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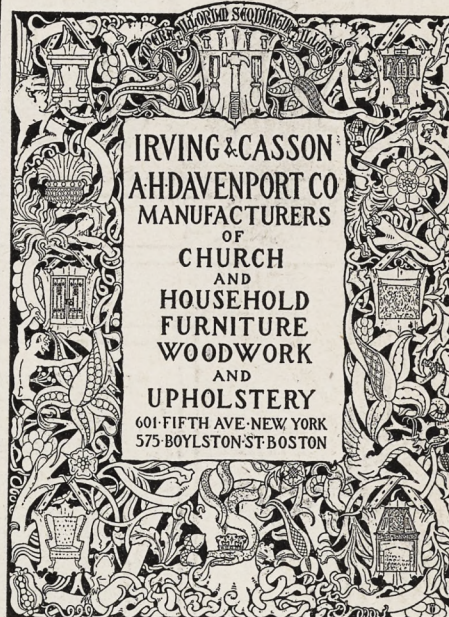
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ECCLESIASTICAL HYSTERIA

Those Parish Scraps Over Ritual

By

BISHOP JOHNSON

IT IS my experience that as a rule the group of people who constitute the Episcopal Church in any given town are the most reasonable and tolerant religious folk in the world in every controversial subject excepting one. And strangely enough that exception has nothing to do with doctrine or politics or biblical interpretations which rend asunder other groups of Christians. It has to do almost entirely with the subject of ritual.

One can say evolution or prohibition or higher criticism and never see a ripple on the placid countenances of the congregation, but let the officiant kiss a stole or make a genuflection or parade an acolyte and the storm begins to brew and soon will be in full blast.

We can bring together opposing parties who differ on every conceivable subject and produce harmony instead of discord, except we will refuse to worship God in church unless we can do it according to the particular conventions to which we are accustomed.

And sometimes one gets humorous reactions in which theology and ritual practices are hopelessly scrambled. One could give numerous instances where accusations of High Church have been hurled against parishes which are quite otherwise simply because the rector wears a hood or sings the versicles, or the people are high-brows.

One is impressed by the great gulf which yawns between the doctrinal foundations and the inveterate prejudices of the disconcerted worshipper.

I heard a story the other day which

seems to me to be apropos. A devout Roman Catholic family had among its relatives a Klansman whom they visited. Anxious to square himself with his relatives he announced that he had "no grievance against German Catholics or Irish Catholics but I have no use whatever for these confounded Roman Catholics."

The degree of invective which a superabundance or a deficiency of ritual can evoke is usually directly inverse to the depth of liturgical and historical knowledge which is behind the explosion.

Why is it that a group of people, who can be as broadminded and tolerant as one of our congregations, can be rent asunder over the conventions of worship? I have seen a regular tornado tear through a congregation over a candle or a sanctus bell, leaving its toll of dead and wounded, which would have passed unscathed through a gale induced by the Ku Klux Klan or Prohibition Reformers. What peculiar nerves do Episcopalians have which are so susceptible to ritualistic brain-storms?

Of course it can be explained by those who believe in the laws of heredity on the ground that Anglicans have an ancestral dread of Rome, which at times assumes the proportions of a panic. There have been individual perversions to Rome in the last hundred years, but any bishop in the Church can testify that we have ten times the number who come to us from Rome.

There seems to be a vague fear that the Anglican Church is in danger of being bodily picked up and transferred to Roman obedience, which is

about as probable as that the United States of America is in danger of being annexed to Great Britain, a danger known only to the mayor of Chicago and a few other alarmists.

It is rather futile to meet these paroxysms of fear by argument for they have no basis in logic.

My own council to the clergy would be that they meet panic with calmness; suspicion with frankness; eruptions with patience. I do not believe in a clergyman's right to retire into the privileges of his ecclesiastical office and to impose upon a congregation something that he is too proud to explain or too arbitrary to conciliate. A great many bogies will disappear if one takes people into one's confidence.

I have seen fine horses afraid of the cars and I have seen wise horsemen lead them up closer and closer to the moving train until the animal realized that the train had no hostile purpose even in blowing a whistle. But that requires calmness and patience and also the utmost frankness and candor on the part of the trainer.

Scolding a congregation because it is afraid of the cars will not remove the cause of the hysteria.

There has been a steady development of ritual since my boyhood and in each stage of the development dire things have been predicted — which have never happened.

The best results are attained where clergy do not impose practices on a congregation which they have not the patience to explain; where clergy take their vestries into their confidence and wait until radical changes are

desired; and where clergy do not make the fatal mistake of assuming that the clergy are the Church.

On the other hand it is well that congregations should learn that driving from the back seat is not conducive to safe progress.

