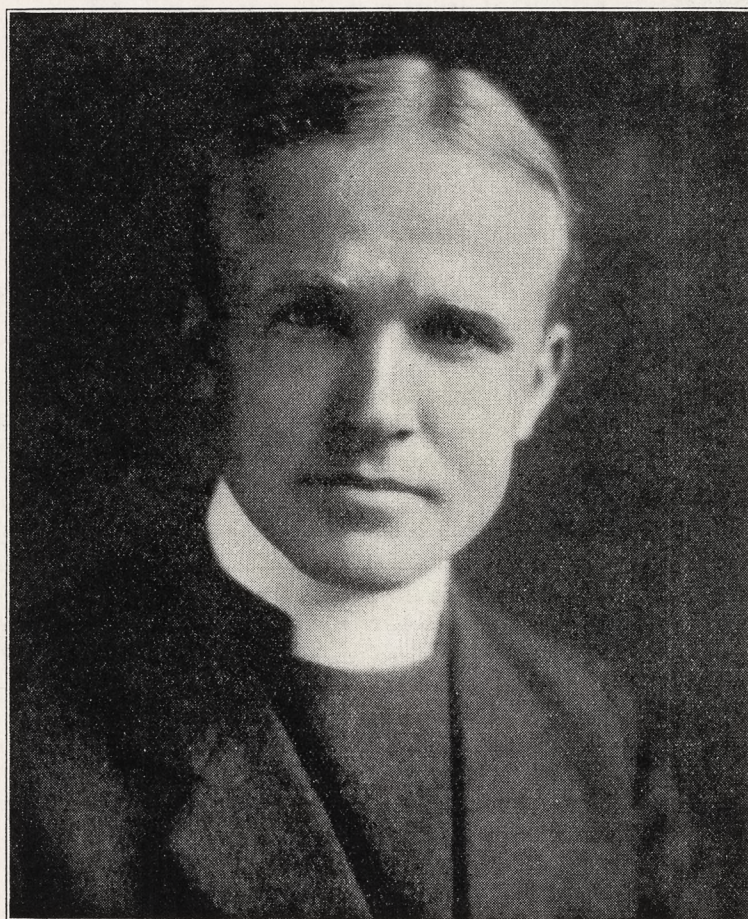


The **WITNESS**

CHICAGO, JUNE 9, 1927



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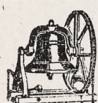
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BUILDING FOR THE COMMUNITY

St. John's Church, Hartford, Connecticut

BY. REV. WILLIAM T. HOOPER

Rector of St. John's Church, Hartford, Connecticut

THE planning, designing and ultimate construction of a church for the community would seem to be the simpler part of the task. Far more difficult is it to learn the needs of a community than to win that community to provide for and use such facilities. Too often, perhaps, the Church through its ministry enters a community with its own predetermined and settled ways and then sits by to welcome an expectant multitude.

No matter what the particular situation the first step in building a church for the community is for the minister in charge to study every phase of the life of his group. This can only be done by personal and enthusiastic contact. If it be a new community then nothing will do but house to house calling. The spirit of cordiality and eager interest must be infused into a group of men and women who will in turn make this spirit known to the community.

There is a vast difference between a Community Church and a church for the community. The former is one of those colorless efforts which experience has shown has but little promise and less foundation. The majority of people very naturally turn to an institution with some assured establishment. Most American communities are made up of persons with various backgrounds of church life. For one church to win the group as a whole and then by right of possession to claim the right to minister to such a community means a definite policy of appeal and activity. There must be a willingness to recognize the validity of the heritage of any person who has affiliated with any part of the Catholic Church. A maximum of ministrations and fellowship must be offered to such per-

sons and this welcome must be genuine and sincere. To build an actual church building on this foundation is a task of great pleasure and satisfaction.

After a long and useful history as a downtown church, St. John's, Hartford, some years ago moved into an entirely new section of the city,—new in its civic history and new as a church community.

When the time arrived for the expansion and development of its buildings, an appeal was frankly made on the basis of the service the Church had rendered to the new community. A church school had been developed of approximately seven hundred children, fifty per cent of whom were from homes of non-Episcopalians. Here was the first "community" factor. The new buildings were planned with this in mind. The community at the outset had been carefully studied and the need of facilities for children immediately recognized. This, together with what must be called the "spirit" of this particular parish, proved a vital factor in raising the sufficient funds to complete the original plan for a beautiful and adequate group of buildings. A campaign was organized which included representative men of the community who were thoroughly convinced of the value of the church in the community whether they themselves were members of the church or not. Approximately one-third of the funds subscribed was given on the basis of this community appeal.

Naturally the completed buildings were shown to be adapted for the needs of the community. A parish house of great beauty is now in process of construction which will be followed immediately by an extension of the church building. The

parish house will provide a kindergarten department comparable with public school standards; class rooms for competent and efficient religious instruction, attractive and adequate reception and guild rooms.

Careful study was made to adapt every room to various needs. No room except perhaps the kindergarten is restricted to but one use. Class rooms are so arranged that they can be used as extra space for auditorium or dining room. This is a vital factor for often enough two-thirds of a parish house may be so arranged that it is used but forty-five minutes per week during the teaching hour on Sunday. The whole plant may be so designed that the use of church and parish house may on all occasions be adapted the one to the other with easy approach or exit from either.

Such a group of buildings is now being built for the community chiefly as a result of the confidence established in the families and persons who are to use such buildings that they will form an integral and essential part of the life of the community.

CONFERENCE TO BE HELD SOON

Wawasee Conference is to be held at Lake Wawasee, Indiana, June 19th-25th. Bishop Gray is to be the chaplain. On the faculty: Rev. E. A. Powell, Evansville, Indiana; Mrs. Estelle Royce and Miss Edna Beardsley of "281" New York; Rev. Lester Bradner of Rhode Island; Miss Vera Noyes, Chicago. Rev. Hiram K. Douglass of Detroit is to lead the clergy conference. Following the adult conference one will be held for young people.

KEEP COOL

Let's Find Secret of Repose

BY REV. G. A. STUDDERT-KENNEDY

WHILE watching the Duke of York's wedding procession from a balcony overlooking a large crowd, I was witness to a very human incident, which struck me as having a far-reaching symbolic meaning. Standing immediately underneath me was an old gentleman with a long white beard. Next to him there was a fat and buxom maiden with her two brothers, also fat and well-looking.

When the Duke's carriage came round the corner, the crowd, moved by a natural impulse, closed up and craned their necks to see, and in doing so, pushed the buxom maiden and her stout young brothers on to the top of the Ancient of Days. He apparently lost his temper and started to "put it across the poor wench somefing 'orrid," as a Cockney wit-ness put it.

"IT'S EASY TO TALK"

I said to myself, as I looked down on the conflict from above—it's always easy and safe to talk when you are looking down from above—I said: "Well, old son, if you wanted to go for anyone, you should have gone for the driver of the Duke's car, or for the Duke himself, or for his bride, or for Cupid, who caused the wedding, or for God Almighty Who created Cupid, but it is no earthly use going for those two; they could no more help treading on your toes than you could help having toes to tread on."

Then it struck me that if anyone could get up into a balcony, high above the whole world, and look down on it from above, he would see that we were all behaving just like that old buffer in the crowd, losing our tempers, cursing, slandering, slaying one another, each of us hitting out at the parties that seem to hurt or hinder us, when, as a matter of fact, they can no more help bumping into us than we can help being bumped into.

