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The **WITNESS**

CHICAGO, JULY 21, 1927



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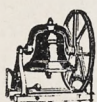


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THE DEVELOPMENT OF THE CHURCH

A Series of Four Articles

BY BISHOP JOHNSON

WHEN the Master gave the parable of the Vine, at the close of His ministry, He must have been instructing the Apostles as to the nature of His future relationship to those who were to identify themselves with Him and His kingdom.

"I am the Vine, ye are the branches."

"Abide in Me."

"Without Me ye can do nothing."

These words involve something more than a mere doctrinal agreement with His message; they involve a continuous vital relationship with His person. This parable gives an intelligible meaning to St. Paul's declaration that the Church is Christ's body, and the process of coming into Christ's Body is analogous to the operation of grafting a species of natural life into a vine of spiritual grace, having its roots in Christ's incarnate nature. It is a biological process rather than a philosophical one.

FUNDAMENTALISTS

It is strange that fundamentalists, who are such sticklers for the words of Holy Scripture, should pass by as irrelevant and immaterial the language of the New Testament regarding the Church, which is there called "the pillar and ground of truth."

It is not strange that modernists, who are inclined to think that the scheme of salvation has its source and destiny in the mental processes of the philosopher, should ignore such an obvious refutation of the theory that religion is merely a mental process.

The traditional and scriptural view of religion is that Christ became the Vine in whom personal experiences and mental processes will find their ultimate satisfaction by contact therewith. If the Church is a vine,

then it is neither a mere ecclesiastical assembly nor an unrelated group of individual thinkers, but it is an organism, having its own life and its own source of fruitfulness.

"Without Him we can do nothing." It is this idea which lies at the foundation of the sacramental idea in our religion.

Christ is not only the alpha and the omega; He is also the iota and the omicron. He is the beginning and the end and the instrument of our salvation in a very real sense. He brings into our lives a vine rather than a program.

Now men cannot manufacture vines. They may cultivate them but they cannot produce them. If we cannot originate life in the earthy soil, I am very certain we cannot create it in the spiritual realm.

We must be born again; we must abide in the vine; we must produce the fruits of the spirit from a source other than that of our own creation. This is the significance of "God made flesh"; of the Church as an extension of Christ's life; of the sacraments as a means of grace.

So Christ did not found a hierarchy. He planted a vine which contained within itself the principle of growth and fruitfulness.

THE ESSENTIAL ELEMENTS

This vine once planted began to cover the whole earth, but man failed to understand its fructifying principle. The first essential element in the vine is the Life of Christ.

"Philip went down to Samaria and preached Christ unto them." He did not have a theory of the incarnation and the atonement. He preached Christ, born of the Holy Ghost and crucified for sinners. The creed is a statement in tabloid form of these facts and the fidelity with which the

Church has preserved the creed is her response to Christ's final command: "Be ye witnesses unto me."

The second essential element is the sacraments which Christ instituted and which He bade Christians to observe.

These sacraments of baptism, confirmation and the Eucharist were also a part of the Church's equipment in St. Philip's message to the Samaritans. I am willing to assume that St. Philip could not explain their significance but he did recognize their obligation. This would have been involved in the whole attitude of the apostles toward anything which Christ had bidden them to do. It was obedience rather than analysis.

CONTINUITY

There was in the Church as there was in the Vine, a principle of continuity rather than one of strict conformity or uniformity. The strictest fundamentalist could not deny that the apostles were commissioned by Christ in a very definite manner. St. Philip believed that he was commissioned by the apostles.

A vine may have slips which can be detached from the stem and still preserve the life of the vine in a continuous fashion. The Church need not manifest a mechanical uniformity, or even an outward ecclesiastical solidarity in order to preserve the life of the vine. Agreement in ecclesiastical polity is not essential to the continuance of the original life.

It is this principle which the Roman Church ignored when she set forth the theory that the vine was an organism which had its roots in Rome, and that the Roman hierarchy was the sole custodian of the vine. Rome made an effort to corner the market but she never succeeded even in accomplishing that, for the East-

ern branch of the Church never came under the yoke of the Roman supremacy.

The one thing that the Roman Church was not is the one thing which she claims too vociferously to be. She never was Catholic; she never has exercised the universal control that she claims. She never absorbed the Greek Church into her attempted monopoly. The one thing that never has happened is the complete submission of the whole Church to the Petrine claims.

The Greek Church has always repudiated them and the General Councils never asserted them. It was a claim foreign to the nature of an organism, but quite prevalent in human corporations.

But the Church was a vine on which men could hang things but into the essence of which men could not infuse a manufactured sap. The Petrine claims were something hung upon the vine but not indigenous to it. It smacks of human government but does not fit into divine organisms.

If the Bishop of Rome was Peter and if Peter was the chief gardener, even so he could not change the nature of a gardener into that of a creator. St. Peter could cultivate the vine; he could not refashion it. The Bishop of Rome became the dictator of Western Europe; he never became the head of the universal Church.

The whole effort is a program for the care of the vine, not a part of its essential life. It was something superimposed; not something vitally essential. But even so, vines do not cease to have life because they are monopolized. So the vine continued to grow in Western Europe and in the Orient as well, even though the Church in the Orient seemed to be externally divorced from Rome. That which God had joined together man could not force apart.

The same faith and the same sacraments continued to be administered by priests holding a lawful commission from apostolic days, even though they refused to recognize one an-

other's orders. The hand could not say to the foot, "I have no need of thee."

So the vine continued to thrive in Western Europe regardless of its having been thus appropriated. It continued to retain its essential life. Greek and Roman priests reciting the same creed, with one microscopic exception; administering the same sacraments; going back to the same origin. The vine continued to live although it had formed into two sturdy branches which were somewhat contemptuous of one another.

The vine was continuously subject to the variations of human monarchs and sometimes of very inhuman prelates, but never changed the essential character because of the changing proprietorship which was assumed by Popes, Patriarchs and Emperors over its sturdy life.

This is the first of a series of four articles on THE DEVELOPMENT OF THE CHURCH. Others to follow are: The Anglican Branch; The American Slip; The American Vine.

ETHICAL ASPECT OF INVESTMENTS

Consistency Between Principles and Practice

BY REV. CHARLES N. LATHROP

Executive Secretary of Christian Social Service

THE Churches have a responsibility more definite than the average person or corporation in their business dealings. This is because the Churches have as their specific responsibility to hold before their own people the flaming torch of the ideal life. They must first of all use it themselves. They must apply the ideals to their own concrete activities if they are going to ask their followers to accept them. This obligation rests on Church officials investing for the Church.