Nothing can be lost and much can be gained if the whole question as between clergy and people can be discussed frankly and always handled

fairly, with the effort of both sides to treat the matter as one capable of reasonable discussion. As I see it, the old forms are not adapted to the present age which seeks light and color as the former generation did not. When I was a child, the Episcopal Church was an adult Church in which the children had a very slight part and drifted away with very little to hold them back.

I think it will be found in the last analysis that those who are responsible for training the young secure better and more permanent results by an appeal to ritual, which is just as effective an instrument in the Masonic Lodge as it is in the Roman Church. And it is inevitable that the development will come if it proves effective in increasing loyalty and service, for it will be God's will that it should.

CHURCHMANSHIP AND PARTISANSHIP

The Comprehensiveness of the Episcopal Church

By

THE VERY REV. J. ARTHUR GLASIER

IS THE religion of Jesus Christ solely a matter of individual interest and concern? Or does it also involve a relationship and responsibility to a Fellowship, a Church? Finding an answer to this two-fold question is a necessary preliminary to any profitable discussion of the very pressing problem created by the demand for loyalty to a Church and a party within the Church.

We need not tarry long over the framing of that answer. It appears in the New Testament. In plain words and simple deeds, it is written that Christ's religion is a matter of the profoundest concern to the individual. But it is also written that the spiritual life of an individual cannot come to perfect fulfillment except as that individual person merges himself in the corporate life of a Blessed Company of Faithful People.

Jesus sought to gain the attention of individuals, and dealt with them as such. According to the need of each, so did He minister to each. The names of some very obscure persons who lived in Jesus' time are mentioned in Christian Churches everywhere throughout the world today, simply because Christ our Lord singled them out from a crowd. Under His touch these human souls became acutely conscious of God; secret energies of the Spirit were released to effect a mighty deliverance from sin and evil habit; a supernatural orientation of life was effected, and manifested itself in new ways of thinking and acting. Who will say that these results were not precisely what Christ intended to achieve in His ministry to individuals?

Side by side with this cure of souls, and actually a part of it, the Gospels reveal the fact that Jesus desired, planned, and laid the foundation for a Fellowship of Faith. All who opened their hearts to Him, caught

His spirit, and a gleam of His vision of a world re-organized according to the Will of God, were expected to be members of this Fellowship. The terminology of the New Testament is not the terminology of later days, but the facts of New Testament plainly spell "Church." They lead inexorably to corporate life and corporate responsibility.

The logic of this is inherent in the very nature of man. The cat may "walk by his wild lone" but not a human being. He needs the environment of a society, not merely for the sake of protection, nor yet for the sake of efficiency in action. He needs it chiefly for the perfect culture of his spirit.

So, to one who perceives the social intent of Christ, and acknowledges the inexorable logic of human need for society, the Church looms up, not the great disaster it has been considered, but rather as the inevitable consequence of such a Gospel as Christ's to such creatures as we are.

In like manner, the institution of sacraments causes no surprise. They do not contradict the spiritual facts of faith; they support them. It is perfectly natural that Holy Baptism, an outward and visible sign, should be the means of our incorporation into a visible Fellowship, composed of living men and women. It is equally natural that the Holy Supper, with its consecration of material elements to supernatural uses, should make us one with our Lord and Master. All this is perfectly consistent with that startling revelation of a God-Man, made at a particular moment in history, and at a particular place on this earth.

In view of what we have just said, the language of St. Paul in references to the Church is at least intelligible. Considering what we may see for ourselves in the Gospels, I

maintain that it is the only way in which St. Paul could have written about the Church if he really wanted to present the Gospel in the form in which it was given to him. Consider some of the things that he said.

"The church is His body, the fullness of Him that filleth all in all."

"Christ is the head of the body, the Church."

"He gave some apostles * * * for the building up of the body of Christ."

"So we, being many, are one body in Christ, and every one members one of another."

"Now ye are the body of Christ."

In addition to these quotations from the writings of an apostle, let me give you for remembrance, these unforgettable words from the Gospel: "Lo, I am with you always, even unto the end of the world."

Now what is the significance of such language? What does it mean, not in the abstract, but practically, for all who desire to serve the Lord Jesus? I can think of but one answer. It is this. No matter how strongly we may put the case for a personal relation to Christ, and for that personal apprehension of God within the soul which is covered by the phrase "personal religion," still is it true that discipleship is not a private affair: it also involves Churchmanship. And Churchmanship is nothing less than loyalty and devotion to Christ as the invisible Head of a visible Fellowship. Whatever its color may be, whatever truth it may specially emphasize, it is primarily and essentially a life of worship and service lived in and through the Beloved Community. As John Wesley truly said, "The Bible knows nothing of a solitary religion." And, once a man has been taken out of his solitude and made a member of the Holy and Catholic Fellowship, the

spiritual welfare of that Fellowship, the preservation of its peace and unity becomes a heavy responsibility. So heavy, in fact, that no real or fancied loyalty to any part of the Fellowship can be weighed against it.

