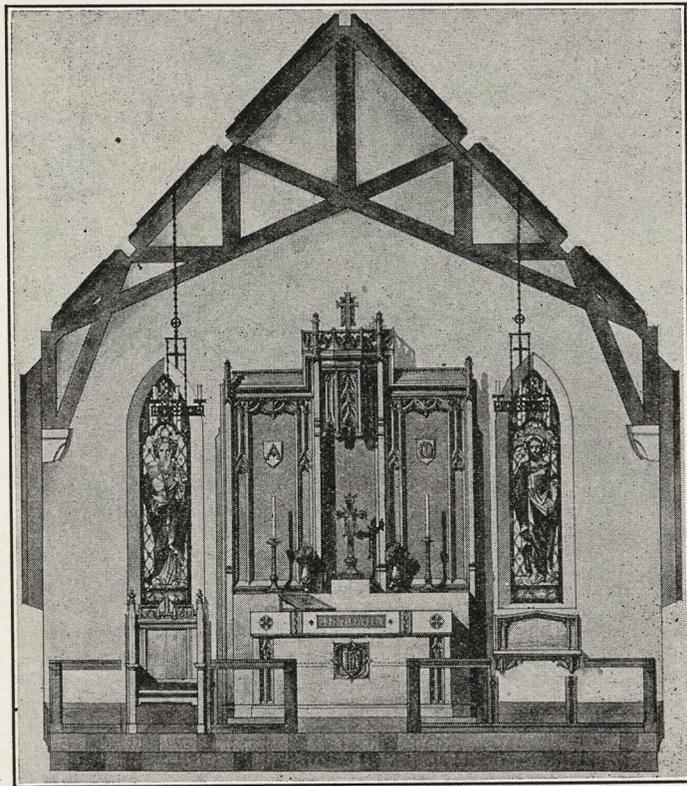


The **WITNESS**

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 ESTABLISHED: 1905.

THE WITNESS

A National Paper of the Episcopal Church

Vol. XII. No. 17

Five Cents a Copy

\$2.00 a Year

EDITOR, RT. REV. IRVING P. JOHNSON; MANAGING EDITOR, REV. WILLIAM B. SPOFFORD; BOOK EDITOR, REV. CHARLES L. STREET; ASSOCIATE EDITORS, REV. GEO. P. ATWATER, REV. FRANK E. WILSON, REV. A. MANBY LLOYD, REV. H. P. ALMON ABBOTT, BISHOP STEVENS, REV. W. A. JONNARD.

Entered as Second Class Matter at the Postoffice at Chicago, Illinois, under Act of March, 1879.
Published Every Week EPISCOPAL CHURCH PUBLISHING CO. 6140 Cottage Grove Ave., Chicago

INGRATITUDE

The Basest of Sins

By

REV. G. A. STUDDERT-KENNEDY

*Blow, blow thou winter wind,
Thou art not so unkind
As man's ingratitude.*

I THINK Shakespeare's King Lear said that. But, anyhow, whoever said it, it strikes down to a deep truth. There is nothing so unkind as man's ingratitude, unless it is woman's—and that can be worse.

I am not sure that the greatest sin in the world is not ingratitude. The man that never says "thank you" to anyone, God or man, is about the nearest thing to a damned soul that you will find upon this earth. He sees nothing in the world to be thankful for, and therefore lives in hell.

A world in which there was nothing to be thankful for, and no one to be thankful to, would be a world without love, and that is hell.

All other sins, it seems to me, grow out of ingratitude. The ungrateful man or woman can have no real sense of duty, and therefore no true idea of right and wrong.

A sense of duty is a feeling that I owe somebody and want to pay. I want to pay not because I hate being under an obligation to my friend, my neighbor, or my God—not because I am too proud to receive a favor from anyone, and want to be entirely independent—but because I am grateful and want to express my gratitude. I want to write "paid with thanks" at the bottom of the bill, and mean it.

When we pay our debts gladly, willingly—not because we have to, but because we want to—that is gratitude, and that is duty, too. When we do that we live in the real world, the world as God made it and meant it to be.

EVERYONE OWES

For in God's world everything is in debt to everything, and everybody to

everybody else. There is no such thing as independence anywhere in all the length and breadth and depth and height of God's great universe. To live, therefore, with a grateful heart, is to face the facts of life, to live in touch with realities, and that is the secret of all sound living.

That is what Christ meant when He said: "Blessed are the poor in spirit, for theirs is the kingdom of God." A poor man knows that he is in debt, and wants to pay. He is grateful.

The first fact in life is that we are all, as individuals, poor men. The richer we are the more we owe to God and man. If you have brains or beauty you owe it to God and your parents. You did not make yourself. If you have bread to eat and clothes to wear you owe it to your fellow-workers in the world.

If you want to be really independent, and owe no one anything, you had better pay for some prussic acid or something, and then I am sure that you won't wake up to find yourself in debt to an angel or someone in the next world whose job is to look after suicides.

The truth about life is that we are all linked and locked together in a unity of universal mutual dependence, from which there is no possible escape, even in death. Gratitude is the free and glad acknowledgment of that truth. Ingratitude is refusing to face it, and that is the greatest sin, because it is the blackest lie.

THE ONE COMMANDMENT

The whole of the Ten Commandments boil down in the end to one: "Be thankful." The fool who says in his heart there is no God is ungrateful for all the beauty of the world and the eyes he has to see it. He takes a summer day, the scent of

roses and of new-mown hay, the song of a lark, and the laughter of children and never says "thank you" to anyone.

Poor devil, he is not only a fool, he is a damned fool—damned because he lives cut off from love.

The man who does not honor his father and mother is ungrateful for the gift of life; the murderer is the same. The adulterer is ungrateful for a woman's love. The thief not only fails to pay his debts with gratitude, he tries to avoid paying at all. The false witness and the liar are grateful neither to God nor man, or they would know that the very least they owe to both is common honesty. The covetous man thinks of what men owe him and not of what he owes men. It is all ingratitude.

The miseries of the world are caused by ingratitude. Nations, classes, and individuals have not learned to be thankful to one another for the mutual service by which they live. They pay their debts, but they pay because they have to. They are not paid with thanks, but grudgingly.

The manual laborer does not freely acknowledge the debt he owes to the man of brain, enterprise and ability. He tries to prove that he creates all wealth, and that to him all wealth is due. The brain-worker is not conscious of what he owes to the man of brawn and muscle. He thinks of him too much as a machine, and that kills gratitude. You can't be grateful to a steam engine or a motor car.