We divide the world into friends and enemies, and proceed to fight each other, blind to the ultimate causes of our trouble which operate upon us all, friends and enemies alike. Hence the tragic comedy of life.

One of the chief ultimate causes working upon us all is the one that was the cause of our old friend's trouble—the crowd and the tendency of the crowd to act upon instinct and impulse rather than upon reason.

The most striking and significant social fact in our modern world is the unprecedented increase in the population of the earth which has taken

place during the last hundred years. It is difficult, if not impossible, to get the figures through one's head, but, if we can even begin to enter into their meaning, we shall perceive that they lie somewhere near the roots of almost every modern problem, social, political, and even religious.

The single fact that the world population, a hundred years ago, was about six hundred million souls, whereas to-day it is well over sixteen hundred million, will bear a lot of thinking about.

Of course, when a man starts to talk in millions you don't understand what he means, and nor do I, nor does a Cabinet Minister, for the matter of that; he just turns his millions into units and counts in ones. We all do; a million human beings is a reality beyond the reach of our imagination. But there are simple ways in which we can realise some of the inevitable results of this tremendous change.

We need not enter into the great question as to whether or not the world is over-populated. Over-population is a dangerous word too often loosely used. We have first to fix a standard before we can profitably discuss what is over it or under it, and that is very hard to do in the matter of population. But beyond all question the world is much more thickly populated than it was, we are certainly much more crowded than we were.

NATIONS LOSE THEIR TEMPER

The consequences of this simple fact of over-crowding are complex and incalculable; it would need a book to set them out adequately. I merely want to emphasise the most obvious, and, for that reason perhaps, the least recognised consequences, namely, that it is irritating to be crowded, it gets on people's nerves and makes them say things they do not mean, and do things without thought of the result, simply as a relief to their pent up feelings.

When we are thinking of problems involving great masses of people, we tend to forget that the great masses are made up of extremely human individuals with nerves and tempers as sensitive and touchy as our own. If an individual man loses his temper because someone treads on his toes or gets on his nerves, the result is a comedy. He says and does ridiculous things, throws a cushion at the cat or a boot at his wife, and curses the universe.

It is a small matter, and though it may cause intense misery to the individuals concerned it does not make his-

tory. But when millions of men and women lose their tempers, and they can and do, the results are tragic beyond description, cushions are turned into cannon, boots into bombs, and the smiling earth into a bloody battlefield.

FRAYED NERVES OF THE WORLD

And yet one of the root causes of the tragedy and of the comedy are the same, viz., human irritability. It takes a strong man to keep cool when someone treads on his toes. In a crowded world there are more toes to tread on and more boots to tread on them, and, therefore, more need of strong men, if we are to keep the world cool; and if we can't keep it cool it looks as if the whole show would go off in a spontaneous combustion.

Learned discussions of great social and political problems are precious little good if they neglect the human factor, and this business of boots and toes and tempers comes into everything. It brings us back to the need of inward peace and increased power of self-control, a need which in our modern life amounts to an absolute necessity.

We must discover or rediscover the secret of repose, of that positive rest which means not merely doing nothing, but getting into touch with the sources of renewed vitality.

We must learn to build within ourselves a place of retreat to which we can return at will, and in the waters of silence bathe our wounded feet and soothe our jarring, jaded nerves.

"WE MUST FIND REST"

It is this place of retreat which our religion ought to teach us how to build. Religion fails in its highest task if it does not teach men how to be still. In a crowded world there is more and more need of quiet places, and of quiet times, of temples and churches where men and women come not to be preached at, argued with and scolded, but come to be still, and in the stillness find His peace.

In a crowded world, too, we must learn to preserve and appreciate Nature's beauty spots, that we may return to find peace when the winds of God have blown the cobwebs from our minds and His moving waters have made our spirits clean again.

The God of the churches must be the same as the God of the everlasting hills, and men must learn to find Him present everywhere, if they would bear the nervous and the moral strain of a crowded and confusing world.

Either the Christ was a fraud or He can honor the promise He made

to the men and women of every age: "Come unto Me all ye that are weary and heavy laden and I will refresh you, take My yoke upon you and learn of Me, and ye shall find rest unto your souls."

That is our most desperate and imperative need in the Western world, whether we know it or not—rest unto our souls. Only when we find it shall we be strong enough to keep cool when the world treads on our toes.

Reprinted by arrangement from *The Torch*, organ of the Industrial Christian Fellowship.

Young Peoples Column

By Rev. W. A. Jonnard

AFTER a long rest, here we are again. I am impressed with the fact that the title, "Young People's Column," is likely to be found a misnomer. My intents are three-fold in grinding out my four hundred words each week. Sometimes the column is for young people, sometimes it is about young people, and, again, it is primarily to help, aid and abet young people's societies. With this introduction, here goes:

Sometimes our "funny magazines" drive home a powerful lesson in their illustrated humor. I remember some time ago seeing a picture of a family gathered around the lamp on the center table in the living room. Mother sewing, father has evening paper, sister is looking over some music at the piano, brother No. 1 is smoking a cigarette, while brother No. 2 is playing with an "Erecto set" on the floor. Mother says, "Why, I declare, this is the first evening in months that all of us have been at home together!" "That's so," says father; "let's all go to the movies!"

This comment on our home life merely explains some of the problems that arise concerning "Youth in Conflict."

Another picture I remember is that of a beefy looking individual talking from behind a black cigar stub to some visitors at his plant where a long line of very young children are seen employed. He is saying, "You see, it keeps them out of mischief."

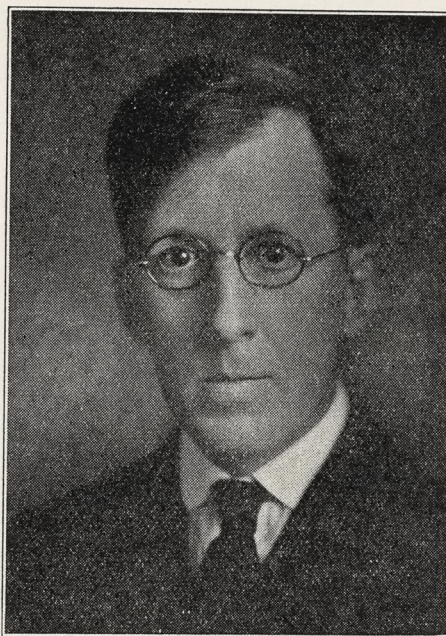
Somewhere between these two pictures should be a third. The question is how many of us are "artists" sufficiently equipped to paint it, or have we even the vision or the idea of what such a picture might be.

* * *

EXTRACTS FROM CORRESPONDENCE

This from a Southern Rector:

"I wish that you would get some opinion from the experts in regard to interesting the 'society' folk. I have not been able to do it here. The girls in our parish work in the Junior League, but not in the young people's



REV. THOMAS CASADY
Elected Bishop of Oklahoma

society. Of course, the social feature would mean nothing to them. As a matter of fact, the social feature is a hindrance. I remember Karl Block saying at our convention here that such should not be the case. I agree with him, but it does not alter the fact."

But where are the experts? In my personal "travels" about the country I have met many so-called "society folk"; in fact, at the Racine Conference I think that a majority of those present could qualify, and in my own League, during the five years past, I have had as many as three debutantes in one season.

