

The **WITNESS**

CHICAGO, JUNE 23, 1927

What Is Success?

by

G. A. Studdert-Kennedy

Are Women Fit Companions for Men?

The opinions of

LADY ASQUITH
ST. JOHN ERVINE

BERNARD SHAW
LADY RHONDDA

Marriage and Divorce

by

Bishop Johnson



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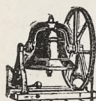


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MARRIAGE AND DIVORCE

The Position of the Church

BY BISHOP JOHNSON

THERE seems to be much confusion in the minds of Churchmen in regard to the question of marriage and divorce and remarriage after divorce.

Holy Matrimony is a sacramental relationship between man and wife which implies fidelity to the marriage vow on the part of both parties. There is no ecclesiastical law, however, compelling two parties to live together should they decide to separate.

There have been cases in Church history in which the parties agreed to separate and each has entered a monastic institution. There have been cases in which Christians have been divorced by the state, each party, after divorce, keeping the law of chastity; or in which one of the parties has refrained on principle from remarriage. Under such circumstances the Church has never censured the party so interpreting the law.

THE STATE

Marriage is also a matter of which the state takes cognizance. The state looks upon marriage as a civil contract which may be dissolved by the state and the parties set free to enter into new contracts. The law of the state does not nullify the law of the Church, but leaves to individual Christians the right to regard themselves as inhibited from marrying again, though the state permits it.

The Church may be said to frown upon divorce, but not to the extent of placing the divorced under any ecclesiastical censure.

St. Paul seems to have summed up the case in the conditions which maintained in the Roman Empire and which were very similar to those in the United States today. The Romans esteemed the marriage contract

very lightly. "If the unbelieving depart, let him depart. A brother or a sister is not under bondage in such cases. God has called us to peace." In other words St. Paul realized the impossibility of sacrificing peace to a bond in which there could be no peace.

But the Church did not permit remarriage even under such circumstances. In short divorce in itself is merely a separation, authorized by the state and has no different implication from a sacramental standpoint than separation by private agreement.

The legalizing of the separation by the state has certain temporal consequences as to finance and inheritance but has in itself no further moral significance than actual separation. It merely makes a *de facto* act to be also *de jure*.

The Church however refuses to remarry Christians who have been divorced, excepting only in the case of adultery, and even here the spirit of the Gospel is against it.

The sin lies in remarriage after divorce, not in separation, whether by personal agreement or legal sanction.

The Church would depose a priest who would remarry after a divorce, but it does not censure a priest for securing a divorce where it is manifest that such divorce is merely a legal sanction of a separation. In other words, the securing of a divorce, on grounds such as St. Paul refers to, is a secular act confirming an unavoidable situation.

SERIOUS QUESTION

The whole question of marriage and divorce is one which confronts the Church today in a very serious way. In the first place probably fifty per cent of the American people, so far as the Christian religion is concerned, have the status of pagans. It

is difficult to apply ecclesiastical law to those without the jurisdiction of the Church.

If a missionary were to go to a pagan country he would be confronted with polygamy. It would be a hardship to enforce the ecclesiastical law upon those who had never heard of the Church and were ignorant of its laws. He would find it difficult to refuse baptism to polygamists.

It is difficult to see how unbaptized persons can receive the sacrament of Holy Matrimony, for until one is baptized one is incapable of entering into any other sacramental relations.

BISHOP'S RESPONSIBILITY

What is one to do when confronted with a couple who have never been baptized or instructed in the law of Christ? Of course the Church puts the whole question up to the bishop and he is responsible for two things:

First: To see that the standards of the faith are kept by those within;

Second: To see that the mercy of Christ is extended to those without.

There are those who are so constituted that they can lay down a hard and fast rule; shake their heads and say "Nothing doing."

I envy them the comfort of their position but do not admire their solution. Life is not so simple that it can respond to a yard stick regime. It is far easier to take refuge in a law than to administer equity.

Under what principle of justice do we place pagans under the rule of the Church before they are members thereof?

I believe in the strictest application of the Church's law upon those who have taken the baptismal vows and assumed the responsibilities of discipleship. But does the canon law of the Church apply to pagans? I

have been asked time and again whether people who are divorced and remarried can be baptized and confirmed and I invariably answer certainly, if their baptism and confirmation involves an acceptance of the Christian law of matrimony. You cannot stretch ecclesiastical law to cover a secular pagan world.

THE ROMAN POSITION

The Roman Catholic Church has no doubt on this question but at once rules that the marriage contracted outside of the Church, and by those who were not sacramentally united to Christ in a valid baptism, does not hold for the administration of the Church's sacraments. This is their doctrine of "Ne temere" which they apply even to those baptized and confirmed in the Anglican Church, quite contrary to papal ruling in the past.

The time has come when the Church ought to recognize a situation in which grave injustice is done to pagans in the interest of legalistic consistency.

We cannot shut the door to those who are without in order to satisfy the demands of ecclesiastical order. The Church should revise its code.

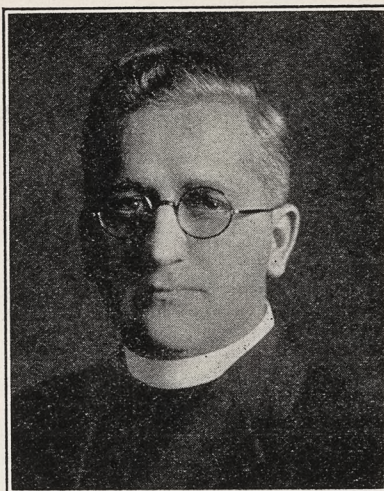
First, it should not sacramentally join together two persons either of whom is unbaptized. The marriage service is for Christians.

Second, it should enforce on Christians thus married the requirement that neither of them shall remarry while the other is still living.

Third, it should adopt a policy to meet the needs of those who have contracted non-sacramental marriages, whereby it will admit them into the communion of the Church on their acceptance of the Church's discipline, regardless of their previous record. The Church is not public property. It is the Body of Christ. And there is one law for those within and another for those without. The firmness of discipline is best maintained where fairness is combined with firmness; mercy is yoked with severity, and each case is decided by the bishop regardless of public opinion upon the merits of that particular case.

Nor is morale improved when ecclesiastics call that sin which is no sin except to those who think vaguely, criticize severely, and do not face the obligation to be just and merciful.

Watch out for a gentleman who goes by the name of the Rev. Anthony J. Romzra, who claims to be a Russian priest. He is loaded with all the official paraphernalia, and also official letters from some of our clergy who have been his victims. He begs cash; instead of giving it to him, spend the money on a telegram to Rev. Thomas Burgess, Secretary Foreign Born Americans.



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Let's Know

SYNESIUS

By Rev. Frank E. Wilson

HE IS not very well known but he is an interesting person and cut quite a figure in his day. His home was in Cyrene, North Africa, where he was born into an ancient family toward the end of the fourth century. Keen of intellect, he was an ardent disciple of the romantic but unfortunate Hypatia who taught a school of Neo-Platonism in Alexandria.