"BE THANKFUL"

Nations cling jealously to their sovereign independence, protecting it with armies, navies, and tariff walls. They are reluctant to face the modern fact of universal mutual dependence. They have to pay or they could

not live, but they do not pay with thanks, nor do they expect the receipt to be marked "with thanks" except in a formal sense.

The only gratitude they believe in is the gratitude which is really a request for more of the same sort. If they say "Thank you" they mean "Come again another time." That is

business, but mean business.

All business is mean—mean and joyless—unless it is redeemed by real gratitude, and kindly appreciation of mutual service done. It is the lack of that which makes the Industrialism of the modern world more like a cock-fight than a co-operative commonwealth. Business can never be a

blessing until we pay our bills "With thanks," and honestly mean it in the true sense of the words.

Life cannot be the happy, joyous, worth-while thing it was meant to be until it is redeemed from the basest of all sins, Ingratitude.

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

PRAYER BOOK AS MYSTERY DRAMA

The Lessons

By

IRWIN ST. JOHN TUCKER

AFTER the psalter follows the Old Testament lesson. With it, forming a part of it as an act of faith, comes a canticle; the Te Deum, or the Hymn of the Three Holy Children, or the canticle, "Blessed art thou, O God of our Fathers."

After the second lesson, which is from the New Testament, and forming part of it, comes the Hymn of Zacharias, or the Jubilate Deo.

Insistence on the spiritual value of the Old Testament is one of the distinguishing marks of the Church. But the Old Testament is always read with an accompanying and interpreting passage of the New Testament. In the Prayer Book lectionary, the seven lessons for each Sunday are carefully chosen, and form a system of illumination which grows ever more beautiful as one studies it.

Collect, Epistle, Gospel, two lessons for morning, two lessons for evening, make seven. Take any one Sunday and read these seven lessons in relation to the life of Christ as taught by that day in the Church year, and you will gain a far deeper insight into the philosophy of religion.

Take for example the First Sunday in Advent and the Tenth Sunday after Trinity. The First Sunday in Advent establishes the fundamental proposition of our religion, namely that Christ came once to save the world, and shall come again to be its judge. The collect states this, with a prayer that we may be ready.

The Epistle states our duty for preparedness. "The night is far spent, the day is at hand."

The Gospel sets forth that Christ's first act, on entering any temple, is to cast out the unclean things therein.

In Morning Prayer, the first lesson states the reason for Christ's coming. "I have nourished children, and they have rebelled against me," in the first chapter of Isaiah.

The second lesson begins the narration of the manner of his first coming, with the story of the birth of John the Baptist.

In Evening Prayer, the first lesson states the hope of redemption, and the dread of judgment at the Second Coming. "For there shall be a day of the Lord of Hosts upon all that is proud and haughty, and upon all that is lifted up; and it shall be brought low."

The second lesson begins the Revelation, with the prophecy of the Second Coming. "Behold, he cometh with clouds, and every eye shall see him, and they also which pierced him; and all the tribes of the earth shall mourn because of him. Even so, Amen."

Now, taking the Church year right through, you will come to the conclusion, at least, I have come to that conclusion, that never in the world was there such a system of Bible study compiled and prepared as the Proper Lessons for Sundays in the present Prayer Book. The revised lectionary I do not understand. I have not yet found the reason for it, nor the system which guided its compilers.

Take the tenth Sunday after Trinity, for a random sample. The Epistle deals with "diversities of gifts, but the same Spirit," and tells how to know the spirit of God speaking through any man, through the gift of Discerning of Spirits.

The Gospel is Jesus' lament over Jerusalem, because "it knew not the day of its visitation," it could not discern the Spirit of God.

Both Old Testament lessons tell the story of the prophet Balaam who, summoned to curse Israel, ended by blessing them, because he discerned the spirit of God. Offered a house full of silver and gold, he refused to obey the command of Balak to curse, but blessed them.

Acts 26, the second lesson for

Morning Prayer, tells how Paul, summoned to curse the Christians, ended by blessing them and becoming their chief apostle.

The second lesson for Evening Prayer, James 2, summarizes all these cross-lights by warning against holding the faith with respect to persons. "If there come into your synagogue a man with a gold ring, in fine clothing, and there come in also a poor man in vile clothing—" a caution to discern spirits aright.

The collect adds these things all together, and comes to a conclusion regarding prayer. "That we may obtain our petitions, make us to ask such things as shall please thee."

The Bible, thus arranged and ordered, is the fruit of many centuries of study. A Bible Class which would take up the lessons for any one Sunday in the year and study their inter-relation would have material for months of study.

Take the First Sunday in Advent. To comprehend all the splendors of those majestic lessons, one would need to know the whole story of Isaiah, of John the Baptist, of Revelation, of Luke.

Begin this way. Take the Sunday nearest your birthday, and study its lessons in this order and relation. You will find enough to keep you exploring, with ever increasing joy of discovery, for a year.

One way of symbolizing the Old and New Testaments is by the two seven-branched candlesticks. In the Temple at Jerusalem, and also in the tabernacle at Shiloh, the Seven-Branched Candlestick represented the faith. In the New Testament, Jesus appeared to John the Divine in the midst of seven golden candlesticks. The two seven-branched lights represent the two Testaments, and might be lit during the reading of the lesson, on special occasions, to illustrate the meaning of the lights and the glory of the lessons.

Cheerful Confidences

THE PASTOR'S SANCTUM

By Rev. George Atwater

"COME right in, please. Just a moment until I can remove those books from a chair. There, sit down."

"Yes, this is my sanctum. It has rather the appearance of a workshop, office, library and museum, all commingled. Quite different from the traditional study of the parson of which we read in old-fashioned novels. They had shelves to the ceiling, and those shelves were filled with volumes of theology, while today we have—but look around you and see for yourself.

"You find it interesting? A good study nowadays does arrest the attention. Yes, I use a typewriter. Trollope's parsons no doubt wrote the bromidic neat but small hand that gave manuscripts an appearance of high finish and splendid workmanship. Judging from the contents of the many volumes of the sermons of the period that have now returned to their dust, I should conclude that the publishers must have been hypnotized into accepting those manuscripts by the copper-plate handwriting. We today must resort to the typewriter if we wish to have our letters read carefully.