Let's Know

EARLY DEACONESSSES

By Rev. Frank E. Wilson

IT IS not easy to separate the references in the New Testament to the ministry of women and distribute them under definite titles. "Widows," "virgins," "deaconesses" were not as clearly distinguished then as they were at a later date. Yet the ministry of women was an important factor in the apostolic church. Bishop Lightfoot states his opinion: "As I read my New Testament, the female diaconate is as definite an institution as the male diaconate."

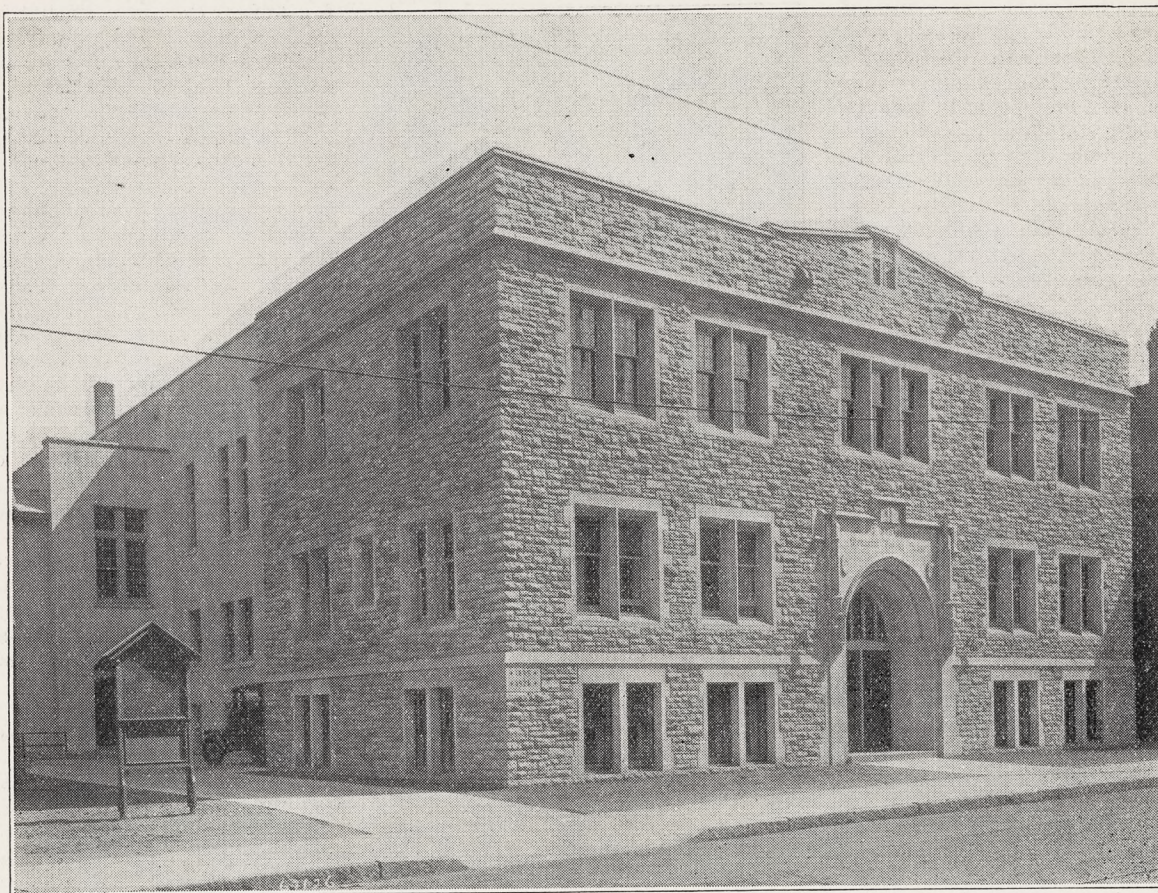
In the correspondence between Pliny and the Emperor Trajan (110 A. D.) deaconesses are discussed as persons of recognized official standing. The Apostolic Constitutions (fourth century) have a good deal to say about them. They were set apart

for their work by a special form of consecration. Their duties were clearly understood and carefully regulated. They were assistants to the deacons, performing a personal ministry of charitable relief and spiritual instruction, especially among women. In the early centuries they were delegated to prepare women for baptism, though as adult baptism became less frequent this particular function fell largely in abeyance. They were present in the churches at public worship and assumed the specific responsibility of keeping order among their own sex during the services. deaconess gives no blessing; she fulfills no function of priest or deacon." At the end of the fourth century there were forty of them on the staff of St. Sophia's, in Constantinople, alone.

The Council of Nicaea recognized the deaconesses as a matter of course and the Order held an important place in the life of the Church, both in the east and the west until the seventh or eighth century.

The same troubled conditions which promoted the monastic movement in the Middle Ages eventually caused a lapse in the Order of Deaconesses. Sisterhoods sprang up offering to spiritually-minded women a refuge from a rather stormy world and the more active ministry of women in the Church suffered an eclipse.

In the fifteenth century experiments were undertaken in various quarters looking to a revival of this primitive Order. The strongest single impulse came out of an institution for deaconesses established under the genius of Theodor Flidner at Kaiserwerth, Germany, in 1836. About the same time Florence Nightingale and Elizabeth Fry, in England, gave great impetus to the idea through their noteworthy efforts in hospitals and prisons. Both of these women were in close touch with the Kaiserswerth Institution. The advent of the so-called "industrial era," with its great industrial centers and the attendant congestion, brought the Church of England face to face with the necessity of providing some form of very practical ministration to the women and children. So the Deaconesses may be said to have come back—at first by the action of individual bishops and more recently by resolution of the Lambeth Conference in 1920. As a result of that action the Convocations of Canterbury and York have put themselves on record in the following terms: "The time has come when, in the interests of the Church at Large, and in particular of the development of the ministry of women, the diaconate of women should be restored formally and canonically, and should be recognized throughout the Anglican Communion."



A GOOD PARISH

Gethsemane, Minneapolis, Minnesota

BY BISHOP JOHNSON

IT WAS my good fortune recently to attend the dedication of the new parish house of Gethsemane parish in Minneapolis, of which I was at one time the rector.

I am sure that there is no sensation quite the same as that which one gets in returning after several years to the parish in which you have expended your best labors.

Parishes may not have souls, but they have atmospheres, which give them a very definite character. Gethsemane, Minneapolis, has had a wonderful spiritual influence over those who made it their spiritual home.

The Parish was founded in 1856 by David Buel Knickerbacker, who spent the first twenty-six years of his ministry in creating it. Minneapolis was a village when he came there as a young clergyman, and he saw it grow from a little village church into a large city parish. He was a pioneer missionary, and ministered to more than a dozen neighboring villages, driving in his buggy many, many miles to preach the Gospel to the isolated. One wonders sometimes why Ecclesiastical automobiles have sel-

dom caught this spirit of missionary zeal.

Dr. Knickerbacker founded the Brotherhood of Gethsemane, sometime in the sixties, and for many years it did a work similar to that undertaken, later on, by the Brotherhood of St. Andrew.

In 1882, Dr. Knickerbacker, elected Bishop of Indiana, was succeeded by the Rev. Anson R. Graves, a former assistant in Gethsemane, afterwards Bishop of Western Nebraska, and now living in Sonora, California. Bishop Graves had two outstanding aversions. He disliked idleness and hated debt. More than this he was a faithful pastor, who labored in season and out of season, for the good of the parish. The men whom he presented for Confirmation were the strength of the parish for more than a generation.