Thus far I have been speaking of "those things which are most surely believed among us." Now I ask you to consider the complications of Churchmanship with which we are so painfully familiar. Anglicans the world over are as men who march, not under one banner, but under many. To the uninformed mind, we belong to a Church that cannot long survive the shock of inner conflict. In comparison with the regimented discipline of Rome, with her apparent unity and solidarity, this Church presents an appearance of strange disorder and confusion. Screaming headlines in the daily press advertise her weakness and predict a speedy disruption. There are times when those who love her most gasp with fear as she reels from one "crisis" to another. Men leave her because they think that only Rome can be her final port. Others leave her because she seems to lay her course toward quite another quarter.

What can be said of such a Church as that to which we have given our allegiance? Well, the Episcopal Church has had a peculiar history since the Reformation, and to know that history is to know why this Church is what it is. We may not now recount that tale of high romance. There is time to say no more than that this Church is conducting a unique and difficult experiment. She must not be judged by Rome's governing principle of absolute authority, nor yet by the Protestant principle of absolute freedom. The Anglican Communion stands for a combination of freedom with authority and her life is necessarily a whirling adventure.

As a result of the religious upheaval of the sixteenth century, Rome entrenched herself behind the Papacy. Continental Protestantism repudiated history and scrapped many an ancient institution. Both adopted a policy of exclusion. But the Church of England endeavored to bring under the generous shelter of her roof, many men of many minds. She pruned the traditional statements of faith, of error and whatever might mislead simple souls. She made concessions to satisfy all who were troubled by scruples. She took thought for the variety of needs existent among her children. She sought to satisfy those varying needs. But she never insisted upon rigid uniformity as long as the variation occurred within the boundaries of the Creeds.

You must keep your eye upon his-

On the Cover

THE Rev. E. M. Tasman, the rector of St. Paul's, Lansing, Michigan, was born in Johnstown, Pa., in 1890. He attended the local schools and then went to Kenyon College from which he graduated in 1914. He graduated from Bexley Hall, the divinity school of Kenyon, in 1917, was ordained and served parishes in Toledo, Ohio, Bucyrus, Ohio and Springfield, Ohio. He became the rector of his present parish in December, 1926.

tory if you would understand and appreciate the differences among Churchmen. If you will remember that for four hundred years the Anglican Church has had contact with the whole of Western Christendom and, because of her freedom, has been influenced by the intellectual tendencies which have swept like a wind over Christendom, you will see why we have schools of thought and parties. Need these differences alarm us? Will partisanship ultimately tear the Church in pieces as some people hope, and some fear?

There is a spirit of partisanship that may well strike terror to our hearts. What that spirit is like may best be described by citing the alleged utterances of two men of quite different types of Churchmanship. One, who called himself a Liberal declared that he hated Anglo-Catholics, because they were deceitful, treacherous, and crooked. He said that he knew that in so hating he was not Christian, but that if he must love Anglo-Catholics, he would choose to be a pagan. Another man, in Holy Orders, startled a congregation of people who were accustomed to a very simple service by the use of a most elaborate ceremonial in celebrating the Holy Eucharist. When the rector of the parish asked him why he had so acted, he answered that he "wanted to make the 'Prots' mad." Let us hope that this spirit does not prevail, for this is a kind of partisanship that would murder Churchmanship.

Years ago a very much revered teacher of history told me that the traditional parties existed to emphasize some one aspect of Christian truth, some particular phase of that which we chiefly learn in the Articles of our Belief. The Broad, or Liberal Churchman lays a heavy emphasis upon our faith in "God the Father who hath made me and all the world." If we are true to that principle we shall worship the God of an infinite and all-embracing love; we shall see that all men lie within the

scope of that love; we shall endeavor to open our minds to truth from any quarter, knowing it to be truth of God. The Evangelical, or Low Churchman, wants us to keep ever before our minds the saving truth that "God the Son hath redeemed me and all mankind." Loyalty to that part of the faith will make us very careful about the inwardness of our religious life. It will make us fervent worshippers of Jesus the Crucified. It will make us impatient of formalism. It will supply us with the motive for tireless service in the Name of Christ who died for us. And what is the High, or Catholic Churchman, seeking to teach us? What save this—that God the Holy Ghost sanctifieth us and all the people of God. Because of that we look for God in the Church, in the Sacraments, and wherever "two or three are gathered together." Jesus only "began to do" in Palestine all the wonderful works of healing and redemption which we so sorely need. He lives and acts now, in and through his Church.