"Tennis racket? Yes, indeed. Used it in college. Once in a while we take too. What would Jonathan Edwards say? Haven't the least idea. I rather prefer Oliver Wendell Holmes myself. You remember his words in the 'Autocrat'? 'I have found that some of those active exercises which are commonly thought to belong to young folks only may be enjoyed at a much later period.' Rather a sober remark from the good Doctor, yet full of wisdom. It may have been suggested by the sight of children playing on the 'Common.' By the way, I noticed that Holmes made one poor prophecy. He says in sober earnest that rowing, in a narrow boat equipped with outriggers, 'is the nearest approach to flying that a man has ever made or perhaps ever will.' I tried it once. It proved to be not a near approach to flying, but a complete approach to swimming. But Holmes looked at life sanely. He quotes Sir Thomas Browne's dictum, 'Every man lives so long as he acts his nature, or some way makes good the faculties of himself.' I think I'll cling to that tennis racket a few more years.

"You have noticed my little camera? There is a world of satisfaction in the small pictures, taken from time to time, of the ordinary scenes, and of groups of friends. By the little camera I have fastened the unusual incidents of the Parish life beyond the chance of forgetfulness.

"I certainly have the post-card



BISHOP CASADY
Visits St. John's College

craze. Here are several hundred of them gathered from foreign lands. Of all the souvenirs brought from Europe they are the best. They awaken memories of many happy days spent about old cathedrals, or amidst the ruins of Rome (where the ten-year old vendor of post-cards tries four languages on you if necessary), or wandering in the Thuringian forest entranced with the beauties of Eisenach and the Wartburg. Post-cards are a great aid to the memory. You may smile at my devotion, but only wait until you have the opportunity, under similar circumstances, to put your desires and actions to the test.

"As you see, the book congestion is serious. That is because we lack proper legislation on the subject of books. Congress ought to take up the matter of standard sizes in books. For by whatever principle you arrange your books on your shelves, you produce inharmonious results. If you classify books according to subjects, which is a proper classification to your mind, you find big books and little books huddled together, making a sky line that distresses you. Here are two books born for each other's company. They are soul mates. They should stand by each other through thick and thin. But one is a large quarto and the other a slender duodecimo. What shelf is sufficient for an array of such as these?

"If you classify by size you produce a regularity of form but a woe-ful confusion of matter. Here stands Harris' 'Theism,' Professor Allen's 'Phillips Books,' Sturges' 'Architecture,' and a 'Chess Manual' side by side. Any natural family of books is scattered to the four walls.

"That is not all. Every book has

a complexion. It is black, red, blue or green. Colors stumble over one another on the shelves. Here we need a dress reform.

"How do I classify mine? According to service. The ones I consult frequently I keep near me; the others find their level.

"Have I read them all? Bless you, no. One must be very careful about reading a book nowadays. To read some books all at once is about as beneficial as going to the grocery and eating a barrel of crackers. The library furnishes raw material for reading. Your own purpose and your own interest do the rest. To go back to Holmes again, we must remember what he says of each mind having a different 'saturation point.' You cannot, with profit, read beyond that.

"Do I get my sermons out of those books? No, indeed. Those books get my sermons out of me. Professor James or Dr. Newman Smyth pump away and draw up one sermon at every page. Others pump, too, but sometimes the handle seems disconnected from the shaft. It does not make much difference what kind of book it is, if it is a good book it gives a stimulus and inspiration to the mind. Here's Thoreau's dear old 'Walden Pond!' It is not a record of physical adventure, but of mental and spiritual adventure that impels one to face his slavery in his possessions. A little reading of that will clear the turbulent waters of your restless thoughts. Or if you are a little pessimistic, because your last chicken supper failed to pay a dividend—get out your Royce—'The Spirit of Modern Philosophy'—and it may begin to dawn on you that perhaps chicken suppers are not a very large element in the problem of your existence.

"Here are some of the tools of the work, commentaries and concordances and dictionaries. Commentaries are good unless they try to project upon the mountain range of sacred literature the formal, Italian garden decorations of some out-worn, scholastic system of theology. That is comparable to explaining the oracles of Delphi by the phonograph.

"Here are the inspirational books. They oil the machinery. This shelf full of old college text books may be likened to the dismantled scaffolding lying about a building whose walls are completed. The remaining work is the interior finish and the decorating. Here is poetry. We need that. Science and history are like wall maps in the temple of the mind. They attempt to reproduce for us what goes on in the great realm of nature and humanity. Poetry opens the windows between the maps and allows us a glimpse of the reality. Poetry is the expression of throbbing experience, while history is the record of reflection upon that experience. Science is dealing with symbols and

history with representation, but poetry gives us a good brushing with the stuff and reality of life. You thought it the other way. Did you ever cross the Mer-de-Glace at Chamounix? Well, what gives the best idea of it, an account of a glacier in a book or one afternoon's experience on that sea of ice? The latter, of course. There, you have decided for poetry.

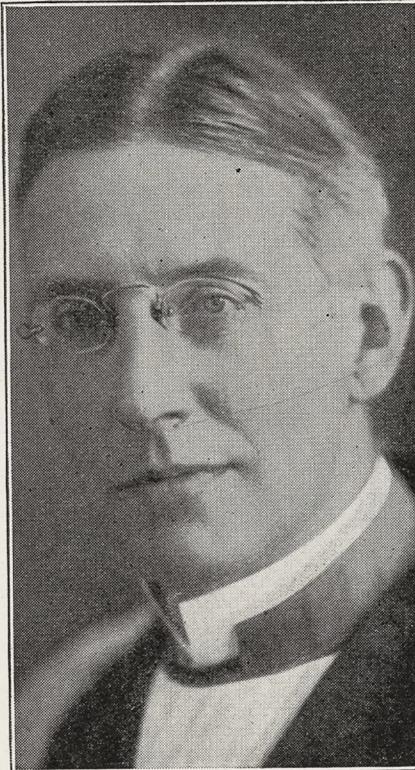
"Yes, here are a few books of travel. It's queer about traveling. When you are in Europe you spend about nine-tenths of your time doing exactly what you do at home—that is, eating, sleeping, writing, reading and so on. It is the one-tenth that counts. The inverted traveler who tries to do unusual things nine-tenths of the time, soon tires of the process and wires for tickets for an earlier steamer.

"These travel books may mislead you. You ought to adapt an old phrase to the—'Read them as if you would never go to Europe, and then go to Europe as if you had never read them.' That is, read and enjoy now, and when you reach the other shores you will retain enough to instruct and entertain you. If you read and mediate at home upon the beauties of Venice, you will find Venice an old friend. No one ever got up any enthusiasm about St. Mark's by reading the guide book within its walls.