After Bishop Graves' elevation to the Episcopate, the parish called the Rev. John Jacob Faude to be its rector. He was a young man in his thirties when he came in 1890, and he remained there until his untimely death in 1901.

Dr. Faude gave to the parish the particular tone of reverence and devotion which it has since maintained under his four successors. Dr. Faude was a leader in the debates of the General Convention, and in the administration of the parish. He organized the present Altar Guild, which for nearly forty years has served with such continuous devotion that I have never heard of a single instance in which the altar linen, the priest's vestments or the appurtenances of the sanctuary were not prepared with immaculate care for the coming of their Lord. It is largely due to this guild that the spirit of reverence always pervades the church and its services.

At the death of Dr. Faude the present beautiful marble altar was erected as a memorial by his parishioners.

In 1901 the writer was called from the mission field in Nebraska to be the fourth rector. It was his one and only parish and the affectionate loyalty of the people of Gethsemane, then and for the years that have intervened since he left it in 1913, has

been the most enjoyable experience of his lifetime.

During this rectorate Gethsemane changed from a church surrounded by the homes of its people to a down-town church, maintained by the loyalty of those who live in all sections of the city, but who give their support to the parish which they love dearly.

Since the writer left there have been three rectors, the Rev. Gilbert M. Foxwell, 1914-1915; the Rev. Stanley S. Kilbourne, 1916-1921; the Rev. Don F. Fenn, 1922-1927. Each of them kept up the traditions and added to the strength of the parish.

The new parish house is a memorial to Dr. Knickerbacker and is a modern building providing for the needs of a down-town parish, especially in its function of religious teaching and spiritual fellowship. It was dedicated by Bishop McElwain on May 1st, there being present Bishop Johnson, the Rev. S. S. Kilbourne, and the Rev. Don F. Fenn, while an affectionate letter of greeting was received from Bishop Graves. It was a happy reunion of a devoted family, and as one who spoke at the banquet, I was impressed by the bubbling, spontaneous, joyousness which permeated the audience. It made one wonder who perpetrated the stupid assertion that religion makes people solemn or funeral.

Like every parish, Gethsemane has its marked characteristics, of which I desire to mention a few. It has always paid its own way, never from its inception has it received a dollar in aid from diocese or General Church.

It has always emphasized the Sacramental and the supernatural as the fitting atmosphere of religious worship, and it has inculcated reverence, but not of that rigidly solemn character which sanctifies gloom.

It has always kept up the customs which it has accepted. It is slow to accept any innovation in worship; it is loathe to abandon a practice once established.

It has never used God's house as an ecclesiastical club to which was attached any social or secular inducements. "The People Had a Mind to Work," is the slogan of the parish and they work in God's house without any respect of persons.

It aims to meet every obligation placed upon it and regards the budgets of the National and Diocesan Church as obligations which must be met, even though it suffers from the drawbacks of a down-town church.

It has a penchant for calling young men to the rectorate. Dr. Faude was 36 when called, the present rector was 31, and the three intervening were about 35 at the time of their installation. It has proven an ex-

On the Cover

WILLIAM THOMAS HOOPER,

whose picture is on the cover and whose article is on page three, is the rector of St. John's Church, Hartford, Connecticut, where in a comparatively short time he has built up one of the strongest parishes in the east. Mr. Hooper was for a number of years a teacher at St. Paul's School, Concord, N. H., leaving there to be an assistant at St. John's, becoming the rector a year later. The parish has one of the finest Church Schools in the country, and a plant now under construction, the total cost of which will be several hundred thousand dollars, the sum having been raised by a committee of laymen, with the cooperation of the firm of Ward, Wells, Dreshman and Gates of New York and Chicago.

cellent post-graduate education for all the clergy who have been privileged to be its ministers.

It has a faculty of rearing young people who love the Church and are faithful to its obligations. After all there is no test of a parish more acid than the kind of young that it rears. I think I can truthfully say that they all love it as a mother and rally to its call.

The present rector is one who takes a wide interest in Diocesan and National affairs, giving much of his time to missions and crusades outside the parish, and the parish feels that in such works the parish is making its contribution through the rector to the mission work of the Church.

It is a parish which does not exist solely for its members, but in order that, through it, its members may minister to others.

It is a parish in which it has been good to live and which is held in affectionate remembrance by all who have ever lived therein.

About Books

By the Rev. C. L. Street

PRAYERS FOR DIVINE HEALING, by Sydney Coleman, St. Andrew's Vicarage, Peckham, S. E. 15, London, England. Price 2d.

This is a booklet of sixteen pages compiled by the Vicar of St. Andrew's Church in South London. It combines a real knowledge of spiritual values with a real knowledge of psychology. The directions for meditation are simple and practical (which is more than can be said of a lot of bigger books on the subject). There

are suggestions for dealing with fears and worries and sleeplessness, and some beautiful prayers at the end. The book may be obtained from the author.

* * *

THE MINISTRY OF LAYMEN—A PLEA FOR LAY EVANGELISM, by Leon C. Palmer, B.D. Brotherhood of St. Andrew in the United States, 202 South 19th Street, Philadelphia. \$0.25.

This little book, written by the Executive Secretary of the National Commission on Evangelism, starts into the world fortified by a foreword by Bishop Murray and a preface by Bishop Darst. It is worthy of both the foreword and the preface. Mr. Palmer sounds a ringing call for more lay participation in the business of spreading the Kingdom, and provides a lot of practical and helpful suggestions out of his own experience.

* * *

BUDDHISM AND BUDDHISTS IN JAPAN, Robert C. Armstrong, Ph.D. Macmillan; \$1.25.

Buddhism came to Japan about the year 550 A. D. The hundred and forty pages of this book give a fascinating account of what has happened since. The early history of its spread, its internal dissensions and its sects, its theology, and its present effort to adapt itself to new conditions. The story is complete and at the same time condensed, and is written by a man who has lived in Japan and knows whereof he writes.

* * *

JESUS TEACHING FOR YOUNG PEOPLE, by Sidney A. Weston, Ph.D. Pilgrim Press; Cloth, 65 cents; Paper, 40 cents.

This book provides outlines for thirteen discussions on the social principles of Jesus, and their application to problems today. There are chapters on "The Place of Pleasure in Life," "What is Success," the Race Problem, War, and Immortality. A lot of good illustrative material is included, and the book should provide a really valuable text book for a class of young people.

Clerical Changes

GREENWOOD, Rev. Wilfred L., rector of the Ascension, Brooklyn, N. Y., to be the rector of Grace Church, Windsor, Connecticut.

GRAMBS, Rev. George L., accepted appointment as assistant at St. Stephen's Church, Washington, D. C.

JACOBS, Rev. Allen, resigns as rector at Logan, Utah, to accept the deanship of Trinity Cathedral, Reno, Nevada.

PARKER, Rev. Waldo D., resigns as rector of Christ Church, North Brookfield, Mass., to accept rectorship of the Transfiguration, Ironwood, Michigan.

MACFARLANE, Rev. John R., resigns as priest in charge of Emmanuel Church, Ashland, Me., to accept rectorship of St. Peter's, Cazenovia, N. Y.

WARD, Rev. Malcolm, student at Cambridge and in charge of St. George's, Maynard, Mass., accepts appointment as assistant at Christ Church, Winnetka, Illinois.