Does it seem to you that these truths are mutually exclusive? Are they not all "of faith?" With differences of spiritual need, of temperament, of training, of knowledge, it is natural that one phase or another of the Truth will appeal very strongly to each one of us. We give it a special emphasis in our thought and in devotion. So it is natural for me to lay heaviest stress upon the thought of "God the Holy Ghost who sanctifieth me and all the people of God." I believe that I see that Power at work in Christian history, even in its darkest periods. I am confident that It works among us. Whenever I celebrate the Holy Eucharist, I am reminded of those occasions when Jesus stood at some country crossroads and the people came to Him from all the country round about. The Altar is such a cross-road. When the Church calls to Him, He comes. There is a Presence, and into that Presence we enter. There is Bread and Wine before us, but, more than that food from a poor man's table, there is the Living Christ Himself, ready to receive all who cry as the sick beggars cried, "Thou son of David, have mercy upon me." That I believe, but I also believe that when I come to Him who died for me, I must bring to Him the offering of an humble and contrite Heart. Nor can I leave out of my faith the sound doctrine that all life is aflame with the Spirit of God, Who made all things, and Who is the Source of all truth. So I want to complete my own insufficiencies by continuous association with all my brothers in the Church, for they see, no doubt, much that it is not given to me to see.

The Church is His Body. Parties

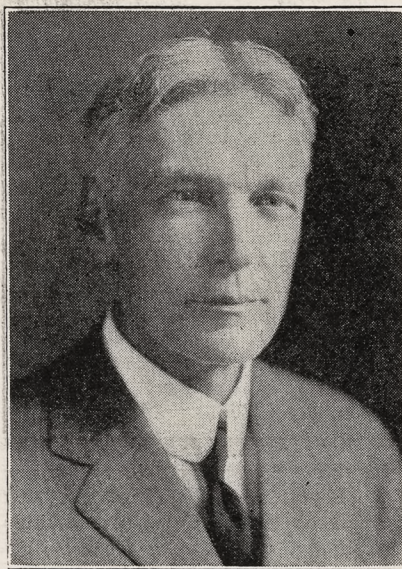
serve a useful purpose insofar as they conserve and emphasize some part of the truth. They are a menace, if loyalty to the party makes us forgetful of the Body as a whole. Loyalty to the Church must be our first consideration. Does it not seem to you that whatever our special interest may be, it would be well for us to strive after wholeness of truth? There is an ideal of Catholic Churchmanship which none of us can deny. It stands for adequacy, completeness. It demands the inclusion of all that the Church holds. It views all the centuries with tolerant, understanding eyes. It is at once apostolic, medieval and modern. It requires us to admit that our little human minds must always struggle to comprehend the infinite truth that is in Jesus. It makes love of God and all our brothers the foundation of discipleship, and the bond of our fellowship.

In an age of great confusion, we need an enormous amount of corporate spiritual strength. Dr. Frederick Lynch, the distinguished Congregationalist preacher, writer, and publicist, who is known to many of the people of this parish, has recently said that "the issue today is not between Protestantism and Catholicism. It is rather between Christianity and paganism." And Dr. Worcester, of Emmanuel Church, Boston, has been telling his congregation that "perhaps our old civilization, which contains almost as many defects as excellencies, is nearing its end. Perhaps a period of darkness, which in some respects may be compared with the Dark Ages, is about to succeed an age of wonderful brilliance." Many other voices are saying similar things. Now if ever, I believe, do we need to find a way of making all the great affirmations of the Faith audible.

That way cannot be the way of intolerance, contempt, and hatred. Closed minds block the road to understanding. The bitter spirit creates impassable barriers. There is only one way and that is the way of Christ, the way of sacrificial love. Evangelicals, Liberals, Catholics—all wearing Christ's colors, all members of the one Body—need to learn from one another. For Christ is more than any of us know, and only in the Fellowship, "keeping the unity of the spirit in the bond of peace," can we grow in the knowledge of Him.

The 1928 graduates of Iolani High School, Honolulu, have issued an illustrated book which would be a credit to any high school.

An alumni list included shows Iolani graduates in thirteen school universities and colleges in the United States.



DR. JOHN WOOD
Tells What's Going On in China

Mother Eva Mary

By
Bishop Johnson

UNIQUE among the women of the Church in our generation, the death of Eva Mary, superior of the Community of the Transfiguration, Glendale, Ohio, should cause us to pause for a few moments in reflection and to say a prayer of gratitude for her life and example.