Synesius lived in the spineless days of the emperor Arcadius when incompetent officials were failing in their imperial duties all over the empire. In theory no one but the soldiers were permitted to carry weapons but Synesius found it necessary to disregard such regulations. He owned considerable property himself and suffered from the buccaneering proclivities of the tribesmen round about Cyrene. He organized a defense for himself and his neighbors which was so effective that the Cyrenians looked to him with growing confidence as their natural guardian. When the time came to elect a new bishop, the people insisted that he should accept the office. The idea was not particularly congenial to him and he wrote some letters reciting his own deficiencies and listing the reasons why he was not a fit person for the episcopate. In the light of later events, it seems that he probably painted himself much blacker than he really deserved. At any rate, he was consecrated and undertook his duties with a serious determination to make good.

His intrepid character is well illustrated by an incident which occurred before his consecration. The condition of the Cyrenians was most unhappy by reasons of excessive taxation as well the constant perils of

marauders. Synesius undertook a trip to Constantinople to lay the matter before the emperor in person. It took him three years to gain an audience but when his chance came, he used it to the limit. The oration he delivered at that time "On Kingship" got into print and became something of a classic. He bluntly told Arcadius that it was high time he abandoned the luxuries of his royal court to give a little personal attention to the needs of his empire and particularly to lead the Roman army where it was most needed. On his way home from Constantinople he visited Athens, not because he was eager to see Athens, he said, but because he wanted to escape the condescending remarks of those who had been there.

Arcadius, of course, did nothing about it and Synesius continued to be the defender of his people after he became bishop. Once a governor was sent to Cyrene whose conception of his office was to use it merely as a means of extracting more tax-money. Synesius went after him, threatening him with excommunication as an open sinner. He devoted himself faithfully to his many duties and became a real power in North Africa. His later years were saddened by the death of his three sons at the hands of the turbulent neighboring tribes. Just before his death he wrote a hymn as a swan song, in which he commended himself to Christ, praying that "his sins may be forgiven and that he may behold the glory of the Saviour."

It was such men as Synesius who saw the Church through the troubled days of those first few centuries. He deserves to be better known.

About Books

THE APOCALYPSE OF JESUS CHRIST:
A REAPPEARANCE by William J.
McKnight, D. D. Hamilton Brothers,
Boston. \$3.00

This is an exposition of the Letters to the Seven Churches from the ultra-fundamentalist point of view. We can imagine the author to be a hard, angular, unsmiling type of Christian, whose goodness is more repellent than attractive. He devotes pages of turgid rhetoric to Jezebel and contemplates with grim delight "The head of Ahab's sons jostled into baskets and piled in heaps in the very gates of Jezreel, that they might gaze from their hollow sockets on Naboth's vineyard." We have a guilty feeling that the author secretly desires a similar fate for all Modernists. This is a perfectly safe book for students in seminaries of the anti-evolutionist type and for the layman whose religion, instead of being a source of inspiration and joy, has soured him for life.

I. Goddard.

WHAT IS SUCCESS?

Here Are A Few Essentials

BY REV. G. A. STUDDERT-KENNEDY

THE secret of success depends upon what you mean to succeed at. There is truth in the saying that only the second-rate succeeds; first-rate men and things are always failures. *That low man seeks a little thing to do,*

Sees it and does it.

This high man with a great thing to pursue,

Dies ere he knows it.

That low man goes on adding one to one,

His hundred's soon hit.

This high man, aiming at a million, Misses a unit.

If you aim at a gooseberry-bush, you will probably hit it and feel proud of yourself—for a while. If you aim at the moon you will miss it; but you will hit something higher than the gooseberry-bush. If you want to make dead certain of success aim low, and you will be rewarded—and the reward will turn to dust or dirt as soon as you touch it.

AIMING AT NOTHING

Lord Beaverbrook has said that there is no success without egotism, but he never said what he meant by success, nor did he define egotism. In the long run an egotist—a self-centred man or woman—can never succeed, because he is aiming neither at the moon nor at the gooseberry-bush, but at a ghost. He is seeking something which is not there, and never can be anywhere but in his own imagination.

The self-centred man wants a world built for himself and according to his desires, and there is no such world, and he is, therefore, doomed to failure, however great and lasting his success may seem to be. Napoleon was the supreme egotist. He battered, bludgeoned, beat: he slaughtered, schemed and tortured men to force the world into the shape he wanted it to be. And because his natural gifts were so great and his genius so transcendent he almost succeeded; but in the end the world broke him, and he had to stand and listen to the judgment of the sea as it moaned against the cliffs of St. Helena.

So it must be with all self-centred people sooner or later—sooner if they are little people, later if they are big ones.

HONESTY FIRST

The first essential of real success is honesty, square facing of the facts, the absolute and utter refusal to pretend that you are not what you are, or that you are what you are not.

That is why Christ was so down on hypocrites or actors. There is no hope of getting anywhere for the man who deceives himself. You must find out what you want, and why you want it, and then go for it baldheaded.

CONQUEST OF FEAR

The second essential of success is the conquest of fear. The one thing I have never failed to mark in every really fine personality I have ever met is that they feared nothing and nobody except dishonour. Fear is a paralysing thing and we are cursed by it. If you could eliminate imaginary fears you would cut out half the failures and miseries of men and women.

Fear of poverty, fear of disease, fear of what men will say or think of you, fear of losing what you have if you try to gain more and risk it—all those cripple and cramp their victims, driving them to failure. A certain recklessness is necessary if a man is to succeed in being a man indeed.

Safety first is all right as a rule of the road, but it is rotten as a rule of life. "A bird in the hand is worth two in the bush" is a proverb only fit for fools and failures. The two birds in the bush are worth twenty in the hand; they represent hope, and hope is the one thing in the world we cannot live without.

NEED HOPE

Life without hope is only living death, and hope must rest on faith; both are essential to success. Faith, at its root, is just the capacity for concentrated desire, the power to want one thing and to keep on wanting it so badly that you cannot help striving to attain it. The cause of most failures is that we do not want one thing steadily and without wavering, our desires are dissipated and divided. We don't know what we want and won't be happy till we get it.

The great thing is to find out what we want, and to keep on wanting it, so that want makes us work and keep on working. It is always want that makes work, and work, hard and persevering work, is the road by which we must walk to success of any kind.

Genius has been defined as an infinite capacity for taking pains, but it really is the capacity for counting something so tremendously that nothing is pain which brings you nearer to it. The brilliant pianist whose hands fly over the keys so easily and with such certainty of touch has probably had to practise eleven hours a

day; but what did he care? He wanted music and he was going to get it; the hours seemed like minutes, and the years like days.

REAL GENIUS

That is genius, that power of passionate desire, and all are not gifted with it; but all of us have some of it, and to cultivate it, and foster it, to concentrate our desires and hold them to the point is the very meaning of success in anything at all, high or low.

Success, like happiness, never comes to those who seek it directly. People can never be happy by desiring happiness, nor can they succeed by desiring success. Men are happy if they know what they want and are on the way to win it, and so it is with success. The successful man is the man whose heart is set on something so firmly that he never turns aside but walks on steadily, however rough the road may be, because the desire of his heart makes all the hardness he endures seem well worth while.