WICKS, Rev. Jesse S., resigns as rector of Emmanuel Church, Petoskey, Michigan.

THE REVISED ENGLISH PRAYER BOOK

Bishop of Truro Makes a Speech

Edited by

A MANBY LLOYD

BY 327 votes to 16, the Conventry Diocesan Conference declared itself in favour of the proposed Revised Prayer Book. The debate produced a lively "scene," in which the Rural Dean of Kenilworth figured prominently, and at times the atmosphere was electric.

The Bishop of Truro (Dr. Frere) opened the discussion in a speech characterized by great wit and persuasive argument. Although a leader of the Anglo-Catholic party, so impartial was his analysis of the proposals, that he was complimented by all shades of thought on the moderation which he had shown on approaching a most complicated subject. When he resumed his seat after a model and brilliant speech lasting an hour a long and sustained outburst of applause bespoke the gratitude of the Conference.

Dr. Frere said there was nothing so conservative as religion, and it was one of those good things of which they could have too much. Of their religion nothing was so conservative as the devotional part, especially in regard to public worship. People got into regular lines; it was soothing. This was good in a way, but not altogether good; one really did not go to church to be soothed. Of all the people who were conservative about their religion were the people who did not go to church often. (Laughter.) There was very good reason for that. His lordship did not mean this as a jibe: on the contrary. It was their link, and for that reason they were very sensitive about any change whatever. Therefore, they deserved a great deal of consideration. It was very much the same feeling in regard to one's old school. The same old sentiment was awakened; one hadn't been there much, but one was fond of it, and for that reason one did not like it changed. If anything happened in the chapel it was an outrage! It was the same depth of feeling which possessed the man who comparatively rarely went to church. He was indignant to hear that things were going to be changed; he didn't know why they were going to be changed, but that didn't matter. (Laughter.) After 20 years people were beginning to find out what was happening.

Everything had been done to meet the conservative side, if there was going to be any sort of change at all. The bulwarks of conservation were



REV. A. MANBY LLOYD

extraordinarily strong. The parish priest who did not wish to have anything to do with the Revised Book need not have anything to do with it. In reality he was a petty Pope. (Laughter.) He could defy his parochial church council and his Bishop, and if that was not a papal position he (Dr. Frere) did not know what was. (Laughter.) Any parish could claim to have the old book "and nothing but the old book," and provision was made that without the good-will of the parochial church councils the innovations could not be made.

"I often wonder whether the conservative voice really means all it says," proceeded Dr. Frere. "I think they have forgotten what is in the old book and what is not. People think they are whole-hearted supporters of the old book, and I would ask them to read it through again, and ask themselves whether it is really what they want? We are legislating for the young rather than the old—(applause)—and the young have views of their own. They are the people we must not lose, and we are losing them largely. When you come to think of it, it is only by an act of toleration that we can have a children's service; it is only by an un-

authorized revision of the Prayer Book that we have saved the situation as regards the children so far.

"There is another class to consider—the people who have already revised the Prayer Book to their own satisfaction. (Laughter.) It is an enormous class, and the difficulty is to find anybody who has not done it. There are those who would like revision which gets rid of controversy, but the difficulty is to get a definition of what is controversy and what is not. Take the Baptismal service and the marriage service—well, you know! (Laughter.) There you are! (Loud laughter.)

* * *

The Cambridge Union Society, by a vote of 310 to 184, has rejected a motion "That Spiritualism exists only in the Imagination" after listening to a lively debate between Sir Arthur Conan Doyle and Mr. J. B. S. Haldane, the well-known scientist. Spiritualism is rapidly becoming as unintelligible as metaphysics, the study of which has been likened to groping about in a dark room for a black hat which is not there. The phenomena of Spiritualism form a very mixed bag. They are partly physical and partly psychological. Professor Haldane was heartily sceptical of the former because they were so "fakeable." The production of small objects easily concealed on the person does not satisfy him—an elephant or a kangaroo, he admitted, suddenly produced at a seance, with or without Sir Arthur's red light, might secure his reluctant conversion.

* * *

The Bishop of London has given his approval to a scheme for preparing business men for ordination. Norman Stevens, secretary, says he interviewed the Bishop and four Surfragans on the matter. Already a large number of applications have come in. Two lectures will be given each night on three nights a week. This will be followed later by a period in residence for devotional training.

* * *

Dr. Darwell Stone, who has become the real leader of the Anglo-Catholics, has stated that over one thousand priests had written to tell him that they were going to "reserve" at all costs and will pay no attention to any prohibitions from bishops, assembly or House of Commons.

NEWS OF THE EPISCOPAL CHURCH

In Brief Paragraphs

Edited by

WILLIAM B. SPOFFORD

THE Rev. H. Percy Silver, rector of the Incarnation, New York, elected Bishop of Wyoming on the second ballot to succeed Bishop Thomas, resigned; the Rev. Thomas Casady, rector of All Saints, Omaha, elected Bishop of Oklahoma, on the second ballot, to succeed Bishop Thurston. That briefly is the news of the meeting of the House of Bishops, when about half of the members gathered in New York June 1st and 2nd. Thirteen candidates were nominated for Wyoming and eleven for Oklahoma which make the elections on the second ballots in both instances significant.

A resolution was adopted on the Chinese situation; "Regarding the conditions in China, it is impossible at present to make any statement other than to record our conviction that there should be no thought of lessening the work in China, and to express our gratitude to God for the splendid fidelity and bravery manifested by our clergy and lay workers and our native Christians." A tribute was paid Bishop Creighton of Mexico when the House passed a resolution recording the high appreciation of the Bishops for the "distinguished and effective service rendered by the Bishop of Mexico, the Rt. Rev. Frank W. Creighton, during the troubled conditions prevailing in that republic."

In resigning as Bishop of Wyoming, which came as a surprise, Bishop Thomas stated that he wanted to take up the "work nearest to his heart" in connection with the Philadelphia Divinity School.

* * *

The ninth annual Synod of the Province of the Pacific, held at Trinity Church, Seattle, May 18 to 21, was remarkable for three things.

First, the remarkably efficient local organization, under which, by general consent, all the arrangements and proceedings worked out smoothly to an unusual degree.

Secondly, the ratifying of the following resolutions adopted at the previous synod:

Resolved, That the resignation of a Bishop within a Province be made to the House of Bishops of said Province, such resignation, if accepted, to become effective when approved by the Presiding Bishop of the Church.

Resolved, That if it so desire, the Synod of the Province within which a Missionary Bishopric has become



BISHOP THOMAS
Resigns from Wyoming

vacant, may nominate to the House of Bishops one candidate for such vacancy. The method by which the nominee shall be chosen by the Provincial Synod should be determined by each Synod for itself.

Resolved, That if the Synod of a Province desires to take over the administration of any given field of missionary or educational work within the Province, the Province shall raise the funds for such work and receive credit upon the quotas assigned to the Province up to the amount appropriated on the Budget adopted by General Convention for the maintenance of said field.

Thirdly, the adoption of a resolution requesting the National Council of the Church to allow the diocesan bishops to submit a joint budget of asking similar to that presented by the missionary bishops. This last resolution was only passed after long and earnest debate, and was materially helped by the discussion of the subject in the House of Deputies, under the chairmanship of the Rev. E. F. Gee.