The daughter of the Honorable Stanley Matthews of the United States Supreme Court, Eva Lee Matthews was brought up in comfort and in the atmosphere of social opportunity.

Her early training was in the Presbyterian Church but, even while in that communion, she felt a vocation for the life of a sister.

Gifted with a keen mind, courteous bearing and high aspirations, she loved her Master with passionate devotion, and was always ready to lay all that she had at His feet and for His service.

Shortly after coming into the Church (1891) she planned to give her life to the Master as He might guide her and so accompanied her brother Paul (now Bishop of New Jersey) into the mission work of Omaha where he was one of the organizers of the Associate Mission. Here she rented a house and opened it for young girls who might find a vocation for religious work therein, while either teaching or attending the parochial school which was conducted by the Associate Mission. During this period she debated whether to join an existing sisterhood or become an instrument in forming a new order which should have its headquarters in the Midwest and which should adapt

the rule somewhat to conditions which existed in that part of the country. She finally decided to pioneer in this way and devoted herself, her fortune and all of her talents to this end.

She founded the Community of the Transfiguration and today some thirty sisters are devoting their lives to the various activities of the order, which includes the Mother House and a large orphanage at Glendale; a mission compound in China; a school in Honolulu; Church work in Cleveland and Cincinnati.

There are three marks of saintliness which were discernible in her. There was a touch of the miraculous in the growth of the order and the difficulties which it overcame. There was a lifetime of devotion to the service of Christ, and there was always the element of joyous good humor in all that she did and said, even to the very last, for on her death bed she looked up with a twinkle in her eye, as she came out of a sinking spell which we all had thought would be the end, and whispered to her lifelong friend and companion, "Fooled again!" Death to her was an interesting adventure which she was so eager to pursue, that when once persuaded that it was at hand, all earthly pursuits seemed trivial and all unimportant so anxious was she to be closer to the dear Master whom she had loved so long and so well.

As I looked upon the dear friend of a lifetime in her last hours, unconsciously the words of St. Paul came to me, "O Death! where is thy sting? O Grave! where is thy victory?"

It was a privilege to have known her, to have counselled with her and in every contact to find her always reverent but never sour; always joyous but never frivolous; always sympathetic but never soft; always intense but never unreasonable.

She was all that intelligence and love and zeal could weld together in a frail body illuminated by an heroic soul.

Miss Marcia Maylott, a member of Christ Church Cathedral, Springfield, Mass., won the second prize in the second national competitive examination on the League of Nations, conducted by the League of Nations Non-Partisan Association. Sixteen hundred and four boys and girls competed, two each from 802 high schools. A boy in Mississippi won the first prize, and the third went to a girl in Riverside, California, who, her father says, was cured of an attack of measles overnight, by the award.

Sign Here

By S. S. Farwell

"I NEED a little ammunition for my thirty-nine petitions on the Thirty-nine Articles," said Churchman Number One. "I must have a good string of signatures to present to General Convention for each one of the Articles to keep these conscienceless pirates from stealing them away from the Prayer Book. But it's hard to get arguments for retaining that one numbered 35, on The Homilies. What in the world are the Homilies? They sound like some kind of breakfast food."

"A homily means a sermon," explained Churchman Number Two. "The First Book of Homilies was drawn up in 1552 and the Second in 1559. You see, in those days the authorities were very particular as to what was preached from the pulpits of the Church of England, so they provided canned sermons for the edification of the faithful."

"What were they all about?" asked Number One.

"Oh, they covered various momentous subjects," said Number Two. "There was one 'Against Gluttony and Drunkenness', another 'Against Rebellion'."

"Good," broke in Number One. "That gives me an idea right away. I can stir up all the Southerners by warning them that New York is against the Articles because that one against Drunkenness smacks of the Prohibition Amendment; and I can rouse the New Yorkers by telling them the South has a Civil War complex on Rebellion and objects to reading sermons against it."

"The only trouble with that," said Number Two, "is the appended note in our American Prayer Book which says that the order for reading these Homilies is suspended 'until a revision of them may be conveniently made.' And, of course, such a revision has never been attempted."

"In other words," ruminated Number One, "this Article 35 orders something which turns out to be nothing. How do you suppose that appended note was ever introduced? It has all the earmarks of Modernist subterfuge. The Modernists are forever roaring about something which is nothing. It looks very much as tho they had cleverly injected this note for the particular purpose of undermining the integrity of the Articles. That note must certainly be abolished. I shall add a postscript to that one petition demanding the elimination of the appended note. Lets have the Homilies without reservations."

"Homilies," corrected Number Two.