I think we ought to keep clear the distinction between finance committees acting for the Church, and personal activities, as private citizens, or as representing investment houses in other investments. I do not mean to say that the private citizen has not his own responsibilities as a Christian. I mean to suggest that with the Church acting for itself through a committee, it has an absolute responsibility to carry out its own precepts.

GREATER OBLIGATION

The Churches are under obligation to go beyond the accepted average standards. The Church finance committees have therefore the obligation to be a pioneer, if they see the opportunity, in their efforts to make things better. This pioneering must

be done, however, always with the realization that in their position as trustees they have no right to jeopardize either their capital or a proper income. With this limitation the financial organizations of the Church must lead all financial organizations in ideals. This is an ethical responsibility.

Up to this point, my position is simple. We admit the principle. But when it comes to practical application, the rub comes. How can a finance committee apply any ethical responsibility in investments? Granted the best will in the world, how is it practically possible to carry any ethical judgment into effect?

We must ask, first of all, what ethical deficiencies exist in the investments we are called upon to deal with? Are there any?

AN EXAMPLE

Criticisms of corporations cluster about the treatment of the worker. This is illustrated by the history of the Steel Report of the Interchurch Movement. This report showed, for instance, that the corporation kept people at work seven days a week, twelve hours a day. This is the most striking instance, perhaps, of outstanding criticism by a Church group of a corporation for the treatment of

its workers. It was clear. It was careful in its facts. It was convincing.

Would consistency have permitted a Church organization at the period when the report appeared, to invest in the stock of the steel corporation? Would it have been right for a Church finance committee to invest in steel corporation stock when the Interchurch report was showing that labor conditions in that organization were abominable?

If we conclude that a Church corporation should not invest in stock of the U. S. Steel Corporation at the time the report of the Interchurch Movement appeared, our sole reason for such refusal to invest comes because there was an opportunity for us to know with reasonable certainty that labor conditions inside the industry were bad. It follows then that any corporation about which we get authoritative information showing unjust conditions in its labor policy, cannot receive our investments.

This is not primarily a matter of correcting an injustice. It may be that our investments are too small to have any effect one way or the other. It is a matter of morals, of actual righteousness for the Church itself as the leader and exemplar in every department of life, cannot lower its

standard or demands. There may be added the possible responsibility for wide publicity, or possibly sufficient investment power to compel a satisfactory arrangement. This, however, is not the primary objective.

INVESTIGATION

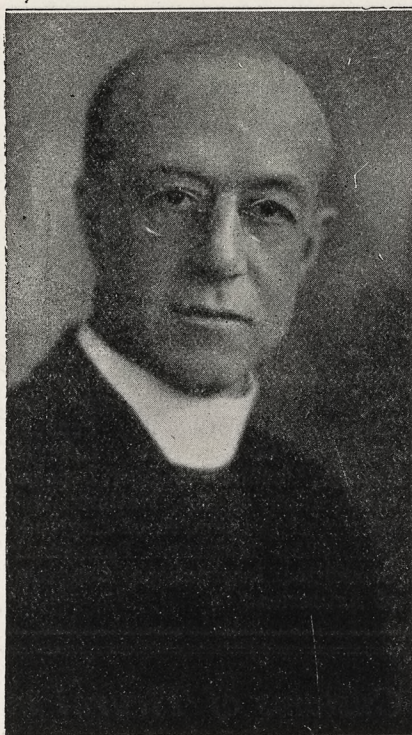
Now take one step further. Have we the responsibility of investigation? It is certainly one thing for the Inter-church report to hand us a statement of conditions. It is quite another question whether we have a responsibility to initiate and promote an investigation for ourselves; perhaps even to compel an investigation. Even admitting that it can be done, is such a step a matter of moral obligation to a Church finance committee?

I am personally inclined to decide that such an obligation does rest upon the finance committee. Is it not undeniable that the Church has given to it as part of its responsibility the creation of a Christian society? This Christian society must respond to the attitude that our Lord exhibited in His life. His followers have as an obligation, an aggressive, continual effort to compel as far as they can, an application of His principles in every department of life. Certainly God's will fulfilled on earth as in heaven suggests a kind of society. It is equally certain that imperfect and unjust human relations in the industrial world is against the fulfillment of His Kingdom. It being your business, and mine in accord with His prayer that we say so often, to make "His Kingdom come," it is therefore our responsibility to use all the aggressive power we have, to create just conditions. Therefore, the finance committee of a Church has a responsibility to act aggressively in making such investigation as is necessary and as is within its power, to ensure the reasonable certainty of just conditions for labor in industry.

If our money is to be invested, by that fact is created an obligation *to know*. All admit that we ought to know enough about an investment to be sure of its safety as an investment. Is it right for a Church group to be interested in safety and not interested in human conditions in the industry, at least sufficiently to make some effort to try to get acquainted with them? There is a direct, important, heavy obligation on Church investors and pioneers in efforts for better things, *to know*. This obligation rests on Church officials investing for the Church.

SUPPORT PIONEERS

Furthermore, we have corporations that of their own initiative are pioneering in working out better labor relations and juster labor conditions. The Baltimore and Ohio Railroad has succeeded in an exceedingly interest-



REV. C. N. LATHROP

ing experiment. A number of successful business men have developed very interesting methods for dealing with their workers. To be sure, most of these corporations are privately owned and are not on the market. Is there not a proper obligation on the finance committee deliberately to choose out, where it is possible, for investment, the corporations that are pioneering in any better system in the industrial world?

SOCIAL INDUSTRIES

Again, is there not a further responsibility to invest our moneys with a very careful consideration of the difference in importance of the various industries in their contribution to the community? I suppose if one looks through the homiletic literature of the present day, he will find no subject more continually emphasized than the maintenance of the old type of the home. Many of the Churches demand that married people never use contraceptives in order to limit families. They think not only of the home, but the home with its ample fruitage of children. The Church is the one body of the community demanding the old-fashioned home with children. Not once nor twice do we hear the pronouncement as a certain fact that as the home breaks up, so the Christian faith breaks up. Your Church then creates for you a grave obligation to do your utmost to produce in the community, homes where this situation will be possible.

If clergymen will do less denunci-

ation of divorce and marital difficulties and devote their attention to a supply of houses or apartments to be not only clean and decent, but sufficiently roomy to make possible a family with children—the required fruitage of the married life—they will be contributing to the decrease of divorce and marital difficulties. I question whether there is justice in the demand for the "old time family," while no ecclesiastical finger is lifted to plan a housing situation that makes obedience possible. Is this not a fair conclusion, then, that every Church finance committee ought to do its utmost, with proper consideration of safety, to promote home building associations, by furnishing the necessary capital, and by subscribing the necessary stock?