The presence and speeches of the Presiding Bishop of the Church were a great inspiration. Bishop Murray won all the western hearts by his

courtesy and sympathy. Great regret was expressed, however, at his inability to remain for the mass meeting on the Friday evening attended by two thousand persons, with the music led by the combined vested choirs of the city and neighborhood and the combined orchestras of the leading high schools of the city. The Archbishop of British Columbia made a great speech at this meeting.

The president of the synod, elected for six years, is the Right Rev. Louis Childs Sanford, Bishop of San Joaquin, and the bishop of the diocese of Olympia in which the synod was held is the Right Rev. S. Arthur Huston. The secretary of the synod from its beginning has been the Rev. Alfred Lockwood, and the rector of the parish entertaining the synod is the Rev. Charles Stanley Mook.

The Women's organizations held most successful meetings as did also the Young People's Fellowship amongst whom Bishop Moulton of Utah was in great demand.

A pleasant trip to Tacoma by boat and a visit to the beautiful Annie Wright Seminary in that city were also greatly enjoyed.

* * *

The Rev. Frederick C. Grant, professor at the Berkeley Divinity School, has accepted election as the dean of the Western Theological Seminary, Chicago. Previous to going to Berkeley a year ago Dr. Grant was the dean of Bexley Hall, the Theological Seminary of Kenyon College. The Western has now been closed for several years, but plans to open shortly in new buildings close to Northwestern University, Evanston.

* * *

The Woman's Auxiliary, diocese of Western North Carolina, meeting in annual convention in Hickory, adopted a budget which shows a considerable increase over previous years, with generous sums voted for the support of various projects. The Rev. Louis G. Wood of the Field Department of the National Council was the guest speaker.

* * *

How would you like to listen to thirty sermons at one service? A lot of folks did at a service held recently at the Church of the Heavenly Rest, New York, when thirty young men, members of the Church Army from England, each spoke for a few moments. On Ascension Day, following a service at the Cathedral,

they split into groups and started on evangelistic treks that will take them pretty much over New England and New York this summer.

* * *

On the faculty at the Evergreen (Colorado) conferences: Rev. Don Frank Fenn of Minneapolis; Miss Vera Noyes of Chicago; Miss Dorothea Coe of the social service department, New York; Miss Edna Beardsley, department of mission, New York; Miss Hazel Hardacre, Y. W. C. A., Detroit; Rev. McMurdo Brown, Grand Junction, Colorado; Professor Jared S. Moore, Western Reserve University, Cleveland; Bishop Johnson of Colorado and Canon Douglas of Evergreen. Bishop Ingley is to be the chaplain.

* * *

Commencement at Seabury Divinity School on May 19th; sermon by the Rev. Elmer N. Schmuck; degrees conferred by Bishop McElwain of Minnesota, president of the board of trustees.

* * *

Addressing the women at the recent convention of the diocese of Montana, Bishop Faber said: "I know that you ladies are good housekeepers, and I ask you to carry this spirit of housekeeping into your church. When a glass is broken in your home you do not repair it with a piece of pasteboard, but sometimes this is done in church. Linen used on the altar should be the cleanest and the best available, and the vessels should shine. Strangers looking into our churches and seeing dead flies and dirt would surely get the opinion that

our homes must be worse when we are so neglectful of God's House. Also let us have nothing cheap or tawdry in the furnishings. And let the outdoor setting be attractive, so that they will be eloquent of our affection. I ask you also to be careful in the way you get money to carry on God's work. Let not the Church lose respect. Let everything be consistent with good taste. Do not lower standards nor ideals."

* * *

Work of ministering to isolated Church people has been started in the diocese of Duluth by the Rev. Donald G. Smith.

* * *

The annual Indian convention in the diocese of Duluth is being held this week at Cass Lake. The clergy are to meet in conference at the same place from June 20th to 24th.

* * *

Rev. Van Winder Shields, rector emeritus of St. John's, Jacksonville, Florida, died on May 13th, the 50th anniversary of his ordination to the priesthood. He was rector of St. John's from 1889 to 1924, during which time he increased the number

of communicants from 350 to over a thousand, and saw the construction of a plant now worth \$500,000.

* * *

Every clergyman has a library. I ask of them this question: what three books would you retain were you to be deprived of all others? Just one rule in this game—do not include the Bible or the Prayer Book—we will assume that you cannot get along, at least indefinitely, without them. Here are my three: "My Religion," by Tolstoi; "George Bernard Shaw," a biography by Archibald Henderson, and "The Way of All Flesh," by Samuel Butler.

* * *

Here is a passage from Henderson's book, a letter written by Shaw

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to Tolstoi many years ago, which seems to indicate that the "young people problem" is not particularly modern: "It has always been clear to me that the ordinary methods of inculcating honorable conduct are not mere failures, but still worse—they actually drive generous and imaginative persons into a dare-devil defiance of them. We are ashamed to be good boys at school, ashamed to be gentle and sympathetic instead of violent and revengeful, ashamed to confess that we are very timid animals instead of reckless idiots, in short, ashamed of everything that ought to be the basis of our self-respect. All this is the fault of the teaching which tells men to be good without giving them any better reason for it than the opinion of men who are neither attractive to them, not respectful to them, and who, being much older, are to a great extent not only incomprehensible to them, but ridiculous—I think the root reason why we do not do as our fathers advise us to do is that we, none of us, want to be like our fathers, the intention of the Universe being that we should be like God."

The unused rectory, Shippensburg, Pa., has been made into the Episcopal Home for the Aged; opened last Sunday with an endowment, the gift of two church people. Aged persons in the diocese of Harrisburg are cared for, preference being given to Episcopalians. They figure on building eventually.

New parish house is being built at Trinity, Shamokin, Pa., Rev. P. H. Ashton-Martin, rector. It will cost \$40,000, exclusive of equipment. Work has also been started on a new parish house for St. John's, Marietta, Pa., Rev. C. E. Berghaus, rector.

The Bishop of Mexico has much difficulty and expense in connection with paying duty on packages sent to him. Recently he paid several times the value of the contents of a package on which there was not only duty but a fine because it had been sent first-class and not declared. It is

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* * *

Preachers at Trinity Church, New York, during the summer; June, the rector, the Rev. Caleb B. Stetson; July, Rev. William B. Kinkaid, of the Trinity Staff; August, Rev. Julius A. Schaad, Augusta, Ga.; September, Rev. Samuel A. B. Mercer, Toronto, Canada.

* * *

The Rt. Rev. Irving Peake Johnson, D.D., Bishop of Colorado, will be the preacher at the 11 o'clock Sunday morning service at the Church of the Incarnation, Madison Avenue and 35th Street, New York City, of which the Rev. Dr. H. Percy Silver is Rector on June 12th, 19th and 26th.

* * *

Immanuel Church, Ansonia, Connecticut, the Rev. T. J. Shannon, rector, is raising \$100,000 with which to build a new church.

* * *

The first Anglo-Catholic Congress of the Anglican Church in Japan is to be held in Tokyo next month.

* * *

St. Paul's, Norwalk, Connecticut, is to build a new Gothic Church, to cost when complete \$140,000. Rev. Louis B. Howell is rector.

* * *

The new St. Stephen's, Boston, was consecrated on Whitsunday, June 5th.

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Burkehaven, New Hampshire

The week of services will include sermons by Bishop Brent, Rev. Remsen Ogilby, now president of Trinity College, Rev. Samuel S. Drury, rector of St. Paul's School, all former rectors.