"There's too much nonsense poured forth from our pulpits anyhow," Number One went on excitedly. "It would be a fine thing to go back to the good old sermons of four hundred years ago. They have been tried and tested—aged for four centuries between leather covers. Article 35 is the bulwark of the faith of our fathers. This is indeed a happy discovery. I tremble to think what would happen to our beloved Church without these books of venerable Hominies."

"Homilies," again suggested Number Two.

"Homilies or Hominies—what's the difference?" said Number One. "A petition is a petition, whether it concerns vegetables or sermons."

"Or cabbages or king," murmured Number Two. "When you get through with this job, you ought to write a book on 'Alice's Adventures in General Convention.'"

Notes on Worship

By Irwin St. John Tucker

Can you tell me why the crosses on the altars of some churches have the figure of Christ upon them, and some are plain? What is the difference? Is it merely a matter of taste?

The cross without the body upon it, known as the Empty Cross, is a symbol of the Resurrection of Christ. The cross is still there, but the risen Lord, victorious over death, is no longer upon it. "He is risen; he is not here."

Most Episcopal churches use this cross, which is far superior as an expression of faith to the crucifix. It is the Risen Body of Christ of which we are members; it is the Risen Body which is the Church. As often as we appear before the Empty Cross we present ourselves as members of that risen body which conquered death, and is alive forever.

The Dead Christ symbolized by the crucifix was preferred by medieval Christians because in a crude and violent age the very picture of the agony of Christ was required to challenge their attention. Even some modern churches present the appearance of a medical museum, with effigies of mangled bodies, tortured saints, and human sides cut open to show the living organs within. There is apparently something pathological about this hankering after bloody images on the part of people who should have risen above the intellectual level of the dark ages.

To replace an Empty Cross with a Crucifix would be a step backward, as from the resurrection to the crucifixion. It would indicate, if done with knowledge of what the act really meant, that one had lost faith in the resurrection. This change is very sel-

dom made, however, with any intelligent comprehension of the meaning of the symbols exchanged.

The difference between the empty cross and the crucifix is not so much one of taste as of education.

About Books

CONSTRUCTIVE CITIZENSHIP. By L. P. Jacks. Published by Doubleday, Doran and Co., Inc. Price, \$2.00.

Dr. Jacks, the veteran editor of the Hibbert Journal, always writes with charm and convincingness, no matter what he writes about. These Stevenson Lectures on Constructive Citizenship which were delivered at the University of Glasgow a year ago are not lacking in this quality. It can never be said of him that he has a head crammed with knowledge, which it has never learned to translate into any kind of skill. His skill is everywhere manifest in this book because he thoroughly knows his subject.

Dr. Jacks is here making a courageous appeal to his fellowmen to change their attitude toward their work and their leisure. If our modern civilization is not to go the way of all flesh, he declares we must raise up a generation of workers and worked-for, who can recognize the value of quality rather than quantity in their workmanship. He would also redeem our leisure from its dreadful boredom and inanity, by carrying into it the same creative spirit which he advocates for compulsory labor. In other words, he would have us always doing something worth while; something of which we may be justly proud, something that has in it an element of permanence; in our hours of compulsion and in our hours of freedom. This may be difficult, but we must regard every difficulty an opportunity and not every opportunity a difficulty. In other words, the constructive citizen lives qualitatively rather than quantitatively. Only thus may we redeem ourselves and a chaotic world from ugliness and sordidness and rapid living.

Irvine Goddard.

Though it can be demonstrated easily that home care—either in a child's own home or in a boarding home—is more economical financially than care in an institution of fairly adequate standards, the important consideration is what the lack of home care costs the child. In the words of a report of the New York State Commission on Relief for Widowed Mothers, quoted by the Children's Bureau, "home-made" children, cared for by their own mothers, have the best chance of becoming healthy, normal citizens."

THE ORDER OF THE SANGREAL

The Institution of a New Society

By

H. DONALD HARRIS DE MICHAELS

GRAY fog blew in from the lake, veiling the campus of Racine College with a nebulous mist on which the lights gleaming through ivy-covered windows of the old quadrangle made little rainbows. Rain had ceased, but still the trees dripped a little, softly, although the brick walks through the soft green grass were dry.

Outside the door of the vine-clad chapel a group of fifty gathered, silent, expectant. Compline had just ended. All the lights within had been extinguished; but the windows quivered with the mellow-sweet tones of the organ, murmuring in deep chords.

The group outside the chapel door waited in silence. They were to receive the first degree of the Order of the Sangreal. Much had been heard of it, but little was known. They had been told it was a search for the truth of God in daily life, a fellowship in the joy of religion, but just how it was to be begun, they did not know.

A deep, low, prolonged tone sounded from the organ within, and a young man, who had been designated as leader, approached the door and said, "The Master bids us 'Knock and it shall be opened' ". He gave a peculiar knock, whose mystical cadence was answered from within.