How to Do It

We come now to the critical problem: How can it be done? Admitting agreement with all that I have written, the problem of execution is by no means simple. Admitting that it ought to be done, how can it be done? My own experience with radicals has brought me to the recognition that many of them never made an investment; never cut a coupon; never owned even their own home; never employed anybody, never worked for anybody. They are the ones who cry for ethical changes and who have no responsibility, no sense of the difficulty on the practical side in making any change, and have nothing to lose in such a change. On the other hand, I find the investor, the financier, lethargic about any change, inclined to think that the world as it is, at least so far as business organization is concerned, is as good as sinful human beings deserve or can get. There ought to be a middle man, radical because a fearless pioneer, conservative because, while he is in motive a pioneer, he pioneers with complete consciousness of the concrete difficulties, and with all the facts clearly before him. This man I would call the Christian investor.

I present my own scheme, then, very tentatively with the feeling that the definite scheme is not at all so important as an attitude of mind on the part of Christian investors, a realization that we have a responsibility that we are not living up to today, that we are not pioneering, that we are not following an extraordinary opportunity for moral leadership; and that we are not doing all this largely because we feel timid before the greatness of the responsibility, baffled by the complexity of the problem, and because we suffer from that hook-worm disease, the lethargy of ownership.

I would have a bureau under a man of experience in industry and

investments—perhaps an industrial engineer. It shall be the business of this man and his staff to make investigations in answer to any inquiry about social conditions in any industry on request from an inquirer. The investigations would be entirely factual, and the report would give only the facts. The conclusion would be left in the hands of the investor.

NEED OF A BUREAU

The expense should be met by a fee for each report. I would expect many of our colleges and large foundations to begin to make use of such an expert commission. I believe an increasing number of individuals would be anxious to use it.

There are questions other than labor conditions, even deeper and more basic that need factual investigation, that have as far as I know never been studied factually. What is a just profit? What is the just relationship between profit and wages? The report of the Department of Research of the Federal Council of Churches on the Western Maryland R. R. presents an interesting question. The road was expensive to build and operate. Therefore income to pay its proper interest had to be large. Therefore the wages had to be kept at the lowest practicable standard. What was right in that condition?

Not long ago we were looking anxiously across the Atlantic at England, in the grip of a great, a terrible strike. We wondered each day which way the pendulum would swing. Would it go like Russia? The pendulum swung another way. Why? Partly because the whole subject of industry, of industrial relations, had been laid open to the sunlight of Christianity. Many strikers were Christians, members of Churches. There was a real contact between them and the rest of England in and through the Church. *They and their problems had been remembered.*

What is the future here in our own country? The Proletariat is the strength of communism. I believe that Communism is Anti-Christ. But I also believe that the Proletariat grows because Christians fail in their duty to deal justly with all men. It depends on Church groups more, I believe, than on any other groups, as to the future labor and capital relations in the United States. There are questions—fundamental questions—human questions—aching for consideration. I do not ask for radical action. I do not ask for acceptance of my platform, my method of action. I ask only for recognition of our own great influence, of our own great responsibility before God and the State; and action that accords with this high sense of the importance and place of Christian finance.

On the Cover

MONELL SAYRE, Harvard '97; official of the Carnegie Foundation from its establishment until 1913; The Church Pension Fund, Trustee 1913, Secretary 1913-1921, Executive Vice-President 1921; Director and Executive Vice-President, The Church Life Insurance Corporation; Director and Vice-President, The Church Hymnal Corporation; Trustee, St. Stephen's College; Vestryman, Church of the Resurrection, Park Avenue and 74th Street, New York City; Pension Advisor, the Federal Reserve System; Unofficial member, Pension Commission of the National Assembly of the Church of England, 1923-1926; Member, Permanent Committee, International Congress of Actuaries.

Customs of Tirurai in the Philippines

FAR down in the southern end of the Philippine Islands, on the island of Mindanao, there are 17,000 Tirurai, living in the mountains, south of Cotabato, in the district of Awang. Upi is the central barrio, thirty-five kilometers south of Cotabato, in a section of eight thousand hectares of excellent agricultural land, well adapted to the growing of rice, coffee and other upland crops. It is two thousand feet high, with a climate much cooler than in the lowlands.

The influence of the Jesuit missionaries of the early Spanish times did not extend as far as Upi, so this is indeed "virgin field." Certain pagan observances and beliefs make the Tirurai very responsive to our Church teachings. They have a belief in one God. They believe that they were people of Heaven who wandered away and were lost, and they expect and await a Saviour who will take them back to Heaven.

Near Cotabato is a mountain peak that resembles an over-turned boat. This is thought to have been the boat on which the Tirurai left heaven, which capsized, and they were unable to right it. The mountain is held in reverence as a sacred spot and no member of the tribe will set foot on it.

They believe that "cruel" people will be severely punished. It is "cruel" to steal from an old woman and leave her in want. Ordinarily "stealing" from some one who has plenty is not "cruel," only "bad." They believe that they have two souls, one similar to our conception

of "soul," the other a soul that gives form to anything, even inanimate things. A bench, for instance has a soul. If the bench is destroyed the soul is lost. . .

Weddings are arranged by parents. The boy's parents contribute a dowry to the girl's parents, and also to several immediate relatives. This is a guarantee that he will be faithful. In the event of a separation, if the boy is to blame he receives none of this money back. If the girl is to blame it is returned. A wife has a right to ask for a separation if the husband is at fault. This differentiates them from other tribes. In such case the father will accompany the wife and they will lay the facts before some old and influential man of the district. Then a long conference will ensue, often lasting a week or ten days, while the merits of the case are being taken into account.

After the birth of each child the couple are remarried, and another dowry is given . . . Polygamy is fast disappearing among the Tirurai. The better classes acknowledge the right of the wife to object to polygamy on the part of the husband, who may not marry a second wife without the consent of the first.

The Tirurai people as a tribe do not use alcohol. They are fond of ornaments. They wear bracelets and anklets, and ear-rings that extend from one ear to the other, with strap under the chin, with pendants. The waist is tightfitting. The skirt is usually a plain bright color, yellow or cerise. Their necklaces are long, made in sections with a small gold bead of intricate design between the glass beads that form the greater part of the chain. Their ornaments are often valuable and many have been handed down from generations. The women color their lips and cheeks. They shave and pluck the eyebrows, making them a fine, thin line. . .

They believe in purgatory. When a person dies a path is thought to open from his home to purgatory. It takes seven days to make the journey. At the end of the seven days the mourners feast in celebration of the soul's entry into the purgatory, where all Tirurai will remain until the promised Saviour comes and takes them back to the Heaven from which they have wandered away. . . They have a minute description of the trail between house and purgatory; at one place on the road a change is made from earthly clothing. The deceased is supposed to walk very slowly along the trail, with covered head. He dares not look back, for anyone upon whom he looks will also die. Their judgment will consist of their passing over a bridge, under which is a cauldron of boiling water. The "cruel" ones

will fall in—the others pass over in safety.