"Here I write my sermons, too. When? When I have within me a sermon that will stand the operation of writing, whether day or night. It's a pity that a parson has to be ready, like an alarm clock, to go off at eleven o'clock each Sunday morning. Many of my sermons are at flood tide on Friday night or Saturday morning. A sermon comes like an oil well and has to be pumped into the reservoir of a manuscript. It sometimes comes without warning, though not without preparation. The drilling tool has been driven through the rock and sand of the mind by a hard blow before it strikes oil.

"O, yes, indeed, the machinery of the Parish is centered here, too. Here are the rolls and letters and records. But the most splendid thing about a sanctum is its associations. Here I meet the sorrowing and penitent, and needy and overburdened. Here I try to create that atmosphere of trust and faith without which a sanctum is all machinery, but with which it is a spot made sacred by real service for men in the name of the Master."

On a recent visit to Trinity Church, Apalachicola, Florida, Bishop Juhan was entertained at a very delightful supper, served in the rectory by the Young People's Service League. At this gathering, the Bishop made an address to the young people and then showed them the diocesan moving pictures of their own activities at Camp Weed last summer.



BISHOP PARSONS
Speaker at Institute

Let's Know

WOMEN

By Rev. Frank E. Wilson

A FRIEND of mine handed me a book recently by Langdon-Davies, entitled "A Short History of Women," and asked for an opinion on it. The particular point of the request lay in the fact that the author pronounces Christianity to have been a distinct detriment to the position of women in society. He has much to say of the advantages secured by women in the pre-Christian society of Egypt, Babylonia, and Greece in its earlier period. These advantages are said to have been abolished under Christian influence to the general degradation of the feminine sex. "We are forced to the conclusion," says this author, "that among all the enemies of women, none has waged more implacable war against them than the religion which grew up and was called Christian."

The general point of view of this book may be discovered in a statement which is repeated several times—namely that "history is the record of human imbecilities and errors." Whether he is adding to the catalog of imbecilities by writing another history, the author does not state. But he assumes that everyone

else is ignorant and idiotic in all things, except the author of this particular book.

One of the strange things about this book is that it discusses the Christian attitude toward women without ever saying a word about our Lord Himself. His sanctifying of the marriage relationship at a time when marriage was anything but sacred; His attitude toward the woman of Samaria, toward Mary and Martha, toward the woman taken in adultery—all this is not even mentioned. And that, among the Jews at a time when women were rigidly restricted in their religious privileges; indeed, one of the thanksgivings in the form of Jewish morning worship (used then and still in use) says, "Blessed art thou, O Lord our God, King of the universe, who hast not made me a woman."

Whatever good things for women may have been recognized in pre-Christian society had been quite thoroughly submerged under the Greek and Roman civilization of that period. It might be added here that one of the old Babylonian laws provided that "if a woman repudiate her husband, she shall be drowned in the river." Certainly the position of women was fearfully degraded at the opening of the Christian era. Throughout the pagan world decent women were helpless parasites; the only women who had any liberty were high class prostitutes. The Christian attitude toward women, therefore, had to be carefully safeguarded against malicious gossip. So St. Paul offered his advice about braided hair, artificial adornments, etc., because these were the marks of the courtesan. The recognition of woman's place in apostolic times is witnessed by the important position accorded to the deaconesses.

In early Christian centuries the reaction from pagan licentiousness ran to an exaggerated asceticism in the time of the hermits. But this affected men as well as women and did not represent the general run of Christian life. The author of this book quotes Tertullian chiefly to show the Church's attitude toward women. But Tertullian, though keen of mind, was fearfully erratic and left the Church for Montanism which considered all women as she-devils and which the Church condemned as heresy.

With the break-down of the Roman empire and the troubled days of the Middle Ages, women did not get much of a chance, on the whole. But the reason was that warfare was a daily occupation and women, if they were to survive at all, had to be protected. Doubtless they were housed up too much and given too few liberties—all of which established prec-

edents which could not be overcome in a moment.

Taking a long view—if you want to check the value of Christianity in the general emancipation of women, just consider it this way. In the past two thousand years there have been great religious movements which have colored the civilizations of the world. In the far East there has been Buddhism, with its Hindu background; in the near East, there has been Mohammedanism; and in the West, there has been Christianity. Where has the progress come? Think of the child marriages, foot-binding, concubinage in the far East; think of the repressive slavery of the Moslem harem; and then think of your American women in the freer atmosphere of Christian ideals. Any improvements being made elsewhere, outside of Christendom, are the direct results of the elevating pressure of Christian standards.

Much more ought to be said, but space forbids. These things don't come all at once and there are many ups and downs. Nevertheless, the most pagan American woman has reason to be devoutly thankful for the Christian religion.

About Books

THE CATHOLIC ANTHOLOGY. *Thomas Walsh. Macmillan. \$2.50.*

In this book of over five hundred pages Dr. Walsh has gathered a large number of poems which express the spirit and life of the Catholic Religion. Some of the poems are familiar to lovers of English religious poetry. But many are new. There are a number of translations from French, German, Italian and Spanish (some of them by Dr. Walsh himself), and a number of poems by less known present-day Roman Catholic writers of a high degree of merit. It is a truly valuable collection. The following, by Padraic Colum, we cannot forbear to print:

A CRADLE SONG

*O men from the fields,
Come gently within,
Tread softly, softly,
O men coming in!*

*The Mavourneen is going
From me and from you,
Where Mary will fold him
With mantle of blue!*

*From reck of the smoke
And cold of the floor
And the peering of things
Across the half door.*

*O men of the fields
Soft, softly come thro'.
Mary puts round him
Her mantle of blue.*

BOOKS RECEIVED

The Church and the Russian Revolution. *Mathew Spinka. Macmillan. \$2.50.*
The Evolution of the English Hymn. *F. J. Gillman. Macmillan. \$2.50.*
The Rosary. *Cornelius Howard Patton. Revell. \$1.50.*
Christianity as Bhakti Marga. *A. J. Appasany. Macmillan.*
Bible Dramatics. *James Watt Raine. Century. \$2.00.*
The Desk Lectionary with Calendar for 1928. *Morehouse. 25 cents.*

Children of the Second Birth. *S. M. Shoemaker, Jr. Revell. \$1.50.*
Hand Book for Young People. *National Council of the P. E. Church.*
The Church and the Country Community. *Edwin V. O'Hara, LL.D. Macmillan. \$1.25.*
Outspoken Essays. First series. *Wm. R. Inge. Longmans. \$2.00.*
Outspoken Essays. Second series. *Wm. Ralph Inge. \$2.00. Longmans.*
Memories Grave and Gay. *Wm. F. La Trobe-Bateman. Longmans.*
The Church in the World. *Wm. Ralph Inge. Longmans. \$2.00.*

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A HERO AND HIS MEDALS

Stir House of Commons

Reported by

A. MANBY LLOYD

THE spectacle of a Labor M.P., Mr. John Beckett of Gateshead, walking across the floor of the House, and laying an unemployed man's war medals on the Treasury Bench, deeply affected the House of Commons during the debate on the Unemployment Bill.