The door opened, and a priest, vested in white, appeared from the darkness.

"You must enter one by one," he charged, "and as you enter close your eyes, in token that for this hour you shall shut out from your mind all save the truths which shall be shown you herein."

The pilgrims entered, one by one, their eyes closed, the leader's hand delivered them to the hand of the Elder Pilgrim. They stood in silence in the stone floored vestibule, while the organ throbbed and murmured.

"Open now your eyes," said the elder pilgrim, "and tell me what you see."

This pilgrim will not ever forget. Beside the marble font stood three acolytes in white, one carrying a cross, one on either side carrying lighted torches. Beyond, and facing us, stood a group of priests, vested in white. To our right stretched the great, vague, high, empty chapel, completely dark except for six can-

dles which burned upon the high altar. Before it knelt a figure in white, the Master of the Degree; the yellow gleam of the candles reflected faintly on the shining white he wore.

Question and answer followed between the Elder Pilgrim and the Leader, setting forth the philosophy of the First Degree, which teaches that life is a pilgrimage like that of the children of Israel through the desert, and that as they followed the cloud and fire to Canaan, so must we follow the cross and lights of the sacramental philosophy until we reach the throne of God.

"Set forward," he bade us, "as Israel followed the fire by night."

The organ swelled out into a burst of melody, and riding high upon it the voices of an unseen choir, pilgrims who had made their pilgrimage in the great storm a week ago, rang out loud and clear in the hymn "Through the night of doubt and sorrow." Often had we sung that hymn in our parish church, but its beauty now took such hold upon me that I could not sing, for the swelling in my throat, as the three boys carrying the cross and torches set forward down the aisle, and the pilgrims followed, two by two. I think the other pilgrims felt the same way. Had it not been for the singing choir, invisible in the darkness, the song might have gone unsung.

We followed down the aisle toward the gleaming lights which marked the high altar. They threw into bright relief the flowers and the dossal curtain behind, but the roof stretched enormously high into the darkness above us. We could only see one another and the cross and lights ahead.

Then the Master, kneeling at the foot of the altar arose and bade us halt. He charged us that we must all appear before the throne of God, which stands at the end of the pathway of life as the altar stands at the end of the broad aisle leading from the door of entry; but that it is ours to choose whether we shall tread the pathway of life following a guide who knows the way, or a blind guide who shall lead us into a ditch, or whether lacking all guides, we shall come early to disaster.

Then we set forward again, singing this time, "Guide me O Thou Great Jehovah." As we came to the foot of the altar a light burst out over our heads. The acolytes went on up into the sanctuary. Kneeling at the foot of the chancel steps we repeated as we were taught, old familiar words that took on a new beauty in the light of that setting.

I must not tell the whole of the ceremony. That may not be witnessed by anyone who has not made the pilgrimage. But after a time, we were each given a candle, and lighted it from the altar torches, and then marched out and around the chapel, under the trees. I shall never forget that picture; the long line of pilgrims marching through the darkness following the cross, carrying lights, as Jesus bade us; "Ye are the light of the world." From within the chapel, now brilliantly illuminated, the organ pealed and thundered, and the choir within sang without ceasing; and as we circled the quaint old vine-covered building and came in again, and marched up to the altar, we joined in the battle-hymn of the Church "Stand up for Jesus."

Then came the concluding ceremony, touching and beautiful. The last command was "Blow out your candles, but carry the light of the Gospel forever undimmed in your hearts."

The purpose of the first Degree is to learn to love the Prayer Book as a daily guide to a joyous life. It will take us all at least a year, the Master of the Degree said, to learn it as we should. And on All Saints Day of every year we are to make a common renewal of our obligations.

The Order began at St. Stephen's Church, Chicago, on June 21, when six priests banded themselves together in it. At the Church of the Advent, Chicago, on St. John Baptist's Day, June 24, in the midst of a great storm, forty more joined. The next Thursday at Racine, at the first institution, forty more became members. And others joined later.

I belong to a small parish; and I know that the small parishes everywhere ought to study this movement. To me it has opened the gates of truth, and beauty, and reality in our religion.