Both men and women work in the fields of necessity, so when there are young children an older one must remain at home to care for the smaller ones. The Rev. and Mrs. L. G. McAfee are planning to start a day nursery for the younger children—something absolutely unheard of among these pagan people of the Philippines. It is also believed that this unique undertaking will open the way to reach the older people, and by teaching them how to bathe, feed and care for their babies, may have a marked result on the infant mortality, now over 60 per cent. There exists a pathetic expectation that young babies will not live. It is most encouraging and amazing to see how readily these children respond to a little care. A bath and a glass of milk seems to improve them over night.

Young Peoples Column

By Rev. W. A. Jonnard

EXTRACTS FROM CORRESPONDENCE

THE following may be interesting reading, coming as it does, from one very "high-up" in the Department of Christian Social Service, whom I know to be very much interested in young people of today, despite his seeming indifference:

"I am deeply interested in young people, and am much amused at most of the criticisms made about them. My own knowledge, unfortunately however, under my present conditions is very slight, and I would have no right to impose it on other people. I have never been able to see why young ladies should not wear short skirts or smoke cigarettes, and I question very much whether some young men get any drunker than they did in my days. If they do they must be comatose and harmless. I am also inclined to think that they are less perverted from the Christian faith. Thirty years ago, a Christian could often wake up in the morning wondering whether his religion had been entirely demolished the day before by some forward-looking scientist. I think that this danger has been more or less evaded, and that the great danger today is the Ibsenian morals.

"I think young people ought to talk to young people and I regret very much that the shadows are beginning to lie rather long toward the East as my sun begins to approach the Western horizon, so I do not see how I can help you out much.

"I object strongly to the effusions



BISHOP BENNETT
Leader in Clergy Conference

of the aged in criticism of the young, and am a great deal more interested in the criticism of the young of the aged, so I beg you to get young people to help you; and if I run across any young person who is keen on the social gospel, I shall be certain to let you know of him (or her)."

* * *

This isn't exactly apropos, but it was very feelingly and forceably inscribed by a young college girl, and deserves a place even so humble in this column.

"Nothing to eat but hash, Nothing to drink but tea,
Nothing to do but study hard, From Missions to ABC,
Nowhere to walk but the grove
Nothing to dance with but girls,
Nothing to love but photographs,
And nothing to 'string' but pearls.
Nothing to wear but shoes, Ugly and high and brown.
Nowhere to go but Church, Or chaperoned up to town!
Nothing to buy but fruit when we go to the little store,
Nothing but letters to read—Never a box anymore.
No one to see us but girls when we wear out pretty clothes,
No one but a St. Mary's girl could ever withstand all these woes!"

The Church of the Incarnation, at Pandemai, far back in the Liberian hinterland, was consecrated by Bishop Campbell on his visit there in the spring. This is where the Rev. James Dwalu, an African, is working as priest and master of the Ramsaur Memorial School.

Preacher, Pulpit and Pew

By E. P. Jots

Of the two words, "opinion" and "conviction," the latter is the stronger, since it binds one so firmly to certain claims that it is impossible to break away from them. If you're sure you're right, stick to it!

A woman entered a butcher's shop and said: "I want some cheese."

"Yes, miss," replied the grocer, smiling amiably; "I have some lovely cheese."

"You should not say 'lovely cheese'!" said the customer severely.

"But why not, miss? It is lovely cheese!"

"Because"—she tried to combine maidenly modesty with an air of learning—"because lovely should only be used to qualify something that is alive."

The grocer's smile broadened as he glanced at the Gorgonzola.

"Well, miss," he said, "I'll stick to 'lovely'!"

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OF EPISCOPAL WEEKLIES

ROMANISTS AND MASONS BATTLE IN WEST

Over Observance of Public School Week

Edited by

BISHOP W. B. STEVENS

BECAUSE it is believed that approximately 90 percent of the alumni of American colleges graduate without possessing a substantial thinking basis relative to world physical science problems, a western college, Pomona, has announced that next fall it will offer a special course in contemporary physics for the student who knows little or nothing about the scientific world in which he lives.

* * *

The recently published journal of the diocese of California shows a total of one hundred clergymen, 12,934 communicants, 6,190 church school pupils and a total property valuation of \$4,040,382.

* * *

Recent discussion between *The Tidings*, the official organ of the Roman Catholic diocese of Los Angeles, and *The Masonic Digest*, regarding the observance of Public Schools Week, has awakened reverberations within the ranks of Roman Catholics. *The Tidings* bitterly condemned the Masonic observance and said that Masons were trying to erect a super-government. Naturally *The Masonic Digest* resented this imputation.

The discussion was summarized in *The Monitor* of San Francisco, another Roman Catholic paper, and the following letter was received by the editors of that magazine from Robert L. McWilliams, past state advocate of the Knights of Columbus. Mr. McWilliams says:

"Burlingame, Calif.

"Editor 'The Monitor,'
"San Francisco, Calif.

"Sir: In the current number of 'The Monitor' appears what I cannot but regard as a striking example of religious intolerance in the making. You publish the article under the caption, 'Masons' Attack on Parochial Schools Lashed by 'Tidings.' It appears that the Masonic Order in Los Angeles took the leading part in the celebration of 'Public Schools Week.' 'The Tidings' took exception on the ground that 'Public Schools Week' should be sponsored by a representative group of citizens rather than by 'a private secret organization.' Of course, what might have been expected happened. The organization attacked back sharply, and in its attack commented adversely on parochial schools. The ultimate result was but to stir up the fire of religious prejudices.

"In the same number of 'The Monitor' was published the masterly statement of Governor Smith dealing with his political and religious creed. In the course of it he said: 'I believe in the support of the public school as one of the corner stones of American Liberty.' To this, of course, every good American citizen agrees. Then why object to the celebration of Public Schools Week by the Masonic Order? Is not that organization as much entitled to lead in that particular activity as the Order of Elks to celebrate Flag Day or the Knights of Columbus to lead in the celebration of Columbus Day?

"The exception taken by 'The Tidings' can only be explained upon the theory that it saw in the activity of the Masons of Los Angeles something covert or insidious, a concealed attack on our parochial schools. There appears to have been nothing in the circumstances to justify such a construction. The fact that a certain branch of the Masonic Order in the neighboring state of Oregon may have taken an active part in the enactment of a statute designed to suppress the parochial schools of that state certainly does not justify the imputation of 'The Tidings.'