Many such men may seem to fail because they aim too high, but their failure is the highest success, and in their heart of hearts they know it. They neither need nor ask for pity, and they do not care for praise. These of course, are the great ones of the earth; but in them lies the secret of success, and no one can succeed unless there is in them some measure of this greatness which consists of singleness of heart.

If you want to be a successful grocer you must set your heart on the perfect grocer's shop. You must dream of it, work for it, sacrifice every pleasure for it. You must, in short, go for it all out. You may not get the perfect shop, but you will be a successful grocer.

The question: "What is the secret of success?" was put to the Master once in another form. "What is the great Commandment?" someone asked him, and that just means: "What is the secret of a successful life?"

You know the answer. The first and great Commandment is: "Thou shalt Love the Lord Thy God"—and your God is what you want and what you live for—with all thy heart, with all thy mind, with all thy soul, and with all thy strength.

Find out what you want and go all out for it. But watch what you want. It may be a fraud and not worth wanting—and then you will succeed, but the moment of your tri-

umph will be the moment when you realize how completely you have failed. What you want to succeed at is more important than success.

Reprinted by arrangement, from THE TORCH, organ of the Industrial Christian Fellowship.

Young Peoples Column

By Rev. W. A. Jonnard

ONE Young People's Society had a very interesting program which consisted of a double topic. The boys discussed the subject "What Qualities I Like Best in a Girl," and the girls responded with "What Qualities I Like Best in a Boy."

The following qualities were listed by the Observant Reporter as qualities girls liked in boys in the order of their choice:

1. Dependability.
2. Frankness.
3. Good Sport.
4. Neatness.
5. "Sensibleness."
6. Athletic.
7. Common sense.
8. Strength of Character.
9. A good loser.
10. A good winner.
11. Courteousness.
12. A good "spender," which being interpreted meant, possibly, generousness.

The boys said they liked the following qualities in girls:

1. Intelligence.
2. Fair countenance.
3. Physical beauty.
4. Good sport.
5. Good dancer.
6. Athletic.
7. Good Loser.
8. Good winner.
9. Frankness.
10. Naturalness.
11. "That School Girl Complexion."
12. Dimple in chin.
13. Wobbly eyes, which being interpreted meant, probably, "that come hither look."

* * *

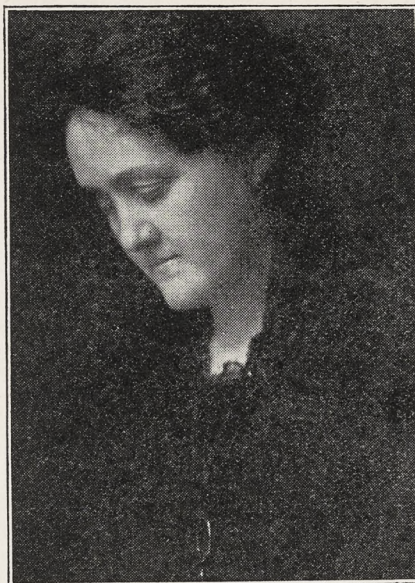
The following short rules, if observed, will help any organization such as a Young People's Society:

PARLIAMENTARY LAW

1. Be definite.
2. Considerate.
3. Obtain order.
4. Be Alert.
5. Know how.
6. Don't overdo.
7. Address chair.
8. Second motions.
9. Be calm.
10. Think twice before opposing.

POINTS ON PUBLIC SPEAKING

1. Be natural.
2. Be concise.
3. Use simplicity.
4. Be humorous.
5. Be sympathetic.



MRS. JOHN GLENN
Speaks at Industrial Conference

6. Enunciate clearly.
7. Be prepared.
8. Have purpose.
9. Know subject.
10. Drift definitely.

Preacher, Pulpit and Pew

By E. P. Jots

A party of clergymen were attending a Presbyterian Conference in old Scotland. Having a spare afternoon, several of them set off to explore the district.

Presently they came to a river, spanned by a temporary bridge. Not observing a notice that the structure was unsafe, they started to cross it. Thereupon the bridgekeeper ran after them in protest.

"It's all right," declared the spokesman, "we're Presbyterians."

"I'm no caring about that," was the reply, "but if ye dinna get off the bridge you'll all be Baptists."

* * *

One of our subscribers writes us about an epitaph he discovered as he was going through an old cemetery in Boston. It reads: "Hezekiah Buttersfield, born November 20, 1608, died September 10, 1682; age 74 years, 9 months, 20 days. *We had just learned to love him when the angels took him home.*"

* * *

"What kind of a man is he—good, bad or indifferent?"

"Well, that depends a good deal on who is on the other end of the plank with him."

"What do you mean?"

"Well, if you size him up with Judas Iscariot he looms up middlin' fair; but when you come to set him

down between such fellows as you an' me, he does dwindle terrible surprisin', he does, for a fact."

* * *

A fussy little woman, who delighted in asking questions, once asked one of our Bishops, "What is your opinion about Hell? Is it a condition or a place?"

"That all depends," said the Bishop. To a man with a bad attack of indigestion Hell is certainly a condition. But to the woman who has to live with him it might better be called a place."—"Common Sense Religion," by Rev. Frank E. Wilson.

* * *

A friend was showing a Scotsman around his cutlery works at Sheffield. "Here's a souvenir for you, Mac," he said, when the visit was over, and handed him a pocket knife. "But," he added, "you'll have to give me a half-penny for it, so that it cannot cut our friendship."

With some reluctance the Scot searched his pockets and at last produced a penny. "Hae ye got change?" he asked, anxiously.

"Sorry," replied his friend, "I'm afraid I haven't."

Mac thought a minute. "Then ye can just gie me another knife!" he said.

Ask Me Another

The questions this week are supplied by the Rev. Martin Tate of Memphis, Tennessee. Biblical references are given for answers; look them up if you do not know them.

1. What does the word apostle mean?
2. How many apostles did Christ appoint?
3. Who is mentioned first in the list?
4. What prophecy did Christ make about Simon?
5. Who formed the inner circle of the apostles?
6. To what three places did Jesus permit these three men to accompany Him?
7. Who were the two sons of Zebedee?
8. Who is called the Beloved Disciple?
9. Who was the doubting disciple?
10. Did he finally believe in the resurrection of the Lord?

Two churches consecrated in the diocese of Los Angeles: S.S. Simon and Jude at Alhambra, and St. Mark's, Pasadena. The former is the chapel of the diocesan home for the aged, also serving as a neighborhood church. St. Mark's is one of the strong established parishes of Pasadena.

ARE WOMEN FIT COMPANIONS FOR MEN?

