet.

Some fifty persons attending the anniversary dinner given at the home of Mr. J. P. Morgan to celebrate the Church Pension Fund. Mr. Morgan, speaking as the Treasurer of the Fund, now in its eleventh year, stated that the clergy and their widows had profited by the careful investments that have been made. Bishop Lawrence presided.

Bishop Lawrence of Massachusetts has appealed to the governor of Massachusetts for a review of the evidence in the famous Sacco-Vanzetti case.

Mr. E. H. Sothorn, actor, made a brief address last Sunday at a service held under the auspices of the Sons and Daughters of St. George at St. Peter's, New York. The rector, the Rev. Thomas S. Cline, preached.

A number of church-building projects are in preparation or in progress in the Diocese of Newark. St. Paul's Church, Morris Plains; Christ Church, Totowa Borough; the great parish house of Calvary, Summit; the Church of the Redeemer, Morristown and Grace Church, Newark; the new residence for the diocesan secretary in Newark; the Nurses' Home at Christ Hospital New Jersey.

St. Martin's, Charlotte, N. C., Rev. John Long Jackson, rector, which has been characterized a "model parish" by Bishop Cheshire, has had a most interesting missionary exhibit during

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Lent. The exhibit in its parish house has been in the form of diminutive towns and communities of thirteen home and foreign mission fields. Dr. John W. Wood, who recently made a visit to that parish and addressed the congregation, was so much impressed with the exhibit that he had pictures made for church publications.

The Annual Conference of the National Federation of Church Clubs is to be held at Briarcliff Manor, New York, this week. The general subject is the office and work of laymen in the Church.

Reports from all over the country tell of full Churches on Easter Sunday.

A class of thirty-three were recently confirmed at the Epiphany,

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Chicago, with another class being prepared for confirmation before the end of the month.

Bishop Brewster confirmed a class of thirty-seven at St. Paul's, Wallingford, Conn., on Easter Sunday, and received three from the Roman Catholic Church.

Rev. Norman Nash, professor at

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Mark H. Jackson, 38-N, Stratford Bldg., Syracuse, N. Y.

Cambridge Seminary, was the preacher last Sunday at the Ascension, New York.

* * *

St. John's, York, Pa., during the past year has increased the communicant list from 500 to 800 and has increased the parish budget from \$12,000 to \$20,000. The Rev. Paul S. Atkins is rector.

* * *

A year ago a gift of \$100,000 was made for an endowment fund for a new diocese in Northwestern Wisconsin, on condition that the new diocese should be erected within five years. The contemplated area of the new jurisdiction includes that part of the diocese of Milwaukee known as the Convocation of La Crosse, together with a strip of the diocese of Fond du Lac that lies in the west. Consent has gladly been given to the proposal by Bishop Webb of Milwaukee and Bishop Weller of Fond du Lac, and the proposal has received the unanimous approval of the conventions of both dioceses. The final requirement is the ratification of the General Convention, which meets next year. This month an effort is being made to raise \$100,000 as an endowment, the income of which will be used to help support the missions in the proposed diocese. Gifts to the fund will be received by the trustees of the diocese of Milwaukee and turned over to the trustees of the new diocese when it becomes a reality. If there should by chance be no new diocese, the gifts will be returned.

* * *

Paul S. Oliver and George Grambs, of Scranton, and Gordon P. Jones, of Bethlehem, were ordained to the diaconate Saturday last at St. Luke's, Scranton, by Bishop Talbot, assisted by Bishop Sterrett, and by the Rev. H. Percy Silver, rector of the Incar-

nation, New York. The sermon was preached by Rev. John Talbot Ward of Burlington, N. J.

* * *

Prominent men interested in the General Theological Seminary of the Episcopal Church in Chelsea Square met at luncheon today (Wednesday) at the Downtown Association. Mr. Frank L. Polk was host. The Very Rev. Hughell E. W. Fosbroke explained the situation and new needs of the principal Episcopal theological school to carry out its progressive policies in training men for the ministry.

* * *

The new carillon of St. Chrysostom's, Chicago, was dedicated Easter morning. It was the gift of Mr. R. T.

Crane, Jr. Over 600 communions were made on Easter and the offering was \$6,500—both records.

* * *

Marked increase in mob murders during the last year was a great shock to the churches in their campaign for a lynchless land, according to a statement accompanying the Honor Roll of states free from lynching in 1926, made public today. This is the fifth annual Honor Roll issued by the Commission on Race Relations of the Federal Council of Churches. A direct challenge to redoubled efforts to arouse public opinion against lynching, is the way church leaders sum up the situation.