"It will be recalled that it was a committee of California Masons that branded the alleged 'Knights of Columbus Oath' as palpably fraudulent and its circulation as more than unjustifiable.

"The Masonic Order would probably admit that it numbered many intolerant members within its ranks. But an equally high percentage of intolerance might easily be found in other organizations, not excluding those composed of Catholics.

"No constructive good is to be attained by bandying charges or even suggesting of intolerance on the part of the other man. A better policy would be to follow the advice of Colonel Callahan of Louisville and 'let each side muzzle its own fools.'

"Yours very truly,

"Robert L. McWilliams."

This letter brought a sharp comeback from a San Francisco attorney, Thomas C. Jordan.

"Fairfax, Marin County, Calif.

"Rev. Dr. Thos. K. Gorman,

"Editor 'Tidings,'

"Los Angeles, Calif.

"Rev. Father:

"I have just finished reading criticism of 'The Tidings' by the past

state advocate of Knights of Columbus in California, as published in 'The Monitor' of this week.

"It has occurred to me that if the past state advocate was as eager and excited in his defense of God, Our Holy Mother, the Catholic Church and our priests and sisters, as he seems to be in defending his Masonic friends and the influences wielded by them, he would be doing a great deal more effectual and lasting work.

"As for the better policy referred to in the final paragraph of his letter and his authority for such a policy, Christian charity prevents me from showing the fallacy of such an argument.

"The Truth must prevail. In searching for Truth, it is always best to know who are our true friends. Let us 'smoke them out,' no matter what high official position they may sustain. To aid the state advocate in locating Truth, I enclose money order for a year's subscription to 'The Tidings.'

"More and greater power to you, Father, in your undertaking. No greater power for the good of our beloved country exists than in calling attention to the dangers surrounding her.

"Sincerely yours,

"Thomas C. Jordan."

* * *

The Church Schools of Utah held their annual presentation service on the afternoon of Whitsunday at the same hour as the Philadelphia service. Preliminary figures showed the offering to be much larger than last year. That is true throughout the Province. It is unofficially reported that the Spokane offering was nearly 200 per cent larger.

* * *

The first Church baptism, so far as is known, in Polk County, Oregon, was administered by Dr. Thomas Jenkins at the first visitation of the Bishop for confirmation at the seat of the State Normal School at Monmouth. Services are held at this important educational centre in a rented room.

* * *

Ramsay Hall, a parish hall for St. Barnabas Church, McMinnville, Oregon, was dedicated last Sunday. The presence of the Rev. H. M. Ramsay, a son of McMinnville, as well as of Judge William Ramsay in whose honor the hall is named, added to the occasion.

NEWS OF THE EPISCOPAL CHURCH

In Brief Paragraphs

Edited by

WILLIAM B. SPOFFORD

SIXTY-TWO million of the 110,000,000 people of the United States have no religious affiliation, the Rt. Rev. Thomas C. Darst, D.D., Bishop of East Carolina, and chairman of the Church's national commission on evangelism, told clergymen from eighteen states at the third annual conference of the College of Preachers of Washington Cathedral.

"America is at the cross-roads," said Bishop Darst. "We are not going rapidly down hill to perdition, nor are we going up hill to an infinitely finer civilization."

"But America will go with the 62,000,000 unless the 48,000,000 get busy; unless our religion becomes a little more real with us, a flaming thing that shows the way."

"The Church has the solution to the world's problems, but in order to effect the solution, we must carry religion out into life."

Bishop Darst viewed the College of Preachers, one of the many activities of Washington Cathedral with nation-wide influence, as an endeavor, meriting commendation and support.

"I consider it one of the most significant gatherings held anywhere in the Church during the year," he said, "The possibilities of the plan are enormous. The Church is waiting for something this School of Prophets can give, and I hope the time is near when we can gather here in a permanent institution to discuss problems of Church and Parish and fit ourselves with new inspiration for service as ministers and servants of God. I believe and pray that this will come to pass, for it will fill a real need."

Bishop Darst's address was concerned with the "Follow Up of the Bishops' Crusade" and in pointing out the necessity of additional evangelistic effort on the part of the Church, he indicated problems of the nation as observed in interviews and conferences with bishops, clergy and laymen in various sections of the country during the past year.

Although, according to the speaker, Americans do not give as much thought to world problems as they should, there are, nevertheless, men who ask, "Has the Church any answer to the problems of a broken world trembling on the verge of even greater woes?"

The answer, declared Bishop Darst,



MISS VIDA SCUDDER
At Wellesley Conference

is that nothing less than "a united Church can heal a broken world." "We must get together on things which have caused disagreements, together under the leadership of Jesus," he said.

The second and most important problem, in the opinion of the speaker, is the apparent indifference of the American people to religion and the assertion that only 48,000,000 people in the United States have any sort of religion was a challenge to his audience.

Bishop Darst scored the clergy for being partially responsible for this attitude. "Laymen tell me that they are not being fed when they go to church. Of course they should go to worship to partake of the blessed things God has to offer at his altar, but the fact remains that 22,000 communicants drifted away from the church during 1926. We should have found some way to tie these lives to the purpose of God."

The Church's national commission on evangelism will carry on for perhaps four years, the speaker said, providing preachers, leaders and lay workers for parishes feel the need of evangelism. The Bishops' Crusade will not have succeeded until it has reached the life of every individual, he declared.

In conclusion Bishop Darst said, "To know Him and make Him known is the thing that should follow the Bishops' Crusade, and to know Him you must follow Him, journey with Him and companion with Him."

* * *

Preaching in Grace Church, New

York City, on "The Responsibility of Christians for Preventing War," the rector, the Rev. W. Russell Bowie, said: "It is right that we should not only remember the men who have given their lives in war, but that we should espouse a cause of our own which shall be great enough to justify their sacrifice. The dead have given their lives in devotion to the country in crises which they did not cause. It is the duty of us, the living, to serve our country, and the world, with that intelligent devotion which may prevent the crises that lead to the tragic waste of war. The first thing we need to do is to speak honestly as to what war is. It is easy to forget the real facts or to disguise them with rhetorical sentiment. There are those who still imagine that war means bands of music, flags fluttering on the avenues, the rhythmic thread of freshly drilled battalions—glamour and color and romance. But these things are only the shining front back of which lies war in its reality; war with its muddy trenches and its rusty wire, its long hospital corridors and its lengthening line of graves, its dirt and filth and savage destructions. At the entrance to Central Park, in this city, there stands Saint Gaudens's noble statue to General Sherman, beautiful in its art, but carrying still the old, untrue suggestion of war as a glorious thing. What did General Sherman himself say of war? Did he say, War is glory—chilvary—the thrill of a great adventure? He did not. He said, 'War is hell.' The twentieth century, even better than the nineteenth, knows that he is right. War is hell, not only because of its mad and insensate destruction of men's bodies and of the beauty which the generations patiently have built, but still more because war in its modern organization infects the spirit of whole nations with the blood lust and hatred which wherever they appear are a blight to the spirit of Christ."