Opinions of Lady Asquith, Shaw, Lady Rhondda, St. John Ervine

Reported by

A. MANBY LLOYD

SOME amusing views exchanged at the School of Economics, when Lady Rhondda and Mr. St. John Ervine, with Miss Edith Evans as their not too impartial chairman, argued the point, "Are women fit companions for men?" The debate was one of the lectures and counter-lectures arranged in aid of the King Edward's Hospital Fund. Mr. Ervine, who boldly assumed the role of challenger, declared that ever since women had been enfranchised men's manners had gone to pieces. Until women began to smoke no man ever dreamed of smoking in a theatre. Another disgusting habit entirely due to women was the cocktail habit. In his view cocktails were only for women and Americans. The great days of the English theatre were those when women were allowed neither in the auditorium nor on the stage. The moment women were admitted indecency became rampant. The Restoration drama coincided with the advent of women on the stage, and when they were first seen there they were hissed by the indignant and virtuous men. When women went into the audience tragedy was abolished from the stage. The simple reason was that women wanted to see something at which they could giggle. When Shakespeare was produced at the Old Vic and elsewhere the men predominated in the queues, but when a lecherous play was given anywhere it was the women who thronged there. What men were entitled to demand of women was comradeship. They must no longer trade on their sex, which was what they always did, but what men never did—and they must be prepared to take their stand with men on terms of real friendship and equality. It was a foul lie to say that women were finer and more beautiful creatures than men. Let them go to the zoo, and there they would see that the male was always the more beautiful animal of the species. Women had to realize that in beauty of mind, body and character men were their superiors. Man was a creature full of romance and with a burning desire for adventure. He aspired to contend with danger and death, and it was the women who lured him into the cities, which he hated, because she herself loved life and gaiety. What she said was, "Come and be comfortable." It was because women liked crowds and doing the same things as other women did in such a convention-ridden way that the world

was getting into such a pitiful plight.

Lady Rhondda, far from taking a defensive standpoint, retorted with the question, "Are Men Fit Companions for Women?" Like all men, Mr. Ervine blamed women for everything. Perhaps his most amazing suggestion was that the decadence of the drama was due to them. In theatrical matters the tastes of nine men out of ten was simply deplorable. Whenever women tried to get theatre parties together they always said: "We shall have to go to a musical comedy; the men will be bored if we go to anything else." As to the statement that the abolition of tragedy was due to women she had often thought that perhaps the reason why there was such an enormous number of murders and suicides in Shakespeare was because he had to appeal to the blood-thirsty tastes of his masculine audiences. To say that no man ever traded on his sex was a magnificent impertinence. The truth of the matter was that the subject of the debate had been worded wrongly. Seeing that we were now living under a democracy, the basic fact of which was that one had to abide by the majority rule, it was a gross impertinence for the men, as the minority, to ask whether the majority were fit to be their companions. She admitted that men did succeed "fairly well" in their endeavors to be fit companions, but their one noticeable and serious drawback, especially in Englishmen, was that they could not talk or listen to a woman's "shop." On the other hand one of the salient qualities of women was their ability to take an intelligent and sympathetic interest in men's "shop." Men could often be stimulating and amusing, but they had different types of humour, and thus they had to study their market, or in other words, first choose the woman to whom their humour appealed.

* * *

"My character-drawing of women—which has enchanted the whole world—has brought me many queries, such as 'How did you know we were like that?'"

This was only one of the exhilarating remarks of Mr. George Bernard Shaw at a meeting at the King's Theatre, Hammersmith, to provide funds for the Cecil Houses, the new Women's Public Lodging-House Fund.

Two thousand pounds was con-

tributed, which, by a cheque for £100, Mr. Shaw converted into guineas. ("I shall be completely ruined if it gets out that I gave anything," remarked Mr. Shaw, fountain pen in hand.)

Mr. Shaw let his audience into the secret of how he acquired his knowledge of women.

"I'm afraid," he said, "they have attributed me with a very disreputable past, but the secret is that I have always presumed that a woman was a person exactly like myself.

"In the Victorian age men succeeded in one of the most grotesque enterprises ever tried by mankind.

"They were romantic people. They insisted on something to adore and worship. So they took the women, denied they were human beings, dressed them up in an extraordinary manner, and set up a convention that women were angels.

"This was very nice for men. But seeing that women could only be angels up to a certain point, it was not altogether pleasant for the women. We, therefore, had doss-houses and everything else arranged for man: women continued as angels."

Advising his audience on how to gain admission to a night shelter, Mr. Shaw warned them against always insisting on their respectability.

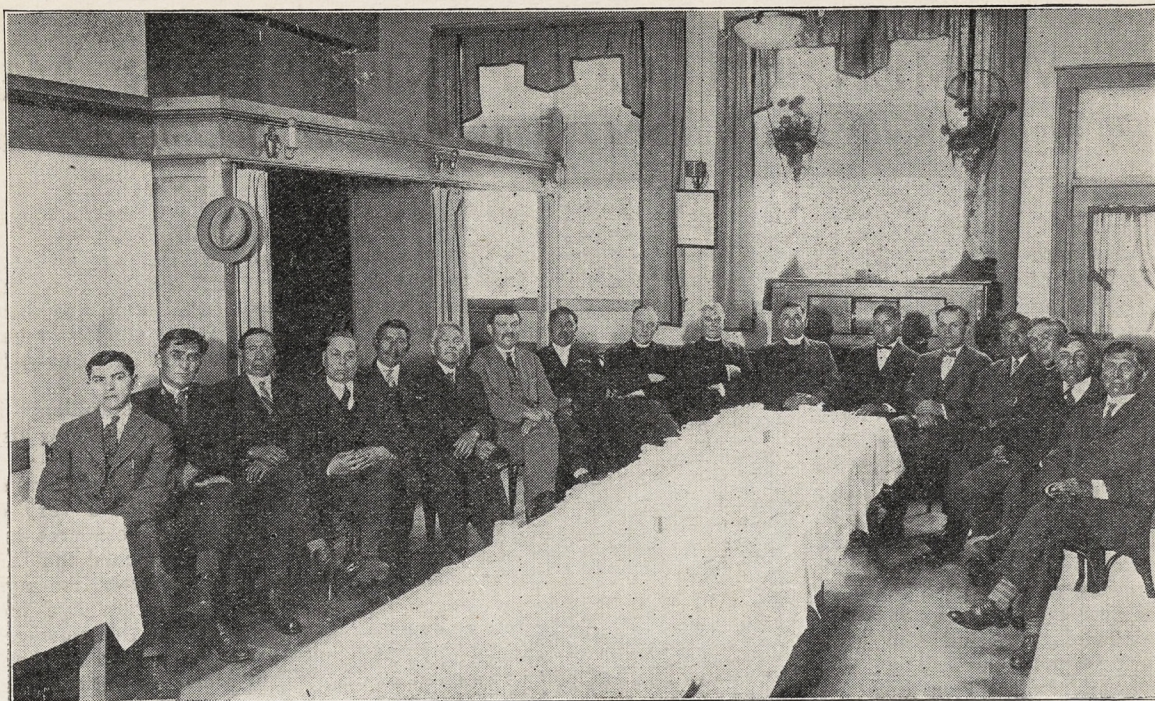
"I will tell you what I would say to the Church Army if I wanted a bed for the night. I'd say: 'I don't want to go straight. I'm one of the worst characters in London. The Salvation Army have kicked me out and no one will have anything more to do with me.' And I am positive the Church Army would fight to get me in and rescue me from myself!

"I am sure you will find in these places women of spotless virtue who have got in by pretending to be abandoned creatures!"