"Five states formerly on the Honor Roll had to be removed this year be-

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cause of the reappearance of mob murder within their borders," says the report. "One of these states, New Mexico, had had a record of no lynching for a period of ten years preceding. The four other states which were free of the evil in 1925, but which lost their places on the Honor Roll because of lynchings during 1926, are Kentucky, South Carolina, Tennessee and Texas.

"The total number of states free of lynching in 1926 was 38, which was the same total as in 1925 and in 1924, and one fewer than the total number without any lynchings in 1923. The number of states in which lynchings still occurred in 1926 was 10, the same number as in 1925, and in 1924; the number having lynchings in 1923 was 9."

* * *

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Mr. W. S. Troxell, of Springfield, is at work raising money to purchase a Bishop's House for the diocese of Springfield.

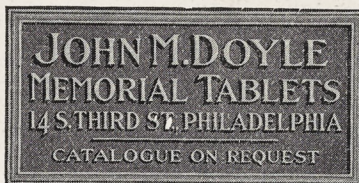
* * *

There are 200 communicants on the rolls of Saint Bartholomew's, Philadelphia. Yet the rector reports that on Easter 212 communions were made.

* * *

A Bridgeport rector writes to the Foreign-Born Americans Division in regard to the follow-up of immigrants:

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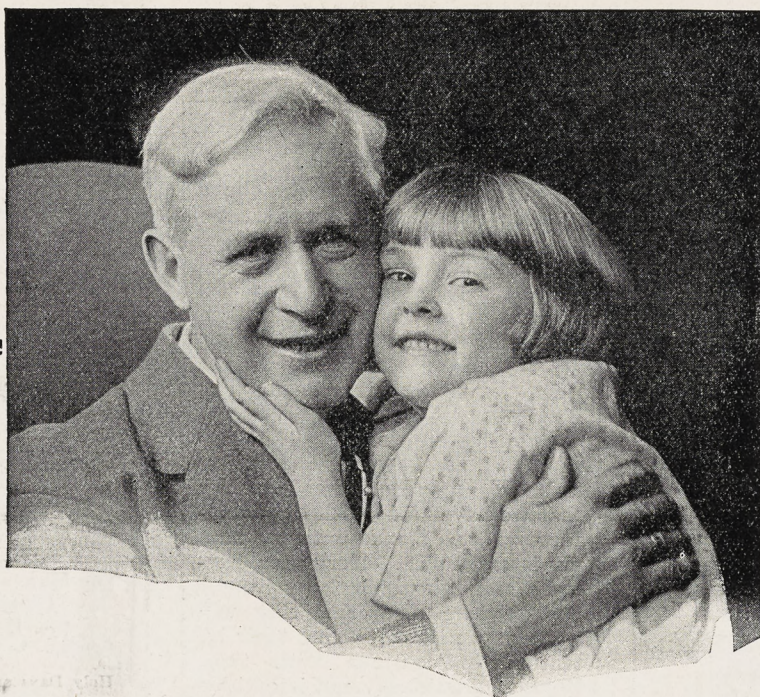
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Trinity Cathedral, Cleveland.

Dean, Francis S. White, D.D.
Sunday, 8, 11 and 4. Daily, 8, 11 and 4.

Grace and St. Peter's, Baltimore.

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. Wallace Bristor
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.

An Offer

A NUMBER of inquiries have been received in regard to an offer recently made to the clergy. For each *new* subscription to this paper (not renewals), or for a Bundle order for at least ten copies for at least thirteen weeks, we offered an Auto-Strop razor, with the accessories, exactly as illustrated in the picture that accompanied the letter. This unusual offer is made possible through an advertising contract that we have made with the manufacturer, and stands until the supply is exhausted. Clergymen having a standing order for a Bundle will be sent a razor if they will write us a note signifying their intention to continue with their Bundle. Any clergyman is entitled to this premium who sends us one new subscription for a year, the subscription price of \$2 to accompany the order.

Bridgeport. St. Paul's Parish is the one parish around which all such persons settle; the parish is in the very heart of the industrial center, the tenement house district. The other parishes are all in the fashionable parts of the city where immigrants are less likely to live. I have looked up those for whom you sent a memo, and they attend St. Paul's Church and are very much at home. I will be glad to have other names of persons who come to Bridgeport on the east side of the city where 'the slum district' is."

* * *

Bishop Manning dedicated the new part of St. Barnabas House, New York, on Thursday of this week.

* * *

Peninsula Conference, under the direction of the dioceses of Delaware and Easton, is to be held at Ocean City, Md., June 20th-26th. There are notables in the program, including Dr. C. J. Galpin, of the Department of Agriculture; Bishop Cook, who is to give a course on Personal Religion; Professor C. B. Hedrick, of the Berkeley Divinity School, and Professor W. R. Howell, of Washington College.