"Our times call for an even more difficult patriotism than that which men have showed when they have followed their country into war. We need the patriotism whose purpose is to destroy war itself. This country might maintain its place of physical greatness among the nations through force of men and guns. It can only rise to true and immortal

greatness in the heart of mankind and in the sight of God through that power of imagination and that devotion of will which shall dare to believe in the possibility of world peace, and shall give toward the building of it such effective leadership as we already know how to give in lesser things."

* * *

A rector recently found that his copy of Plato's "Phaedo" in the original Greek had been borrowed from his library and returned. He was mystified as to which of his flock could have been interested in the book which he himself had forgotten that he owned. The borrower proved to be the wife of a Greek restaurant keeper. The rector has English books almost as high-brow as the "Phaedo," but his "hundred-percent-Simon-pure-Anglo-Saxons" do not borrow them. He writes to the Foreign-Born Americans Division, "Contact with the Greeks here has enriched my own ministry more than any other one factor. Keep on with your good work!"

* * *

Here's a good idea. In Western Massachusetts a Church call is made at least once in every three years upon every family, Episcopal or not, living in the rural regions of the diocese. The laymen do it, going out from the nearest parish two by two. The laymen at Lennox made close to a hundred calls in a couple of months, which is a lot when you realize the distances that must be traveled between farms. These calls are the only contact most of these families have with the Church; indeed with any outside agency.

* * *

On St. John Baptist Day, June 24th, in St. Mark's Pro-Cathedral, Grand Rapids, Mr. Seward Henry Bean was ordained to the Diaconate by the Rt. Rev. John N. McCormick, Bishop of Western Michigan. The Candidate was presented by Dean Ladd of the Berkeley Divinity School and the sermon was preached by the Rev. Henry Lewis, Rector of St. Andrew's, Ann Arbor.

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ice was rendered by St. Mark's choir, of which Mr. Bean was formerly a member, and representatives of St. Paul's Church, Greenville, where Mr. Bean ministered as a lay-reader, were in attendance.

After the service, luncheon was served in the Parish House by the Campbell Fair Guild. Mr. Bean, who is a graduate of the University of Michigan and of the Berkeley Divinity School, will spend a year in one of the English universities while pursuing his theological studies.

* * *

The Rt. Rev. Ernest M. Stires, Bishop of Long Island, has accepted appointments which will keep him in his diocese nearly all summer. He has, however, closed his house in Garden City and taken his family to their summer home at Lake George. He has engagements for the Sundays of July in the eastern part of his diocese, and will be in his office part of each week for necessary diocesan business. He hopes to get in a visit to Lake George between Sundays.

* * *

The Long Island assembly of the Brotherhood of St. Andrew had a very successful meeting last Saturday afternoon at Port Washington. From two o'clock to five there was opportunity for baseball and swimming, and then a well-attended and interesting devotional meeting in the Church. The Rev. A. R. Cummings, Chaplain of the Brotherhood, led the devotions. After this the men sat down to supper in the parish hall,

and after supper had the annual election of officers. Mr. Wm. F. Leggo was re-elected President, and the Rev. A. R. Cummings was re-elected Chaplain.

* * *

That Americans are finding in their own institutions the inspiration and cultural stimulus, once sought in foreign lands, is the belief of members of the staff of Washington Cathedral, who point out that every state in the union and several foreign countries were represented among the 225,000 pilgrims and worshipers visiting the Cathedral during the past year.

This widespread distribution of Cathedral visitors together with their great number, considering the fact that the structure is only partially completed, is regarded as striking indication of the nation-wide influence to be exerted by the Cathedral when as a completed edifice, standing in the nation's capital, it will both symbolize and stimulate the Christian faith of the American people.

Besides the daily services in Bethlehem Chapel and gatherings such as the College of Preachers and the



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The School has been to capacity for six years. Great care has been used in the selection of boys. The group enrolled has made it possible to have a full honor system under a council and an atmosphere of an ideal home.

CONFERENCES:

The Rector will be glad to make appointments at various centers during the summer. A visit to the school would be of value. The Chicago Office is Room 1411, Tower Building, Wednesdays, 10 a. m. to 1 p. m. Address the School for literature and information.

ENROLLMENT:

Last year boys came from Ohio, Michigan, Illinois, Minnesota, Florida, Louisiana, Montana, Colorado, Wisconsin, Indiana, Pennsylvania, Iowa and Alaska.

Open Air Evensongs, which attract worshipers and participants from all sections of the country, many visitors are drawn to the Cathedral because it is the only example of 14th century Gothic architecture in America.

Schools, delegations of women's clubs, men's organizations and other groups frequently visit the Cathedral in a body. Among the groups visiting the Cathedral in recent months were the 36th annual Continental Congress of the D. A. R., headed by their National Board and the President General, Mrs. Alfred J. Brosseau; the National Society of Colonial Dames; the Zonta Clubs of America; the War Mothers of New Jersey; the 4 H. clubs of the Department of Agriculture; the American Institute of Architects, and the Royal Arch Chapter of Masons of Baltimore, Md.

* * *

A scholarship at the Sewanee Summer School for Church Workers, young people's division, is the award made to Miss Katherine Wells of Laurel, Miss., who is the successful contestant for the best pageant written in the contest offered by the Committee for the Corporate Gift of the Woman's Auxiliary of the Province of Sewanee, of which Mrs. W. E. Wilson, is chairman. The contest for the Fourth Province was started in the early spring, and the decision has just been made by the judging committee of which Mrs. T. P. Waring of Georgia was chairman. Written on the six projects selected by the Woman's Auxiliary in the Advance Work

Ask Me Another

These questions, with their answers on another page, were received anonymously. A copy of *Cushioned Pews* by Bishop Johnson will be sent to the author as soon as we learn who she is ("she" we judge from the handwriting).

1. Who built an altar to the Lord on Mount Ebal?
2. Who was the last of the prophets and what is the meaning of his name?
3. Where did the Transfiguration take place?
4. What is the street called on which our Lord took his last journey to torture and death?
5. What Sunday is called Refreshment Sunday?
6. Who said: "Lord, lay not this sin to their charge."?
7. What is the Benedictus?
8. What are Ember Days?
9. Where is the Bishop Tuttle Memorial House for training colored women?
10. Who is the Bishop of Shanghai?

of the Church's Program, the title of Miss Well's pageant is "A Song of Sixpence," and it will be presented at Sewanee during this season's summer school. Later an effort will be made to have it presented throughout the Province.