Mr. Beckett made a fervent speech in condemnation of the measure.

He explained that a man who could not get work but had the Mons Medal and other decorations, and had walked the boots off his feet searching in vain for work, had given him his medals as he could not get any money on them from the pawnbrokers.

"I would hand them to the Prime Minister," said Mr. Beckett, gazing at the Treasury Bench. Noting the absence of Mr. Baldwin, he added: "I will give them to the Minister of Labor."

To Sir Arthur Steel-Maitland he said: "Will you give them with my compliments to the Prime Minister? I suggest they should be framed and presented to the Carlton Club."

Mr. Beckett then walked across the House, and M.P.s craned forward and watched him lay the medals on the Treasury Bench.

Eventually the Bill, which seeks to abolish the word "dole" by making the Statute Book declare that the genuinely unemployed man, woman, lad or girl receives unemployment benefit as a right, was given second reading in the teeth of Labor opposition. They vehemently declared that the Bill did not cure unemployment and gave insufficient money to those who could not get work, particularly the young.

There was a high level of speeches for and against the Government. Miss Margaret Bondfield, rising from the Labor Front Bench, in a black frock relieved by old rose trimming, hatless, her black hair done up in a bun, her voice ringing with anger, cried out, to the deep bass accompaniment of the massed Labor cheers:

"I shall fight this Bill clause by clause, and I shall go out in the country and fight the Government for assuming that unemployment can be dealt with by such a Bill. They ought to organize the resources of the country to reduce the numbers of the unemployed."

From the Conservative benches Mr. P. J. Hannon quietly argued that what was needed was to find means

to put people back into profitable productive work.

* * *

A grand old churchman has passed away in the person of Canon W. H. Hay Aitken, aged 86. It is 40 years since I sat entranced (a mere boy) at his feet. He was a superb mission preacher, with remarkable powers of oratory and exposition. He cooperated with D. L. Moody when he came to this country and he paid two visits to America. He was the first to hold mid-day services for business men in Trinity Church, New York.

The claim was made for Canon Aitken that, with the possible exception of John Wesley, he preached more sermons than any other man. A calculation made recently put the number at over 22,000. He was one of the few who have been permitted to preach in Guildhall, London. One of his reminiscences had reference to a memorable service at which Disraeli (then Prime Minister) and Gladstone were present. The G.O.M. evinced great interest in the canon's work, and often went to hear him. He advocated the careful handling of social problems in the pulpit, but constantly urged that spiritual matters should always have first place. He believed that the true solution of our social problems lay in the extension of genuine Christianity and the establishment of Christian principles. The lack of response on the part of the majority gave him deep concern, but he was wont to declare, "The Christian has no right to be a pessimist," and to add, "A missionary Church can never be a decadent Church." His busy pen—he was a forceful and attractive writer—was brought into service to accentuate his pulpit work. He wrote over a score of books.

* * *

Dr. Gilmartin, Roman Catholic Archbishop of Tuam, opening the Mayo Feis at Westport, made a vigorous attack on the present day.

He said the making of butter, the baking of cakes, the spinning of yarn and the knitting of stockings had disappeared, and much domestic happiness had gone with them.

"Instead of milk and porridge we have repeated doses of strong tea and white bread; instead of visiting and story-telling there are kinemas and night-walking; instead of Irish dancing we have contortions of the body timed to a semi-barbaric music; instead of hard, honest work there is

the tendency to do little for big wages."

* * *

"I am not concerned to defend all that the Bishop has said about the Sacraments," says Dean Inge in the Church of England Newspaper, referring to Dr. Barnes.

"Such matters would perhaps be more deftly handled by an Oxford metaphysician than by a Cambridge biologist. But my chivalrous feelings are revolted when I see Archbishops and Bishops joining a mob of gutter-snipes in pelting one of their own Order.

"The contention that it is superfluous to instruct a mixed congregation, even in so intelligent a city as Birmingham, on the bearing of evolution upon Christian doctrine, could not honestly be maintained by any parish priest.

"If a Bishop who promised at his consecration to drive away strange doctrines," he adds, "thinks it his duty to denounce them we should rather admire his courage than carp at his choice of language.

"The Primate declares that we were all agreed that Transubstantiation is not the doctrine of the Church of England; but he has nothing to say about the 3,000 priests who in 1924 signed the declaration which a Jesuit pronounced to be in complete accordance with Roman doctrine on this subject."

* * *

Candlesticks, organ pipes, Confirmation veils, and a pulpit cushion have recently been stolen from Holy Trinity Church, Lambeth, and the vicar, the Rev. Basil W. B. Matthews, thus comments on the matter in the parish magazine:

"Robbers of God certainly have catholic tastes, judging by the variety of things we miss from the church. We trust that sweet and holy dreams will attend the sleep of any whose heads may repose on the pulpit cushion (rather a nice one with tassels), which disappeared from the church during Passiontide. There are one or two members of our congregation, we know, who regret that it was not the pulpit itself that was stolen. Father Connold's motor-cycle, parked inside the locked church gates, was relieved of all its tools and accessories (value 5 pounds) a short while ago. Another dirty trick."

NEWS OF THE EPISCOPAL CHURCH

In Brief Paragraphs

Edited by

WILLIAM B. SPOFFORD.

THE cover picture this week is taken from the architects' drawing of the chancel of the Brown Memorial Chapel of St. Peter's, Washington, North Carolina, the work having recently been completed by the firm of R. Geissler, Inc. The architecture followed for the furniture is a modified perpendicular Gothic, drawing inspiration from the best examples of less florid treatment of that period. Particular care was taken, in view of the fact that the furnishings were for a chapel, to refine the details and to gain effects of beauty by carefully studied proportions and "space arrangements." The richness is obtained by concentrated bits of hand carved ornament. The altar with the reredos is of course the main piece, done in the traditional and symbolic colors, blue, red, white and gold; while the bishop's chair and credence, the rail, clergy desk and choir stalls bear touches of color decoration which associate them with the altar. The altar is flanked by windows depicting the Ascension and the Resurrection, done in the varied rich blues, reds, whites and golds of the old examples, while the side windows, of simpler ornamental character, show interesting pictorial inserts in rich color. The work was carried out by Geisslers for the building committee of the parish of which Mr. Edmund H. Harding is chairman. The Rev. Stephen Gardner is the rector of the parish.