* * *

A parishioner of Christ Church, Savannah, Ga., found an old newspaper in his home which contained the program of a festival held in the Church in 1871. This year that program was reproduced as near as possible. A procession with banners of long ago, the carols of 1871, and the roll call of the classes of that year were called. Three teachers out of the 27 listed responded to their names

Services

Cathedral of St. John the Divine, New York.

Amsterdam Ave. and 111th St.
Sunday Services: 8, 8:45 (French) 9:30, 11 A. M. and 4 P. M.
Daily Services: 7:30 and 10:00 A. M. 5 P. M., Choral, except on Mondays and Saturdays.

The Incarnation, New York.

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.

St. Paul's, Milwaukee.

Rev. Holmes Whitmore
Knapp & Marshall Streets
Sundays, 8, 9:30, 11, and 4:30.
Holy Days and Tuesdays, 9:30.
Wells-Downer cars to Marshall St.

St. Mark's, Milwaukee.

Rev. E. Reginald Williams
Sundays, 8, 9:30 and 11.
Gamma Kappa Delta, 6 P. M.
Sheldon Foote, M.B., Choirmaster.
Magnificent new Austin organ.

St. James', Philadelphia.

Rev. John Mockridge
22nd and Walnut Sts.
Sundays, 8, 11, and 8.
Daily, 7:30, 9, and 6.
Holy Days and Thursdays, 10.

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Trinity College, Hartford, Conn., has one of the best pre-medical courses in the country; its excellence is proved by one-third of this year's entrance class preparing to study medicine. Of the nine honor men of a late graduating class at Yale Medical School, four of the nine honor men were Trinity College men who took the Trinity pre-medical course.

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while 16 classes were represented by descendants. There were twelve present at the service this year who had been pupils in the school of 1871.

* * *

At least two New York preachers took as their subject for last Sunday: "Should Sacco and Vanzetti Die?"

* * *

The Rev. Edmund R. Laine, rector of St. Paul's, Stockbridge, Mass., was the preacher at the noonday services at Trinity, New York, last week.

Answers

1. At the gate of the temple called Beautiful, where Peter and John went at the hour of prayer. The statement was made by Peter to a lame man.

2. Bishop Manning in the Cathedral of St. John the Divine.

3. The General Convention meeting in New Orleans in 1925 elected Bishop Murray president of the National Council.

4. The Protestant Episcopal Theological Seminary is at Cambridge, Mass.

5. Charles Wesley, a member of the Church of England.

6. St. Paul, accompanied by Barnabas.

7. Bishop Jones resigned as bishop of Utah.

8. Bishop Johnson was the rector of Gethsemane, Minneapolis, before being consecrated bishop of Colorado. (Bishop Thomas is the bishop of Wyoming.)

9. Evening Prayer, followed by Litany.

Clerical Changes

CHILDS, Rev. G. J., formerly rector of St. Peter's, St. Paul, Minn., has begun his work as rector of St. Paul's, LaPorte, Indiana.

EDWARDS, Rev. Edgar V. W., formerly priest-in-charge of St. Paul's, Graniteville, S. C., and neighboring missions, has accepted appointment to be rural missionary in Monroe, Escambia and Baldwin Counties, Alabama, with address at Atmore.

EVANS, Rev. Allen, Jr., rector of the Epiphany, Winchester, Mass., to be rector of Trinity, Hewlett, Long Island.

FORSYTH, Rev. W. L., formerly assistant at Grace and St. Peter's, Baltimore, has accepted the rectorship of St. James', Birmingham, Michigan, succeeding the Rev. J. H. McCurdy, resigned.

LUKE, Rev. T. Gordon, from Holy Innocents', Oakland, Calif., to be rector of St. Mark's, Yreka, Calif.

MOORE, Rev. E. C., assistant at the Detroit City Mission, has accepted a call to be the rector of St. Timothy's, Jackson, Michigan.

SMIELAU, Rev. F. C., deaf-mute missionary for the diocese of Harrisburg has accepted a similar position in the fifth Province, with work in Michigan, Ohio, and Indiana.

TALMADGE, Rev. W. H., rector of St. John's, Springfield, Mo., has accepted a call to be the rector of Grace Church, Columbus, Nebr.

ZEIS, Rev. Harold C., curate at Grace Church, Sandusky, Ohio, has accepted a call to be the rector of St. Luke's, Cleveland, Ohio.