A close second to Miss Wells was Mr. Scott Keyes of Lexington, Ky., who has been given honorable mention by the judging committee. So good is Mr. Keyes' pageant, entitled, "These My Brethren," that the committee hopes to have both pageants printed under the same cover.

* * *

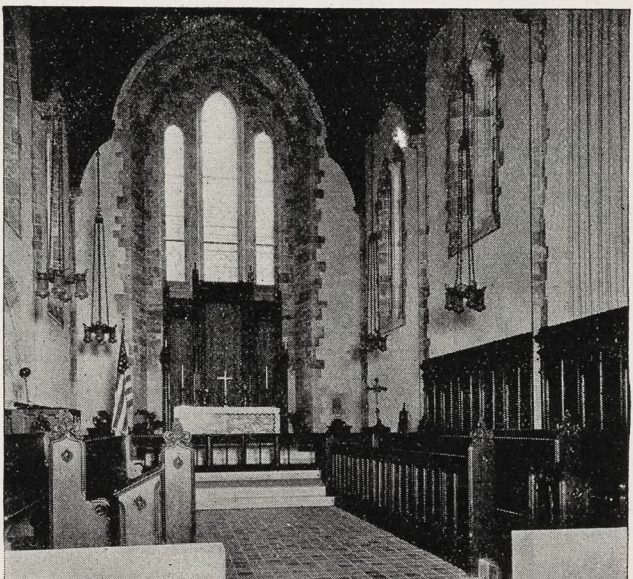
The latest summer church in the diocese of New Hampshire is being erected on the heights of Bear Island

in Lake Winnepesaukee. The chapel is to be a memorial to the late Bishop Parker, who authorized the purchase of the site for it only a few hours before he left for New Orleans in October, 1925, to attend the General Convention from which he never returned.

There is no church of any sort in the extensive summer community where this chapel is being erected, and people of many communions are welcoming the initiative of the Episcopal Church in providing religious ministrations for all sorts and kinds of summer residents and visitors.

This chapel is being built around an old observation tower (which will be converted into the tower of the

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chapel) which has attracted visitors from all over the United States for nearly thirty years. The chapel tower will be constantly open all summer for visitors to see the wonderful outlook and they will be encouraged to use it freely. The chapel itself will also be open every day for rest, prayer and meditation.

* * *

At the memorial service for the Rev. Frederic Wyndham White in the Chapel of Our Saviour at the Manhattan State Hospital for the Insane, the attendance filled the chapel to overflowing. As it seats nearly 600 people this was an eloquent tribute to the work that Chaplain White has done as the resident chaplain for the past thirteen years for the Episcopal City Mission Society in this institution.

Chaplain White's fourteen years of service here were characterized by the faithful performance of duty and unflinching kindness to the patients and the staff of the hospital. He died on June 6 while still in active service, rounding out an active ministry of forty-two years. He became chaplain of the hospital two years before the beautiful Chapel of Our Saviour was opened for services.

This Chapel is one of the outstanding missionary undertakings of the New York Altar Guild, and is a monument to their devotion to patients in hospitals and inmates of correctional institutions, where they have generously and effectively aided the chaplains of the City Mission Society by making it possible for their ministry to be more dignified and effective.

* * *

A wireless message from Rev. John W. Chapman, head of the Church's mission in Anvik, Alaska, informs

the Department of Missions that an epidemic of influenza has been raging in Anvik and the surrounding region. There have been twenty-nine deaths among the Indian people, all adults. The members of the mission staff have escaped, and the Indian children have come through with no deaths. The death of Indian parents has thrown a heavy burden upon the Anvik Mission. Dr. Chapman's message says that the mission must accept immediate responsibility for forty children. He pleads for a trained nurse to reinforce the staff, and for a house mother and assistant to fill the vacancy caused by the furlough of Miss Margaret Bartberger. He urgently needs also a layman accustomed to outdoor life and work who can assist in building and in the scores of odd jobs that have to be cared for in order to keep the buildings in repair, the wood-pile replenished and the work of the mission going forward. The addition to the mission family of a large number of orphaned children requires another building to cost \$8,000, and at least \$3,000 for food and other care for the children. Bishop Rowe wires to the Depart-

ment of Missions: "Anvik has my deepest sympathy. Once again I must ask all friends of Alaska to help me meet this desperate need. The Church has never failed to care for my helpless Indian people in Alaska, and I am sure it will not fail now. Dr. Chapman's forty years of service at this one post call on us for everything we can do to help him care for the people to whom he has devoted his life. His heart must be almost breaking as he sees the suffering the comparatively little money will relieve,

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and then realizes that he has not on hand even that little."

Bishop Rowe left Seattle on July 2 for Point Hope. He will have to spend the entire summer in Arctic Alaska and can not personally care for this Anvik emergency.

* * *

Armenian girls from the Church school of Holy Trinity Armenian Church, Fresno, California, made a pilgrimage to St. James' Cathedral, Fresno, to visit the school and attend the morning service of the church. The superintendent of the Armenian Sunday school suggested the idea in order to acquaint the Armenian girls with the worship of the Cathedral, and the methods of the school. The girls in the Cathedral, the teachers, clergy and the congregation cordially welcomed the opportunity for friendly contact with the Armenians.

Greeks, Armenians and other nationalities are represented in the adult education class which meets in our Cathedral parish house. The ladies of the Cathedral parish wanting to do something more personal than merely allow the use of the building, arranged with the consent of the school authorities, to serve tea occasionally after the classes, which creates an atmosphere of friendliness and also helps with conversational English. Only a few hostesses come each time as this seems to



BISHOP PERRY
Sails for Unity Conference

avert undue shyness on the part of the guests.

* * *

From Kawagoe, Japan, a town of 32,000, two hours from Tokyo, Deaconess Ranson writes that opposition to the Christian Church is as intense as when she lived there eighteen years ago. She writes further, "I am very

fortunate in my co-workers. Young Mr. Okumura was ordained priest last June (1926); he is very earnest and reverent. We have a daily Holy Communion at 6 a. m. I am so thankful for this, for I missed the regular devotional life most of all.

"Dr. Inagaki is still in charge, technically, and comes once or twice

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104th YEAR
BEGINS IN
SEPTEMBER

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.
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

NOTICES OF CHURCH SERVICES

For the special rates write

THE WITNESS
6140 Cottage Grove Avenue
CHICAGO

a month. This was Mr. Okumura's desire.