* * *

A conference with but six clergymen present would not be hailed as a howling success in certain parts of these United States, but when Bishop Thomas, suffragan of Brazil, was able to gather that many together for a day or two in Rio de Janeiro, it was made the subject of many letters home. Of course there were others there besides the parsons, some forty or more, and they had conferences and services and teas, but the clergy, with the Bishop, had one good long session in private where the various problems of the district were discussed. It was the first attempt at such a conference and was rich in results.

* * *

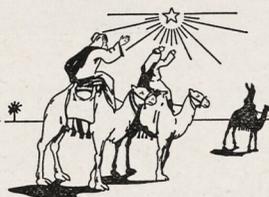
And here is a note from this same Bishop Thomas: "Many thousands of miles away I am seated in the study

of Rev. Jose Severo da Silva, rector of the Redeemer, Porto Alegre. Yesterday I preached twice in this church, by all odds the most beautiful church in this city of some 80,000 persons. Covered with ivy to the very top of its beautiful tower it is quite unique among buildings of such a different type of architecture. Just a few minutes ago an airplane passed the window. It maintains a

regular passenger service between Rio Grande, Pelotas and Porto Alegre. In some respects, you see, we are quite modern and up-to-date."

* * *

The Russian choir of Osceola Mills, Pa., sang at a reception given Archdeacon Eastment, the rector at Philipsburg, Pa., who has completed his fortieth year in the priesthood and is to retire at the end of the



Christmas

THERE are those who will feel that a subscription to a Church paper, which will bring to the friend or relative fifty-two weeks of stimulating information about the Church, is an ideal Christmas gift. If you are one of these send to the Chicago office the names and addresses of four people to whom you wish to have the paper sent, with a check or money order for five dollars (a saving of 75c on each subscription) and we will start the subscriptions with the issue for Christmas, sending each one also a Christian Christmas card announcement the gift as from you. If you send less than four the cost for each is \$1.50, a saving of fifty cents. For four or more \$1.25 each. Please act at once so that each one may receive the Christmas number which is to contain a Christmas editorial by Bishop Johnson and an article, "The Meaning of Christmas" by the English writer, Oscar Brooks.

THE WITNESS

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year. During his ministry he has served but three parishes, having been in Philipsburg for twenty years. Practically every clergyman in the town was present at the reception, as was also Bishop Darlington.

* * *

St. Stephen's College announces that it has been included on the fully accredited list of the Association of American universities, which rates colleges for the graduate and professional schools of this country and for the universities in England and on the continent. The securing of this recognition is the last step in the rehabilitation academically of St. Stephen's.

* * *

A new parish house for Christ Church, Sherman, California, was opened last month. The town, between Beverly Hills and Hollywood, is a motion picture town and the opening was attended by a number of persons prominent in the profession . . . also by the full membership of the local Lions Club.

* * *

Bishop Parsons of California was a speaker at the Institute on International Relations held at Riverside, California, on November 29th. This institute corresponds somewhat to the Williamstown Institute and is sponsored by such men as Mr. Frank Vanderlip and President Von Klein Smid of the University of Southern California.

* * *

For three years the Rev. William Mercer Green, Bishop Coadjutor of Mississippi, has served as Director of the Adult Division of the Sewanee Summer Training School for Church Workers and during that time it has nearly doubled in size. He has so admirably combined efficiency in administration with gentleness of leadership that the announcement at the close of the recent session that his other duties made it impossible to continue this service brought genuine sorrow to the entire school. Being a very modest Bishop he did not give official notice of his resignation until it was too late for the



BISHOP GREEN
Gets New Traveling Bags

members of the school to remember him in any way at the closing session.

But under the leadership of Miss Helen Averett of Birmingham, assistant executive secretary of the school and with the co-operation of Miss Emma Twiggs, Secretary and Rev. C. A. Ross, Treasurer, word was sent out to all those who had been present at the Adult Division that they might yet have a part in such remembrance, with the result that Miss Averett went to the meeting of the Synod of the Province of Sewanee at Columbus, Georgia,

loaded down with a beautiful new robe case as well as a large and serviceable brief case, Mrs. Green having been secretly interviewed as to her husband's needs. Unsuspecting, the Bishop arrived contentedly carrying a pair of much worn veteran bags. On the last day of the Synod he stopped in the court between the church and the parish house for a group picture of those in attendance, expecting to go from there again to pack the battle scarred bags he has carried since his consecration.

But something happened. Dr. Mercer P. Logan, Warden of the DuBose Memorial Church Training School at Monteagle, Tenn., was there, and things usually happen when he is around. He is also founder and president of the Sewanee Summer Training School,

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but when he very sternly secured the attention of the Bishop there was no indication that he thought of him in that connection. After getting everybody "happy" by two or three of his imitable funny stories, Dr. Logan let the good but modest Bishop know that even though months had elapsed he could not finally elude the Seewanee Spirit in action and he presented him with the new bags, a token of the very great love and esteem he has won on the Mountain in the past few years, and for once in history, at least, a Provincial Synod adjourned with a joyful climax and united spirit.

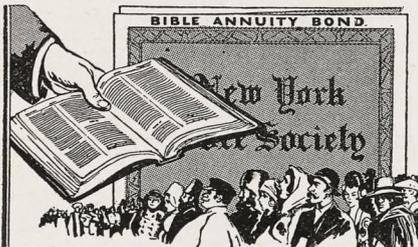
An exquisite lace cloth which Professor Blain Schick, of the department of Romance Languages, of the University of Kentucky, Lexington, Ky., found upon the battlefields of France, has been presented by him to the Church of the Good Shepherd, Lexington, Ky., and is now used upon the altar of this church. Professor Schick found the cloth while seeking shelter in an old

church near the Chateau Thierry battlefield. Sewing the lace in his tunic, he carried it in this way through the war. Realizing that the cloth came from a church, the professor felt that it should be returned to one.

The Rev. E. A. Gerhard, rector of Christ Church, Winnetka, was the speaker on Monday at the meeting of the Chicago clergy. His subject was "The Theatre." Following this meeting held at St. Paul's, all of the clergy went to the home of Bishop Anderson—a surprise call as a tribute of respect and affection on the part of all the clergy of the diocese.