* * *

Lady Asquith, better known as "Margot," has been discoursing on the modern girl. Having lived at Downing St. from August, 1914, to December, 1916, and seeing the horrors and workings of war at close quarters, her heart went out to the younger generation. The war, she thought, would create a new type of young person overwhelmed by a sense of responsibility due to the anguish that darkened their youth. On the contrary they have made more foolish, reckless and loveless mar-

(Continued on page 15)



NEWS OF THE EPISCOPAL CHURCH

In Brief Paragraphs

Edited by

WILLIAM B. SPOFFORD

THE other evening while over the coffee cups with a group of people who qualify as intellectuals I was given a "ride" for my selection of three books to be retained if all others were to be everlastingly denied me. Perhaps you will recall the selection in the issue of June 9th: Tolstoi's "My Religion," Henderson's "Life of Bernard Shaw," Butler's "The Way of All Flesh." One lady was kind enough to agree that Tolstoi's work belonged, but I was politely razed as a lowbrow for the selection of the other two. I do not this moment recall all of their selections, but they included "The Ring and the Book," Plato's "Republic," Carpenter's "Toward Democracy" and, I believe, Tawney's "The Acquisitive Society." The humorist in the bunch thought to beat the game by selecting The Encyclopaedia Britannica but the choice was ruled out on the ground that it was a couple of dozen books and not one, or even three.

It was the selection of Butler's book that got me in particularly bad. I shall not defend the choice except to ask you to present a more penetrating sentence than that in which he describes a group of people at worship as being those who "would have been equally horrified at hear-

ing the Christian religion doubted, and at seeing it practiced."

* * *

One of our clergy in the South says the following incident in his experience is strictly true. The names are assumed.

"The other day I met my old friend Nick Abenadarkis, who told me that he was back in town to stay. He asked me to call upon his wife who before their marriage was Martha Johnson and lived about eight miles back in the hills. During the time that they had been away, Martha, so Nick said, had become 'Episcopal.'

"I found their house down near the railroad tracks in a somewhat poor neighborhood. The house, however, had been freshly painted. Martha, who was not expecting me, greeted me in a modish blue gown. She was in all respects immaculate, her hair marcelled. Her five-year-old boy had clean face and hands, his hair neatly brushed. Through the doorway into a back room I saw an attractive crib. Soon the baby fretted and Martha brought him out, also immaculate. Martha had dropped the vernacular twang and spoke in the tones of a cultivated foreigner.

"Yet Nick was merely a Greek restaurant employee. If Martha had

married a 'hundred per cent American,' of similar status (I have some such parishioners) I should have found her a slattern, in a cluttered and disorderly house, with dirty and unkempt children; all deadly dull and unattractive. Cannot we Hellenize some more of our native American stock?"

* * *

The program of the ninth summer conference at Asilomar, California, announces national leaders, including Miss Cooper and Miss Tillotson of "281"; Bishop Mitchell of Arizona; Dean Beal of Los Angeles; Dean Powell of San Francisco; the Rev. Harold Brewster and other clergymen of the Pacific Coast.

* * *

Editors of religious journals came together this past week in Washington, under the auspices of the Federal Council of Churches, to discuss the trade. The minutes will eventually arrive and will be passed on if they contain anything of interest to you; that is, anything except methods of inveigling folks to subscribe and firms to advertise. If there was a lively discussion of the ethics of the business I rather imagine things were said which might make copy. Our chief difficulty in that field, it seems to me, is lack of sufficient

financial strength to be free; that and the idea that nothing nasty should be said about anyone or anything no matter how true. We are continually suppressing stories simply because there is a villain to deal with, and since every worthwhile story has a villain we, in the name of a holy ethics, feed the waste paper basket the tales which the editor of a secular paper would run in the headlines. Nice juicy bits—who is there to deny that pleasure is found therein. I am quite sure that there comes to this office each week material for three or four paragraphs dealing strictly with Church affairs which, if presented regularly over a period of six months, would double the circulation of the paper. Also if we were careful to get all the facts before passing them on I rather believe the Church would profit by the policy in the long run. "Out in the open" is the only sane policy for a large institution. It is the policy of successful business, where the "buck passer" has to eat his own words at the conference table. But in the Church, too often, hypocrisy and even dishonesty goes by the name of charity; a deadly sin is made a virtue with the inevitable result.

* * *

Please, it will help a lot if you will note this in a book, those of you who are kind enough to send in news: from now until further notice, probably September first, all mail should be addressed to the Chicago office, 6140 Cottage Grove Avenue. I'm clearing out of New York.

* * *

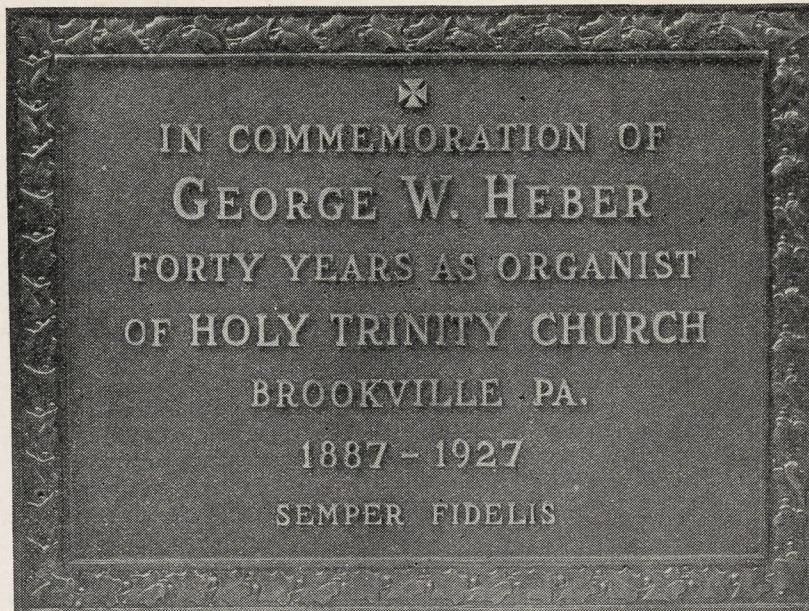
The Rt. Rev. Samuel Booth, Bishop Coadjutor of Vermont delivered the baccalaureate sermon at the commencement at St. Stephen's College on June 12th. The commencement address was given by the president of the college, Dr. Bernard Iddings Bell, on the subject "What Constitutes a College Education?" There were eighteen men graduated, four of whom are to teach, five go into the ministry, two into graduate work, four into business, one into law.

* * *

The Rev. Charles Clingman, rector of the Advent, Birmingham, Alabama, has declined the election as Bishop Coadjutor of the diocese of Lexington. No further action will be taken in the diocese on the matter until the regular convention in February.

* * *

Paul James Mather, a Tsimpshian Indian was ordained deacon by Bishop Rowe of Alaska on May 29th at St. John's Church, Ketchikan, Alaska. Mr. Mather is to have charge of St. Elizabeth's Mission, under the direction of the Rev. Henry R. Sanford of St. John's. Following the ordination Mr. Mather gave a dinner



TABLET TO STILL ACTIVE ORGANIST

for the Bishop and Mr. Sanford, attended by the vestry committee of the new mission. In the picture, Bishop Rowe is in the centre, Mr. Sanford and Mr. Mather on either side of him. St. John's, the mother parish, is the only parish in our northern territory, and it now has the distinction of having presented the first native Alaskan for Orders.