* * *

Mr. Charles Lemuel Dibble, Kalamazoo lawyer, was the commencement speaker at St. Alban's School, Sycamore, Illinois.

* * *

The diocese of Florida also is giving time to the student work. At the recent convention provision was made for the purchase of additional land at Gainesville, where the state university is located, and a committee was appointed to secure funds for buildings. The Rev. Melville E. Johnson is in charge of the work with students. A committee, composed of whites and Negroes, was appointed by Bishop Juhan to study the work among the colored people. The Bishop also asked that increased salaries be given to rural pastors.

* * *

Speaking at the convention of the diocese of Minnesota, Bishop Murray, presiding bishop, said: "Our Church was never in better condition than it is now. I am looking forward to a

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great revival which I expect will, in the near future, bring many new members into the Church, and which will bring back former members into this fold. Professing members will become practicing members."

The convention, attended by 300 clerical and lay delegates, was made the occasion of the fifteenth anniversary of the consecration of Bishop McElwain, and the tenth anniversary of his election as Bishop of Minnesota.

* * *

Sheriff P. R. Brown of Graves County, Kentucky, who last year saved a Negro from mob violence, has been awarded a medal by the Southern Interracial commission.

* * *

Bishop Mann recently confirmed a class of 45 at the Church of the Good Shepherd, Pittsburgh, the Rev. William Harvey Moore, rector. It was made up largely of adults and contained representatives of seven other churches.

* * *

A subscriber in Chicago wrote me a letter on asbestos in which he bawled out our government for the way the flood situation has been handled. "The United States can spend millions to protect the banana crop

in Nicaragua, and send a half dozen flocks of marines to China to protect "missionaries" (?), but when millions of people who are raising the crops that feed America have life and property destroyed by a flood, the only thing the government is able to do is to panhandle through the Red Cross. It is a good thing the Red Cross is on the job, but for the life of me I do not see why the government could not take care of the situation."

* * *

Bishop Brent is to preach the sermon at the service commemorating the centennial of St. Paul's Church, Angelica, New York, on June 12th. Following this service the Rev. Walter E. Bentley will conduct a week's mission in the parish.

* * *

Recent speakers before the missionary society of the General Seminary: Rev. Henry Sloane Coffin, president of Union; Bishop Henry St. George Tucker of Virginia; Rev. Norman Nash of Cambridge Seminary; Rev. Elmore McKee of Yale University.

* * *

"There is a dissension in the Royal Family," writes our arch-cynic, Mr. George Bernard Shaw, whom the

Royal Academy have refused to "hang" much to the regret of his enemies. "Prince Henry's proclamation that every artist should be a sportsman was promptly countered by the Prince of Wales' refusal, public and pointed, to attend the great bull fight in Spain. I think that Prince Henry must have meant that every sportsman should be an artist. He was probably nervous and put the boot on the wrong foot. Certainly the artist who paints the bird in its living colors, or stalks the living elephant or rhinoceros in its native liberty with a movie-camera, is a thousand times a better sportsman than the malignant idiot who shoots them and gets photographed sitting on the corpse."

* * *

More than 50,000 pennies were collected by the societies of St. John's, Lowell, Mass., during a recent "mile of pennies" drive toward church expenses.

* * *

The Rev. Frederick W. Clayton, president of Tabor College, conducted a successful mission at St. Paul's, Chillicothe, Ohio, recently. The rector of the parish, the Rev.



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The 137th annual convention of the

Ask Me Another

The material for this column this week is furnished by the Rev. James R. Sharp, Nashville, Tennessee, to whom a copy of *Cushioned Pews*, by Bishop Johnson, has been sent. Next?

1. For what are these dates noted in American Church history: 1784, 1821, 1835, 1877, 1919?
2. Of what province is each of the following Bishops president: Burton, Sanford, Gray, Davies, Moore?
3. Which of the provinces include extra-continental missionary districts?
4. What have John Gardner Murray, Randall Thomas Davidson, and Alfred George Edwards in common?
5. What day of the Church Year is called in the Prayer Book "Holy Thursday," and where?
6. On how many days, approximately, in the year is each of the four principal ecclesiastical colors used?
7. What is the only article of clerical vesture mentioned by name in the Prayer Book?
8. What have Benjamin F. Finney, Bernard I. Bell, and William F. Pierce in common?
9. In what diocese or missionary district is Sagada? Sewanee? Tanana? Albuquerque? Racine?
10. Who was Thomas John Claggett?

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JOHN M. DOYLE
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CATALOGUE ON REQUEST

diocese of Vermont was held on May 18th. The business was entirely routine, except for the announcement of the launching of a drive for a \$30,000 retreat house.

The Rev. Frederick L. Flinchbaugh, rector of St. Stephen's, Wilkes-Barre, Penna., is to celebrate the 25th anniversary of his ordination, which comes this summer, by spending ten months abroad.

Eastern Oregon's distinguished Churchman, Capt. Charles A. Schetky, U.S.N. (retired), celebrated his 100th birthday in March. He lives in Hood River. The officer in charge of the naval recruiting station in Portland was appointed special aide to Capt. Schetky for the day and brought a letter from Secretary Wilbur. Capt. Schetky remembers Bishop White, first presiding bishop of the American Church. As a lay reader the Captain has conducted many services and since his sight has failed he has stood by the lectern in his own church and recited long passages from the Bible. After adventurous years on sea and land, Capt. Schetky

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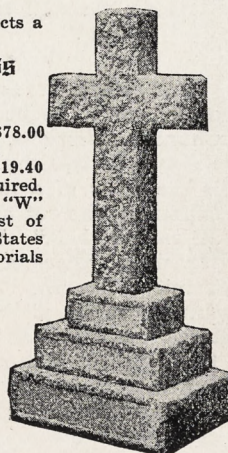
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* * *

The New York Charity Organization Society Committee on the Church (it takes so much language to discuss social work), under the chairmanship of Mrs. John M. Glenn, arranged a series of lectures for the C. O. S. staff during the spring, on the general subject of "Religious Backgrounds," to be given by various clergy, including a Paulist Father who talked about the Roman Catholic Church, Dr. Gavin of the General Theological Seminary, on the Eastern Orthodox Churches, a Methodist, a Presbyterian, and Dr. Richard Cabot of Harvard, who talked on the inter-relations of social work and the spiritual life. An idea for other

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CONFERENCE—

The Social Justice Conference of the Society of the Companions of the Holy Cross will be held at Adelynrood, South Byfield, Mass., on Friday evening, June 17th and ending on Sunday, June 19th after a Day of Devotion led by the Rev. Charles W. Lathrop, Executive Secretary of the Dept. of Christian Social Service of the Nat'l. Council.

Reservations for rooms can be made by applying to Miss Jessie R. Towne, Adelynrood South Byfield, Mass. For further information please write to Mrs. H. O. Wittpenn, No. 1 Newark Street, Hoboken, New Jersey.

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Services

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. Alfred Newbery
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.

St. Luke's, Atlanta.

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

There is space here for two

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A gentleman who signs himself "Candidus," writing in an English journal, has this to say of hymns. Read, and then write in your selections. "In answer to many requests to say which are the 'twenty hymns that are not rubbish,' I give the following:

"A Safe Stronghold Is Our God (Luther's chorale).

"Now Thank We All Our God.

"O Come, All Ye Faithful (Adeste Fideles).

"Onward, Christian Soldiers.

"O God, Our Help in Ages Past.