The semi-annual dinner of the Churchman's Club of Maryland was held in Baltimore on December 6th, with the Rev. William H. Van Allen of Boston as the speaker.

Bishop Helfenstein and Dean Washburn of the Cambridge Theological Seminary were the speakers at the annual dinner of the Cathedral



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THE BOOK OF THE MONTH
THE LONELY ISLAND, *Rose Annie Rogers. Morehouse. \$3.00*

If I were running a personal and private book of the month club for the Episcopal Church—a thing which I am not doing and don't intend to do—I would start it off with "The Lonely Island," Mrs. Rogers' account of the three years which she and her husband spent as missionaries on Tristan da Cunha, a big rock in the middle of the South Atlantic. Tristam da Cunha is 1300 miles from the nearest habitation—which is St. Helena. There are about thirty families on the island, who eke out a precarious existence by fishing and growing potatoes in the few spots of earth that are to be found there. With luck a boat from the world outside calls there once a year. Mrs. Rogers' story is an epic. In her simple and matter of fact account we get a glimpse of how individuals stand out in the little community. Andrew Hagen, Betty Cotton, Mrs. Repetto and Bob Glass are worth knowing. Between the lines we read something of the difficulties this young couple had to face and of the sacrifices they made—and of what their presence on the island meant to their people. Mr. Rogers died in 1926, soon after he and Mrs. Rogers and their little boy got back to England. The book is a memorial to him. It is not only the story of a missionary—it is a story of heroic adventure. It is one of the great books of the year. I hope that a great many people not only in the Church but outside of the Church discover it.

C. L. Street.

This review heads the list of recommendations of "Good Books for Christmas" in the *Witness* of December 1st — proving conclusively that the Literary Editor of that periodical is a gentleman, a scholar, and a judge of good literature.



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of the Incarnation, Baltimore, on November 30th. Dean Washburn spoke on the Lausanne Conference.

Bishop Beecher of West Nebraska, speaking in the chapel of Iowa State College, Ames, urged the students to retain the ideal of Christianity in home and family life and launched an attack upon the companionate marriage.

St. Paul's Church, Waldo, of which the Rev. Wm. S. Stoney is the Missioner, has outgrown its Sunday School accommodations. One of its classes meets in an automobile outside the building. It is a good thing it is in Florida.

The Church of the Good Shepherd, Jacksonville, has successfully completed its campaign for the final unit of its great building program. Ground is now being broken for the erection of a handsome church. At present the congregation worship in a commodious Parish House.

The Cathedral Campaign in California is gaining momentum; Dean Gresham is being released from the Cathedral for occasional Sundays in other parishes and an organization is being built which leaders feel will eventually bring in the funds.

The Bishop of Oklahoma visited St. John's College, Greeley, Colorado, on November 18th. Bishop Casady addressed the student body and accepted two students as postulants.

Cornerstone for the new St. Matthew's, Woodhaven, Long Island, was laid on November 26th by Bishop Stires. The seating capacity of the new church will be 400, and when complete with furnishings will cost over \$100,000. On the following day Bishop Paul Jones, acting for the Bishop of Long Island, confirmed a class of eighteen.

One of the interesting institutions of the Church in San Francisco is the True Sunshine Mission, said to be the only work among the Chinese undertaken by the Church in the United States. Maybe not, in which case we

will let you know later when folks tell us of the error.

The Rev. Leslie E. Learned, rector of All Saints, Pasadena, California, was recently elected a 33rd degree Mason. The degree was conferred in Los Angeles in November.

Holy Trinity Sunday School, Brooklyn, has won commendation from the National Council's Department of Religious Education for the excellence of its curriculum. The Rev. John W. Suter, Jr., executive secretary of the department, recently wrote the Rev. J. Howard Melish, D.D., rector of the parish named, to this effect: "The curriculum at Holy Trinity School is a typical example of what modern schools are doing in the way of building up a curriculum of Christian experience. The department also rejoices in this curriculum as an example of local initiative on the part of a parish."

A program of events of unusual interest is announced at the Cathedral of the Incarnation, Garden City, New York. On Sunday evening, December 4th, Dr. T. Tertius Noble and his choir from St. Thomas' Church, Manhattan, joined the Cathedral choir in

a musical service. On Tuesday evening, December 6th, Maj.-Gen. Summerall spoke to the Cathedral Men's Club at the Casino. On Sunday evening, December 13th, Dean Brown of Yale will preach. On Tuesday, December 15th, Dr. Barker, who was White House physician in President Taft's administration, will speak at a public meeting for men at the Casino, under the auspices of the Cathedral Men's Club.

"No emotions are quite as unreasonable, no prejudice is quite as determined, no meanness is quite as mean, no blindness is quite as quick to justify itself, as that which finds expression in race antagonism," said Dr. W. W. Alexander of Atlanta, Georgia, director of the Commission on Interracial Co-operation, in speaking recently in New York.

"James Bryce said that race had not been a factor in civilization until recent years," said Dr. Alexander. "Today, as you have been reminded

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by almost every returned missionary, race has become a factor of first importance. Why is this so?

"The war ten years ago left a disillusioned world. The dream of democracy, the sacred rights of minorities, and selfdetermination have been proven no more than dreams. The largest unity in the world was the unity of the millions who were united in this supposed fight for democracy. The world is plagued by a lost vision. God sought to speak and men turned away. The disillusionment of the returned negro soldier is the cause assigned by one of our workers for a loss in a southern county between 1020 and 1925 of 35 per cent of the negro population.

"The position of special privilege occupied by the white race is a second cause. The assumption of special privileges creates suspicion and antagonism on the part of those who have no share in them. The inevitable contacts between people who live in this shrunken world has brought into sharp relief differences of temperament and culture—for there are those differences.

"Every racial situation around the world is aggravated by underlying economic factors. It has been noticed for some time that race riots and lynchings rise and fall in inverse ratio to the price of cotton; and when business is dull in the North the race riots break out. In South Africa the bread problem is tied on to racial fears and racial prejudice; the race problem is tangled in with economic problems all around the world. And it thus becomes a very real thing with which to cope.

"But today the cultural levels of the world are tending toward equalization. Science is no longer the possession of the West.

"What can the Christian church contribute toward the solution of the race problem? It must give a demonstration of fellowship. It must demonstrate the essential worth of every backward group. It must add to its zeal for humanity the best scientific study available in the world. It must educate its membership in the right attitude. If our Christ cannot avert race prejudice in America and around the world I do not believe that he can do much of anything else among the races."