* * *

Episcopal clergymen from Nebraska, Texas, Oklahoma, Missouri and Kansas were present at the rural conference held at Kansas State Agricultural College, June 6-10. Among the Churchmen on the program were Bishop Wise of Kansas, Archdeacon Coles of Salina, Rev. H. P. J. Selinger of Western Nebraska and Archdeacon Pierce of North Texas. Archdeacon Christian of Kansas was host to the Episcopal group.

* * *

Bishop Stires of Long Island last week ordained his son deacon in the Chapel of the seminary at Alexandria where he himself was ordained a deacon. Bishop Stires also presided at a luncheon in honor of the Rev. Dr. Berryman Green's completion of 25 years as professor and dean.

* * *

St. Gabriel's parish house, Hollis, Long Island, was opened last Wednesday evening. It is a beautiful building, built at a cost of \$70,000, exclusive of furnishings.

* * *

Some weeks ago, possibly some of you will recall, reference was made to the notable service by Mr. George W. Heber, who has been organist at Holy Trinity, Brookville, Pa., for forty years, and is still at the job every Sunday. There is pictured above a tablet erected in his honor; de-

signed and executed by the Fiske Iron Works of New York.

* * *

Five men were ordained to the diaconate at the Cathedral of St. John the Divine, New York City, on June 12th, and five others were advanced to the priesthood; Deacons: Paul D. Wilbur, Harvey A. Simmonds, Clarence Van Buchanan, Leopold Kroll, Theodore M. Burleson. Priests: Thomas S. Bradley, Charles A. Wilson, Francis S. Danzell, Frederic R. Meyers, John Varian Daly. Dean Robbins preached the sermon.

* * *

A conference on Social Justice was held last week at Adelynrood, the retreat house of the Society of the Companions of the Holy Cross. The special topic was the Church and Labor. Among the speakers were Mrs. Otto Wittpenn, Miss Caroline B. Lamonte, Mrs. Irving Bruce, Miss Sophie Brown, Miss Vida Scudder, Miss Edith Williams, Miss Helena Dudley, Miss Rose Schneiderman, president of the Woman's Trade Union League, Mrs. John M. Glenn of the Church Mission of Help, Miss Adelaide Landon of Grace Church, New York. Dean Charles N. Lathrop of the department of social service led a day of devotions on Sunday.

* * *

The Rev. Gordon Reese, rector at Vicksburg, Mississippi, and leader of young people, is on the faculty of several summer conferences.

* * *

A picturesque procession took place in Hackensack, New Jersey, on the afternoon of Trinity Sunday, June 12, directed by the Italian Church of St. Anthony of Padua, St. Anthony's Day being June 13. This

was formerly an independent Italian congregation which at its own request has for the past eighteen months been under the guidance of the Bishop of Newark, the Rev. Joseph Anastasi, priest in charge.

Here is a letter from the rector at Greenville, Mississippi, the Rev. P. G. Davidson. Any donations sent to THE WITNESS will be forwarded to the Bishop of Mississippi. "The flood conditions in the Mississippi Delta have been greatly aggravated by a second rise which is now pouring through the gap at Mounds Landing. There is no prospect of relief from flood water before the early part of or the middle of July so that planting operations will have to be abandoned in a large part of this territory. The water is still standing in certain parts of the city of Greenville and the other towns in the southern part of the Delta are still largely inundated. In Washington County, of which Greenville is the seat, the Red Cross is still feeding 43,000 of the 52,000 population even after many people have left. The matter of feeding the people and caring for them in most instances will continue for at least twelve months on account of the almost absolute prostration of business and agriculture. The church has suffered very severely in that capacity of its members to maintain the support of parish and missionary work. Much of the church property has been injured. At Yazoo City several thousand dollars will be required to restore church edifice which was flooded to the depth of two or more feet. The church property at Greenville suffered less damage. Probably \$1500.00 will be sufficient for the restoration of St. James' property and the property of the colored congregation of the Redeemer. At Mayersville, Rolling Fork and Hollandale there has also been a limited amount of damage not yet estimated because of the flood waters in those places. The rector of St. James' Church of Greenville desires to express his gratitude to all who have sent gifts for the relief of flood sufferers."

A committee consisting of prominent rectors and laymen of New York has been appointed by Bishop Manning to devise ways and means for bringing about a larger interest

in the diocese of New York in St. Stephen's College. The Rev. Henry Darlington, rector of the Heavenly Rest, is the chairman.

As is done yearly the people of Nashville, Columbia, and nearby towns in Tennessee made their pilgrimage on June 5th to the grave of the first bishop of their diocese, in St. John's churchyard, near Columbia. This is the second oldest church in the state and it was at his own request that Bishop Otey was buried there.

St. James, Knoxville, Tennessee, was formally opened on Whitsunday. Bishop Maxon was the preacher.

Bishop Gilman's arrival in Shanghai is reported by cable June 10th.

I doubt if we have to worry any more about Lindbergh. He apparently refused their military uniform and braids. Maybe he absorbed the idealism of his father, a man who was courageously for peace in a day when it was not too easy. Anyhow the bit of a look that I had of him as he passed the Diocesan House, New York, convinced me that he was an unspoiled boy, finding it difficult to understand this honor and very much embarrassed by it. He blushes naturally, which is always a sign of mental health.

Speaking at the commencement of the Berkeley Divinity School, Mr.

Henry Goddard Leach, editor of *The Forum*, said:

"America has come a long way on the road to tolerance. One who studies the sermons of the estimable Cottons and other homespun princes of the Massachusetts Theocracy, or reads about the festivities attending

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ENROLLMENT:

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the hanging of four God-loving Quakers on Boston Common, must have borne in upon his mind the reassuring conviction that compared with the intolerance of that day, the schools of H. L. Mencken and John Roach Straton and even the most hooded rites of the Ku Klux Klan are as smiling humility and brotherly love. After all, fewer citizens are languishing in prison for their strange political views during the administration of Calvin Coolidge, the efficient, than during that of Woodrow Wilson, the idealist."

* * *

Commencement exercises for the boys of the Choristers' School of Grace Church, New York, were held June 11, the address being given by the Rev. Thomas Guthrie Speers, Presbyterian. Two boys of the twenty-three in the school graduated and applications for their places will be received by Mr. Ernest Mitchell, choirmaster. It is a rare opportunity; a school that ranks in every way with the better preparatory schools of the country, with the added training in voice, all without cost to the two boys who qualify.

* * *

A recent cable from Bishop Roots informs us that Boone University and St. Hilda's School were occupied for one day by soldiers but are now vacated. The Bishop reports the damage small.

That the Church General Hospital is caring for Chinese soldiers wounded in the fighting in the Province of Honan. The Rockefeller Foundation through its resident Vice-president in China, Mr. Roger S. Greene, has kindly provided the salary of an additional physician for six months in order to assist in this emergency.

That great political uneasiness exists in the Hankow area, but that officials are friendly.

* * *

Progress on the new building at Easter School, Baguio, is a constant source of inspiration. Sixth-grade Evangeline says, "It is very lovely." Seventh-grade Angeline replies, "Not only lovely but magnificent." The la-

test fascination is the paint and the painters, who, instead of using ladders, very cleverly make a framework of bamboo poles tied with strong vines.