"Nearer, My God, to Thee.

"God Save the King.

"God Save the People (Ebenezer Elliott, the Chartist's hymn).

"The Old Hundredth.

"Eternal Father, Strong to Save.

"These have high quality both in words and music and are free from the besetting sin of sentimentality which spoils most hymns. The others I may mention when I have found my lost hymn-book."

* * *

Leon C. Palmer, in his new little book on "The Ministry of Laymen," says that some Christians are like the little girl in the following rhyme:

"I gave a little party

This afternoon at three;

'Twas very small; three guests in all,
Just I, myself, and me.

Myself ate up the sandwiches,

While I drank up the tea;

'Twas also I who ate the pie,
And passed the cake to me."

And here is a paraphrase, written by the Rev. Frank Wilson, and printed in his interesting parish monthly: "I took three friends to church one day,

As happy as could be;

We parked our feet beneath a seat—
Just I, myself, and me.

I wore my nicest dress that day,

So everyone could see;

'Twas also I who sang so high,

And said my prayers for me.

Aren't we well satisfied with ourselves?"

* * *

One often reads with gratitude, about large bequests made to the Church, Missions, Hospitals and Schools by wealthy Churchmen. This is the story of a man of humble occupation, who "of his penury cast in all that he had." William E. Lyons, for many years a communicant of Trinity Church, Greeley, Colorado (Rev. Samuel E. West, Rector) entered into Paradise Tuesday May 3rd, 1927. "Billy" was a janitor by occupation. On account of his work, the only service that he could regularly attend was the early Communion on Sunday morning. But he was always

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Rev. H. Percy Silver, S.T.D.
Madison Ave. at 35th St.
Sundays, 8, 10, 11, and 4.

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.

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.

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
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Holy Days and Tuesdays, 9:30.
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St. Mark's, Milwaukee.

Rev. E. Reginald Williams
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there, except when ill, and it was his invariable custom to "take up the collection," a task which he dignified. He was somewhat crippled in body and never robust, but he always did his work cheerfully, and was seldom known to complain. Billy had no immediate family, and lived very simply. It was known that he had been able to save, although he had always supported the work of the parish very generously. When his will was opened, it developed that he had left the sum of \$2,500 to Trinity Church, and all of the residue to charitable objects. Among those included were the Odd Fellows Home, the City Hospital, the Lodge of Rebeccas, and the Greeley Community Chest. Of the amount left in trust to the parish, the income only will be available for a period of ten years, after which the entire amount is to be paid to the Church. On the Fourth Sunday after Easter, a memorial service was held in the parish Church, attended by members of the Odd Fellows and Rebecca lodges, officials of the bank in which he worked as caretaker, and friends. The people of the parish hope to install a bell as a memorial to Billy Lyons, to summon the people to the service which he loved, and which he attended so faithfully.

Answers

1. Consecration of Bishop Seabury; organization of the Domestic and Foreign Missionary Society; consecration of Bishop Kemper; beginning of the Church School Lenten Offering; organization of the Presiding Bishop and Council.
2. Sewanee (4); Pacific (8); Midwest (5); New England (1); Southwest (7).
3. Second (Porto Rico), Fourth (Canal Zone), and Eighth (Alaska, Honolulu, and Philip-pines).
4. They are spiritual heads of National Churches in the Anglican Communion: American, English, and Welsh, respectively.
5. Ascension Day; in the Table of Fast, page xxiv.
6. Green 180, violet 95, white 70, red 20.
7. The Bishop's rochet (rubric, page 595).
8. They are heads of Church colleges in the United States.
9. The Philippines; Tennessee; Alaska; New Mexico; Milwaukee.
10. First Bishop of Maryland, and the first Bishop of the Anglican Communion to be consecrated in the United States.

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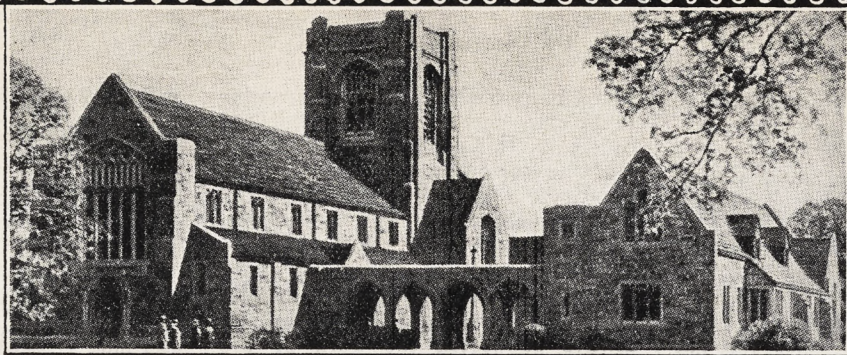
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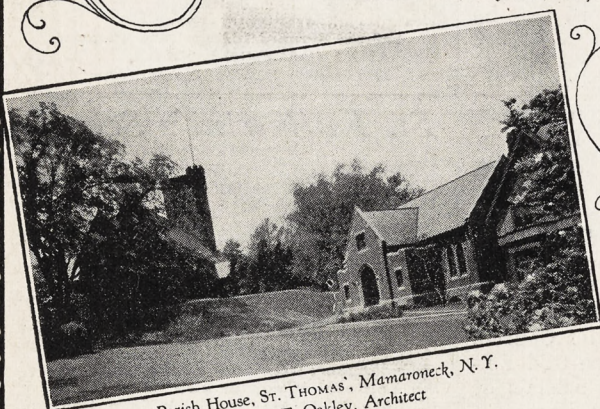
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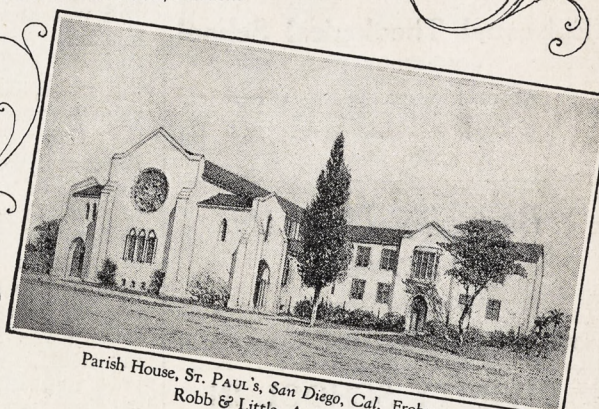
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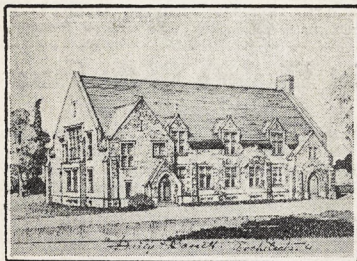
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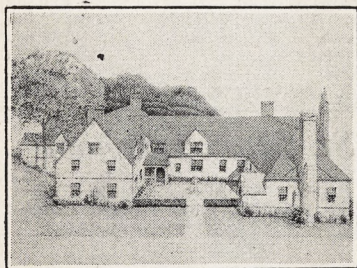
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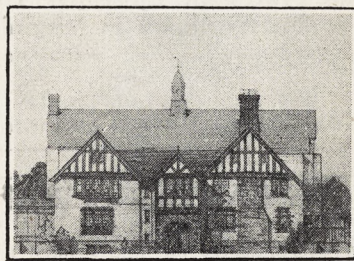
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