"Our kindergarten has sixty-five on roll; we are refusing to take any more. Komano San is a splendid kindergarten, especially with the religious teaching. I never saw children from non-Christian homes better instructed. But the trouble is to continue it after they leave the kindergarten. We haven't been able yet to reach permanently any of the families. The mothers come to Mothers' Meetings, very occasionally to Church, and then all connection ceases when the child enters school. I am trying hardest of all now to do something by calling and to try to get them into the Church."

Deaconess Ranson and a Chinese gentleman are the only foreigners in the city and wherever they go, they command the curious attention of the whole population.

* * *

A Cabinet Minister addressed the Church Missions House staff on June 24, he being Dr. B. W. Payne, Secretary of Education in the Republic of Liberia. Dr. Payne is a native of the Mawa tribe. As a small boy he was sent by his mother to a Methodist school in Liberia and later graduated from Meharry Medical school in Nashville. Unlike most Liberians who come to this country, he returned to his own people and as doctor and educator has worked for their good for the past twenty years. He says his Government is deeply interested in doing its utmost to bear its own burdens, develop the country and train its people as Liberian citizens. Though a Methodist himself, he says the Episcopal Church has done more for the country than any other missionary agency because it has emphasized the training of native leaders and has consequently produced a large number of "preachers" and teachers.

Liberian children are sometimes betrothed before their birth. Before Dr. Payne was born, some one paid his mother three dollars to secure the future baby as a bride—and then he proved to be a boy. In his childhood among his tribe foreigners were so infrequent that he fled in terror at the sight of a man wearing clothes. He says that he is part Episcopalian because once when the head of his Methodist boarding-school had to come away she deposited all her boys with Mrs. Brierly at Cape Mount and he lived in that Episcopal Church school for nine months, reading his Prayer Book and learning his Collects.

* * *

The Rev. S. E. Carreras, a Cuban, is the missionary at Santa Cruz del Norte, Cuba, on the other end of the Island from Havana. He shares with all the other missionaries the responsibility for some 60,000

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.

The Incarnation, New York.

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

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.
Sundays, 8, 9:30, and 11 A. M.
Weekdays, 8 A. M. and Noonday.
Holy Days and Thursdays, 11 A. M.

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 Bristol
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.
Wells-Downer cars to Marshall St.

St. Mark's, Milwaukee.

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

St. James', Philadelphia.

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

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

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West Indians who have come from other islands and have been trained in the Church of England, and does what he can for them in addition to his main work, which is for the Cubans. Of this, he writes:

"Our Cuban Sunday school has an enrollment of 114 children from five years old up to twenty years The Church's influence is growing every day. We hold services from time to time at La Sierra, a place six miles from Santa Cruz, where I go on horseback up a steep hill. If we had an automobile we could hold services in other places and often. Around Santa Cruz there are half a dozen places, five to ten miles away, to which one can go by country roads. In all these the missionary cannot remain over night as there are no places where to stay. The houses of the Cuban farmer are very primitive in construction and in some the whole family sleep in one room.

"I have gone to La Sierra, San Matias and Echeverria to baptize children, but to go to those places cost round trip from \$4 to \$6 the automobile. The people are poor and they send for the Padre when they have three or more children to baptize. Then the parents of the different children get together in one house and meet the traveling expenses."

* * *

The Rev. Leslie W. Hallett was advanced to the priesthood at the Mission Chapel, Cass Lake, Minnesota, on the second Sunday after Trinity by Bishop Bennett.

Answers

1. Joshua.
2. Malachi. My messenger.
3. Mt. Hermon.
4. Via Dolorosa.
5. Fourth Sunday in Lent.
6. St. Stephen.
7. The song of Zacharias, father of John the Baptist.
8. Seasons of prayer for those to receive Holy Orders.
9. At St. Augustine's School, Raleigh.
10. Bishop F. R. Graves.

Clerical Changes

HADY, Rev. John Lowry, resigns as rector of St. Paul's, Doylestown, Penna., to accept the rectorship of historic Gloria Dei, (Old Swedes) Philadelphia.

POLLARD, Rev. Theophilus T., colored priest, has taken charge of St. Philip's, Jacksonville, Florida, coming from the diocese of Upper South Carolina.

SIDDERS, Rev. A. W., resigns as rector at Texarkana, Texas. Is to take a trip abroad, not accepting new work until the fall.

WAKEFIELD, Rev. Francis B., resigns at Federal Point, Florida, to take charge of St. Mark's, Palatka, Florida.

WOOD, Rev. Arthur, graduate this June of the General Seminary has accepted a curacy at All Saints', Providence, R. I.

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WHAT HAS BEEN DONE IN SEVEN YEARS?

THE ANSWER

Student body:	1919	90
	1926	250 (capacity)
Endowment:	1919	.....	\$ 675,000
	1926	.....	\$1,200,000
Tuition fee:	1919	.....	\$100 per annum
	1926	.....	\$200 per annum
(Whereas number of student body has more than doubled, income from student body has quadrupled.)			
Professors'	1919	.....	\$1,800 - \$2,500
Salaries:	1926	.....	\$3,500 - \$4,000
Deficit:	1920	.....	\$20,000
Surplus:	1925	.....	\$ 600
Debt:	1920	.....	\$60,000
	1926	.....	None

In addition to Hobart College for men, there is also William Smith College for women, a separate department on its own campus, where separate classes for women are taught by the Hobart Faculty. The student body at William Smith, which was less than one hundred in 1919, has now reached its capacity, one hundred fifty.

We are now on a firm, honest foundation. For two years, in 1925 and 1926, we have balanced our budget. We are looking forward to the future with a conservative but definite vision.

Because we have believed that a true college consists primarily of men rather than buildings, we have devoted the money raised so far to the building up of an efficient faculty and in equipping as completely as possible our present facilities. About \$100,000 has been spent in equipment and in improving our existing property. No buildings have been added to those in use in 1919.

A SUMMARY OF OUR IMMEDIATE NEEDS

*Addition to Coxe Hall for Hobart Class-rooms	.....	\$ 40,000
New Heating Plant for the Hobart Gymnasium	.....	10,000
New Reading Room for the Library	.....	100,000
New Gymnasium for William Smith College	.....	100,000
Total	.....	\$250,000

*Already provided for and in course of construction.

Our further needs are a new laboratory building for Physics and Chemistry to cost \$250,000, and an additional endowment of one million dollars, not for expansion in number of students, but for further increase in our salaries and to provide additional instructors, so that our students may receive the best training possible.

On the strength of our past achievement, we solicit the aid and interest of Church men and women who believe that religion should have its proper place in the education of our youth.

Additional information as to our needs and purposes will be gladly furnished.

MURRAY BARTLETT,
President.