* * *

Bishop Cross of Spokane writes thus of the summer school of his district: "We are planning the best summer school in the history of the district, our minimum aim is one adult and one junior representative from each parish and mission. We believe the summer school has done more than anything else to develop our sense of inter-dependence and family life. Let us turn our faces now toward Coeur d'Alene that so through this association we may gain the strength and the knowledge with which to carry on our perennial Crusade."

* * *

All day celebration of the 90th anniversary of St. Paul's, Greenville, Ohio, recently. The Rev. Charles H. Lee of St. Simon's Island, Georgia, a former rector, was the preacher. The visitors of the diocese were present, with other distinguished guests.

* * *

An interesting meeting of the Los Angeles Clericus recently when the speaker was Father Conaty, Roman Catholic, head worker at the Newman Club, University of California. The meeting was held in Trinity Church after which many of the clergy were guests at Newman House where Father Conaty explained his work.

* * *

A member of the Church in the Diocese of New York has established with the Foreign and Domestic Missionary Society a trust fund of \$30,000. The income is to be used for the support of St. Margaret's Home, Kusatsu, Japan. The home itself was given a

few years ago by the same donor for the care of the untainted children of leper parents. It is a part of the merciful and self-sacrificing work carried on among the lepers by Miss Mary Cornwall-Legh, under the auspices of our Church in the Diocese of North Tokyo.

* * *

The corner stone of the new St. Andrew's Church, Main Street near Highgate Ave., Buffalo, N. Y., was laid June 10th by the Rt. Rev. Charles H. Brent, Bishop of Western New York. It was particularly fitting that the corner stone should be laid by Bishop Brent for it was in St. Andrew's Mission, then on Spruce Street, that he began his ministry as a deacon in 1887. The parish is erecting

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* * *

The oldest living officer of the Civil War living in Cincinnati died on June 6th when Major Frank J. Jones, for many years senior warden of Christ Church, died at his home, age 89 years. He was always prominent in the affairs of the diocese.

* * *

Conference on Religious Education was recently conducted at St. Mark's, Portland, Oregon, with Miss Mabel Lee Cooper, of the National Council department, Rev. Hoyt E. Henriques of Salt Lake City and Rev. Thomas Jenkins, missionary in Oregon, as the leaders.

* * *

Christ Church, Springfield, Illinois, which is rapidly becoming a downtown church, is raising an endowment to meet the situation.

* * *

A service for outgoing missionaries was held on June 12th at St. James' Church, New York City. The rector, the Rev. Frank Warfield Crowder preached the sermon.

* * *

Most of the sermons preached in New York pulpits on June 12th were on Charles Lindbergh. Dr. Darlington, rector of the Heavenly Rest said:

"The religion of Christ can not be carried to the world through armed forces," declared Dr. Darlington, "but by conviction. You can not overcome evil with evil; you can overcome evil with good. Christ himself could have annihilated His enemies by force, but He would not use force.

"The case of Charles A. Lindbergh is a delightful instance of how a representative of a people can accomplish much, through his own conduct and inward convictions. It has

been glorious to see how Lindbergh has conducted himself.

"Lindbergh could not have done what he did, had he not had an inner conviction that it could be done; had he not been willing to risk all, and place himself in God's hands."

* * *

The Commencement exercises of the Church Schools of the five Missions under the care of the Rev. Robert Y. Barber, being those at Centralia, Nashville, Salem, Mt. Vernon and Carlyle, Illinois, was on Trinity Sunday. The Rev. Mr. Barber is an expert in Christian nurture lessons and is most fortunate in having as his assistant, Miss Nellie Smith, who lives at Centralia, and who is the director of religious education of the diocese. St. John's Church, Centralia, won the Bishop's Banner for having the largest per capita Lenten Offering.

* * *

Dean Charles R. Brown of Yale Divinity School preached his last sermon on Sunday as the pastor of the

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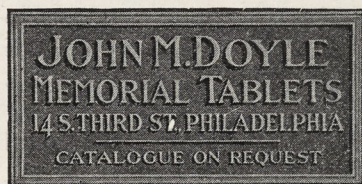
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Church of Christ in Yale. He is succeeded, after sixteen years in the office, by the Rev. Elmore McKee.

* * *

On Wednesday, June 8th, St. Mary's Church, Beaver Falls, Pa., had a really great parish event. In the afternoon a marble stone of large dimensions, the gift of Westminster Abbey, London, on which before shipping to America, they had inscribed the dates 1290-1926, was unveiled by a brief service, the Bishop of the diocese, the Rt. Rev. Alexander Mann, and the Rector of the parish, the Rev. Amos Bannister, officiating. The spe-

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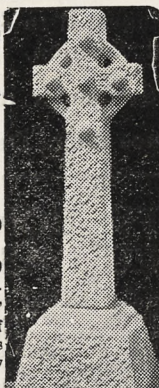
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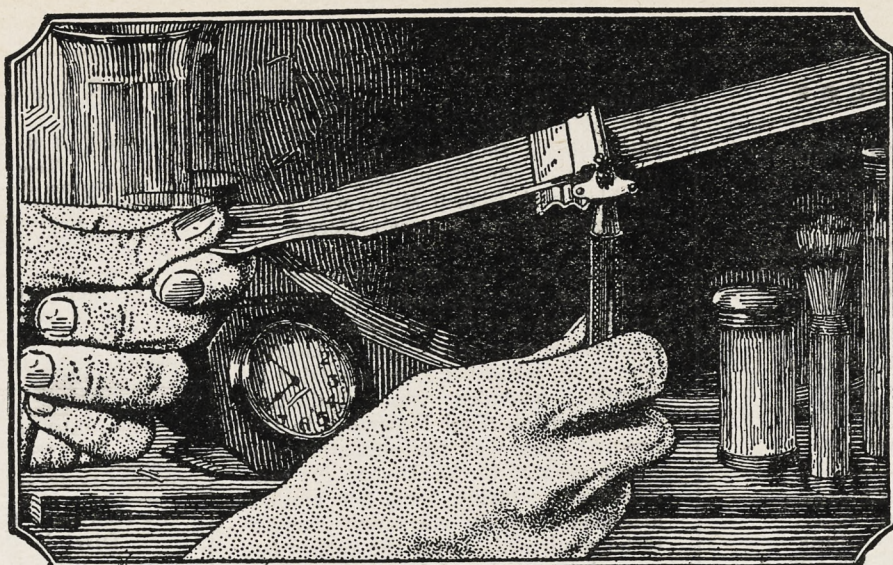
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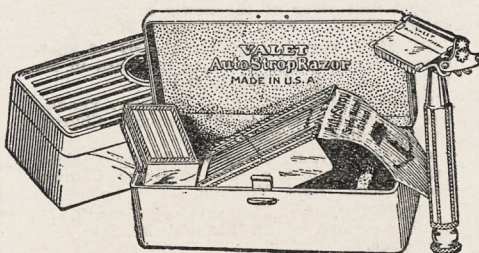
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Sunday, 8, 11 and 4. Daily, 8, 11 and 4.