* * *

A "Christian School of Islamic Studies" to be located in the city of Lahore, India, is being planned as a co-operative missionary enterprise by a number of mission boards and societies from Europe and America having work among Mohammedans, Dr. William Paton, secretary of the International Missionary Council, London, England, recently announced while on a visit to New York. The school is to furnish first-class study of Islamics for missionaries prepar-

ing for that field; to prepare Christian literature for Mohammedans, in an effort to keep abreast of the large amount of anti-Christian literature.

* * *

My request for "human interest" news bears fruit, but not always fruit that is tasty. For instance, here is a story from a prominent rector: "A young man in my parish, about to take a better business position, was short in his account with the office. He told me about it and asked for a loan of \$100. I believed in him and he has made good. But

I told him that he must repay me. He did, in monthly payments, but as soon as his payments were completed he 'joined' another church." Then this rector adds another tale of a business man who found himself in debt \$3,000. The banks would not loan him anything, so he came to the rector and said: "The Golden Rule ought to work both ways. 'Won't you see if you can borrow \$3,000 for me from men in the parish.'" The rector tried, as did also the business man, but both failed. Thereupon the business man withdrew from the

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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.

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.

Church of St. Mary the Virgin, New York

139 West Forty-sixth Street
Rev. J. G. H. Barry, D.D., Litt.D.
Sunday Masses, 7:30, 8:15, 9, 10:45.
Vespers and Benediction, 4.
Week-day Masses, 7, 8, 9:30.

There is space here for two

NOTICES OF CHURCH SERVICES

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parish on the grounds that there is no Christianity in the parish. At the bottom of the letter: "perhaps you will draw a moral or two from these true story." No, the morals draw themselves.

* * *

Under the auspices of the U. S. Department of Agriculture, State College at Athens, Georgia, co-operating, the picked representatives and champions of the County Boys and Girls 4H clubs held a two-day series of competitions at our Fort Valley High and Industrial School to choose state champions to represent Georgia in the coming National Contests at Tuskegee. The boys clubs, under the supervision of the Farm Demonstration Agents, Mr. O. S. Oneal, graduate of Fort Valley School, directing, engaged in contests in judging corn, potatoes, poultry, hogs, dairy cows, as well as plowing contests. The girls clubs, under supervision of the Home Demonstration Agents, Miss Camilla Weems, State Agent, and Mrs. Margaret Toomer, graduate of Fort Valley School, County Agent, directing, engaged in dressmaking, hat-making, breadmaking, buttermaking, cooking and health contests. These clubs representing the 4H's of "head, heart, hand and health" have been organized among the boys and girls by the Farm and Home Demonstration Agents to instruct them in the modern efficient methods of farming and home conservation.

* * *

Maryland has just established a branch of the Church Mission of Help, a social service organization within the church dealing with the problems of wayward youth, delinquency, conduct and behavior, and illegitimacy. The work is under the supervision of a Diocesan Board of Directors of which Rev. S. Tagart Steele, D.D., is president. Miss Maria F. Martin, who received her training at the Pennsylvania School of Social and Health Work, and who later had wide experience under the Church Mission of Help in New York, has been appointed Executive Secretary.

* * *

A mission of personal witness for Christ was held in Calvary Church, New York, from December 4th to the 11th, inclusive. On the 4th Rector Shoemaker preached and on the 11th the Rev. Garrett Stearly. On the other six nights, laymen and women—everyday people who have found God through the work of Calvary Church—spoke from the foot of the pulpit steps, half a dozen of them each night. They told simply and directly, in less than ten minutes each, exactly what had happened to them, how they came to find God, and what the power of God

Services

Cathedral of St. John the Divine, New York.

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

The Incarnation, New York

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

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 Thursday, 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 Thursday, Holy Communion, 12.

St. Paul's Cathedral, Buffalo.

Rev. Charles A. Jessup, D.D.
Sundays, 8, 9:30, 11 A. M., and 8 P. M.
Weekdays, 8 A. M. and Noonday.
Holy Days and Thursday, 11 A. M.

Gethsemane, Minneapolis.

Rev. Don Frank Fenn, B.D.
4th Ave. South at 9th St.
Sundays: 7, 8, 9:30, 11 and 7:45.
Wed., Thurs., Fri., and Holy Days.

St. John's Cathedral, Denver.

Very Rev. B. D. Dagwell
Rev. Wallace Bristow
Rev. H. Waits
Sundays, 7:30, 8:30, 9:30 and 11:00 A. M., 5:00, 6:15 and 8:00 P. M.
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 and 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.
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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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has done in their lives. All sorts of people were there, men from Calvary Rescue Mission who have been freed, as they say, from "sin and drink" through the power of Jesus Christ; middle-aged people, some of them long members of churches, told of the transformation that came into their lives through surrender to the will of God. There also spoke a graduate of a fashionable school who came out into society a year ago; a woman well known in the educational world; a successful business man who is giving up business in order to study for the ministry; a recent graduate of Bryn Mawr who has found not only greater usefulness but joy; and a woman who has learned to turn a deep personal sorrow into the means of helping other people to find the experience which has recently come to her.

* * *

A unique and beautiful example of compliance with our Blessed Lord's command, "Feed my lambs" is contained in the program arranged for the winter schedule of the House of St. Giles the Cripple at Garden City, the cathedral town of the Diocese of Long Island. A series of thirty-five educational lectures, most of them illustrated by moving pictures, will be delivered by men of distinction in various industries and professions. This series, as the Board of Trustees announces, will undoubtedly be of great value in helping our unfortunate little friends at St. Giles' to a better understanding of the world which some of them will soon be facing for a livelihood. The subjects of the lecture are strikingly attractive: "The World's Steamship Lines"; "How Felt Hats Are Made"; "Baseball"; "Publishing Books"; "How Mustard Is Made"; "The Law"; "Manufacturing Rubber"; "Making Moving Pictures"; "Banking"; "Printing a Newspaper"; "The Milkman"; "Manufacturing Shoes"; "How Varnish Is Made"; "Composing Music." These and a score of others will inspire and lighten and teach the children who will attend, and the men who will deliver the lectures are professional and business men of Garden City, where the convalescent home and school of St. Giles' is situated, each distinguished for his ability in his own line.

* * *

At a special service at Emmanuel Church, Baltimore, on October 30th, Bishop Murray was presented with a beautiful cope by the Cathedral League of the diocese.

* * *

The Rev. Conrad H. Gesner was advanced to the priesthood by Bishop Bursleson in Calvary Cathedral Sioux Falls, S. D., on a recent Sunday.

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