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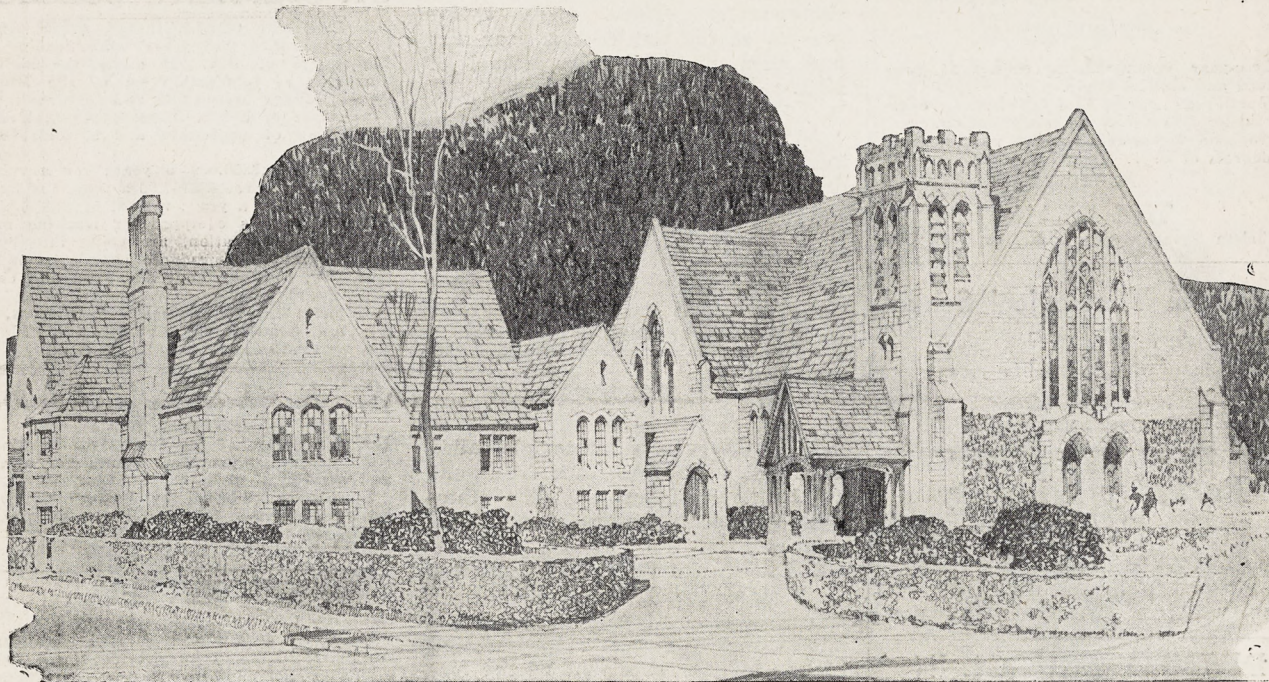
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Frank M. Snyder, Architect

For a number of years the Church of The Redeemer at Pelham, New York, had been greatly handicapped by not having a Parish House to serve the needs of a growing community. The Sunday School has met in the Church, and other parish activities have been carried on in the homes of parishioners or halls hired for the occasions.

Some years ago the Church acquired an ideal, centrally located site upon which to build a new Church, Parish House and Rectory. Under the far-visioned leadership of the Rector, Rev. Herbert Haigh Brown, the parish has now secured the necessary funds with which to build the first unit of the group—the greatly needed Parish House.

Under the direction of this firm the preparatory work of the campaign was begun March 16 and concluded with an intensive period March 31—April 12. The great success which attended this effort is indicated in the following letter from the Rector:

Church of The Redeemer
Pelham, New York

April 13, 1927.

Mr. Cyrus P. Keen,
Care of Ward, Wells, Dreshman & Gates,
475 Fifth Avenue, New York City.

My Dear Mr. Keen:

May I express to you, as Rector of the above Church, my extreme gratification at the success which has attended your efforts in our campaign here.

As you know, we actually started out to raise \$55,000, but subsequently raised our objective to \$65,000, not because we believed we might reach it, but that it might act as a greater incentive to effort.

That you have labored under the most serious handicap, on account of my being laid aside with sickness almost throughout the whole period of the campaign, is obvious. Yet, despite this, you have actually raised \$60,520 and the captains of the respective teams have pledged themselves to raise the remainder

within the next few days—so great has been the enthusiasm engendered.

Such an achievement, under the most favorable conditions, would be a notable one; but under those which you have been obliged to labor, is absolutely amazing. Naturally my people are elated and grateful. They wonder, as I do, how it all happened. Certainly it is the biggest thing that has transpired in Pelham in many years.

And, may I add, that I have heard nothing but the kindest and most appreciative things about you and your staff. Such terms as zeal, efficiency, courtesy seem to sum up the general estimate of the manner in which the campaign has been managed. If ever we have another one, we shall most assuredly seek you out.

With many thanks and heartiest congratulations,
Believe me,

Faithfully yours,
Herbert H. Brown, Rector.

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