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.
Rev. Taylor Willis
Sunday, 8, 10 and 11 a. m.
Sunday, 4 p. m. Carillon Recital.

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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cial speaker was the Rev. Dr. Floyd Barr, pastor of the local Presbyterian Church. He gave a most interesting and able address on the history of the Abbey's founding, building and influence on the life of England. Assembled with Bishop Mann was fully one-third of the diocesan clergy.

* * *

Two years ago when the former rector of the Cathedral in Manila crossed the Pacific he made the acquaintance of a school girl of twelve, who later, when her family settled in Manila, attended the Cathedral church school. Last December in the natural course of her education she was presented to the Bishop for confirmation. During Lent her mother attended a study class and decided to be confirmed. Later the father became interested and just before Easter he decided to join his wife in her new Church allegiance. So the church gained three new members, but—the day after Easter the entire family sailed from Manila for Boston. Thus the church at home gains through the efforts of the Church in this outpost. Were the clergy at home more jealous for the progress of their own parishes they would more earnestly urge the support of the work in this District of the Philippine Islands.

* * *

The rector of a parish in the Diocese of Massachusetts reports that of the last 144 persons confirmed in his Church, sixty-six "have moved away to other neighborhoods." The Cathedral Parish of St. Mary and St. John 103 candidates presented for confirmation, eighty-five have moved away, eighteen only being still in the Parish. Of the 345 baptisms recorded in the register now in use, thirty-nine only are still in the parish. Yet this parish is self-sustaining and last year overpaid its quota.

* * *

The summer parish of St. Anne's Church, Episcopal, Kennebunkport,

Clerical Changes

BEAVIN, Rev. A. H. of Baltimore, Maryland, has accepted a call to be the rector of St. Paul's, Winter Haven, Florida.

CROWELL, Rev. J. W., of the diocese of Long Island, has accepted appointment as assistant at St. Luke's Chapel, Trinity Parish, New York.

COTTER, Rev. Francis J., formerly rector of St. Andrew's, Wuchang, China, has been elected first vicar of the newly organized St. John's Pro-Cathedral, Providence, R. I.

DWYER, Rev. J. Linton, formerly of Shelburne, Vermont, has taken up his work in St. Luke's, Fall River, Massachusetts.

GENTLE, REV. R. E., of Sunbury, Penna., has accepted a call to St. Francis' Church, Rutherfordton, N. C.

OLSEN, Rev. O. G., of the diocese of New-ark, has accepted a call to Grace Church, Ravenswood, West Virginia.

WERLEIN, Rev. Philip P., of Newark, N. J. to be vicar of St. Francis' Mission, San Francisco.

WELLS, Rev. S. W., of Queenstown, Maryland, has accepted a call to be rector of Trinity, Swedesboro, New Jersey.

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.,

The Incarnation, New York.

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
Sundays, 8, 9:30, 11, and 4:30.
Holy Days and Tuesdays, 9:30.
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St. Mark's, Milwaukee.

Rev. E. Reginald Williams
Sundays, 8, 9:30 and 11.
Gamma Kappa Delta, 6 P. M.
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22nd and Walnut Sts.
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Daily, 7:30, 9, and 6.
Holy Days and Thursdays, 10.

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Me., will observe in August the fortieth anniversary of its founding. The corner stone was laid by Bishop Henry A. Neely on Aug. 28, 1887. The service in memory of that event and in celebration of the thirty-fifth anniversary of the church's consecration, will be held Aug. 14 at 11.

* * *

The Rev. Paul Favour, Trinity, New Rochelle, N. Y., is to be one of the interchange preachers of the British and American committee on friendship. He will preach in Westminster Abbey, City Temple and several of the Cathedrals. Mr. Favour was formerly a Congregational minister.

Answers

1. One sent forth; one commissioned.
2. Matthew 10:2.
3. Matthew 10:2.
4. John 1:42.
5. St. Peter, St. James and St. John.
6. Luke 8:51; Mark 9:2; Matthew 26:29.
7. Matthew 4:21.
8. John 12:23; 19:26; 20:2.
9. John 20:24-25.
10. John 20:29.

Manby Lloyd's Article

(Continued from page 7)

riages than ever. She goes on to say:

"The most conspicuous change that I see in the modern girl is her lack of reverence, appreciation, and intellectual temperament. Even young women educated at the universities will sit next to men of eminence only opening their lips to put in their food. I can truthfully say from the earliest age I and my companions never missed an opportunity of making friends with men like Mr. Gladstone, Lord Salisbury, Lord Balfour, Lord Wolseley, Lord Milner, Mr. Birrell, Mr. Jowett; as well as artists and writers of distinction.

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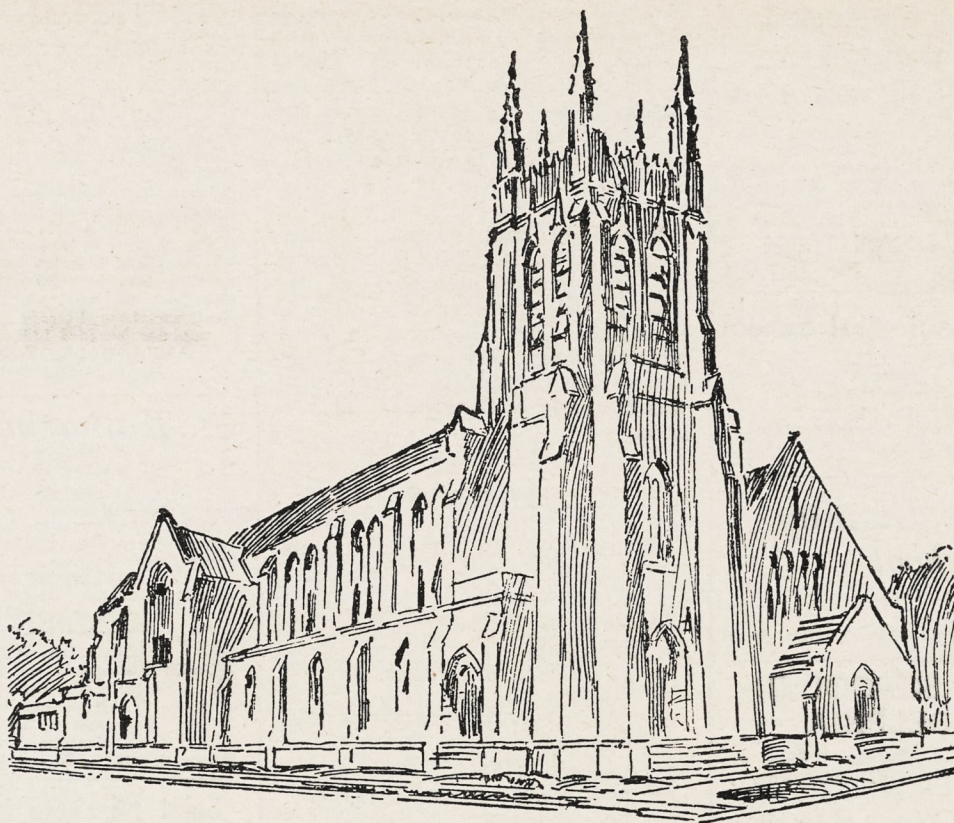
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