NEWS OF THE EPISCOPAL CHURCH

In Brief Paragraphs

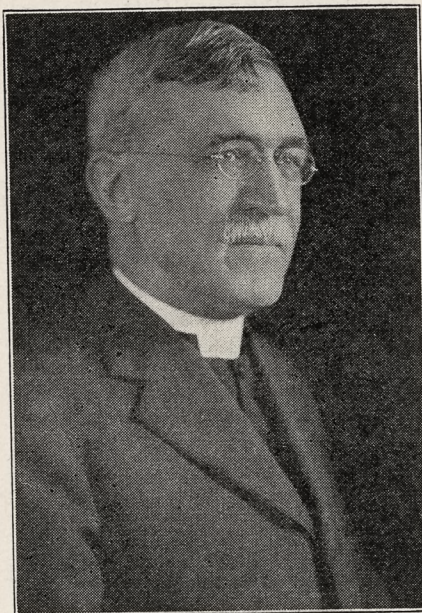
Edited by

WILLIAM B. SPOFFORD

I DO not suppose there is a great deal of use in telling you of the plans of this paper for General Convention so early but since the Church for the most part is on vacation and live news therefore scarce, I shall use up a column or so with an announcement. Mr. George W. Wickersham, former Attorney General of the United States, and a delegate to the Convention from the diocese of New York, has kindly agreed to write a column for you during the Convention. He is abroad now so that it is impossible for us to secure from him a message at this time, but we hope very much that he will be willing to commence his column early in September and to continue through the Convention period. He is one of the great laymen of the Episcopal Church, an officer also of the Federal Council of Churches, and a man whose opinions on topics coming before Convention will be worthy of the attention of all.

Bishop Johnson, our chief, will be depended upon to give you news and editorial opinion from the House of Bishops; Rev. Frank E. Wilson and Rev. George Parkin Atwater will be on hand to report whatever they consider of importance and of interest. Then we have asked a very prominent member of the Woman's Auxiliary to write a column about the doings of the ladies but her name cannot yet be announced since we have not heard from her definitely since she also is abroad. Then I shall keep my hand in by being in Washington to pick up stray bits of information that the others, busier than I shall be, fail to report.

There will be a Pre-Convention issue or two, with some nice pictures of the meeting places, and articles on Convention matters . . . then the numbers during Convention . . . and finally a Summary Number. So that in all there will be seven numbers dealing with General Convention. We hope, naturally, that a great many of the rectors throughout the country will take a Bundle during this time. The people of the Church should be interested in what goes on in Washington, and will be if given a chance. Have a Bundle on hand, make an announcement about the papers on Sundays, and then have a boy or girl at the door with copies for sale at a nickel. The prices for Bundles during the Convention pe-



BISHOP F. F. REESE
Ordains His Grandson

riod are announced on the back page of this number. It would be nice if you would order now; just a card telling us how many copies you wish to have, then you will be sure to receive copies of the Pre-Convention numbers along about the time parish activities get under full sway again in September.

* * *

Mother Eva Mary, Superior of the Community of the Transfiguration, died in Denver, Colorado, on July 6th. She had been ill for a considerable time, having gone to Colorado for her health. She founded the Community of the Transfiguration in the early nineties at the time she was doing mission work in Omaha with her brother, the present Bishop of New Jersey.

* * *

The Rev. Percy T. Fenn, formerly rector at Syracuse, N. Y. sails for the United States the first of August after a year abroad. He and his family was recently granted an audience with the Pope and also with Mr. Mussolini; also word comes that they had luncheon with the Bishop of London by special invitation. That item gives me an idea for a summer game. Supposing we were all going to Europe this summer and could have interviews with any three people we cared to see, what three would

you see? I can pick one right off the bat—George Bernard Shaw. I think I had rather spend an hour with him than with any person alive. Then there is Studdert-Kennedy, Maude Royden and Dick Sheppard among the folks of the Church to be enjoyed. Then there are two people whom I am sure I would not care to have on my list; the Pope and Mr. Mussolini. How about picking your three and sending them in?

* * *

The problems of religious journalism were discussed at a conference of editors which met in Cincinnati in June under the auspices of the Federal Council of Churches. There was a discussion of editorial policies, how to promote circulations, how to secure more advertising, finally how to exist. The Rev. Samuel McCrea Cavert, secretary of the Federal Council, stated that the object of the Church paper should be, first, to help people keep their faith at a time when many influences are at work battering it down; second, to sustain confidence in the Church at a time when it is under heavy fire; third, to hold up every phase of life to the influence of Christ; fourth, to prevent Church people from becoming complacent. Following a paper by the Rev. John van Schaick, Jr., editor of the Christian leader, there was a lively roundtable conference on editorial policies; should controversial subjects be dealt with?; should the religious press support political parties and candidates?; should the paper seek to form opinion or merely to reflect opinion?

On the business side there was an interesting discussion on how to build circulation, most of the managers feeling strongly that the clergy should realize that a Church weekly in the homes of his people is a great ally and should therefore do everything he can to get it there. Without the co-operation of the clergy it was felt that a paper had little chance of building substantial circulation. Many different opinions were expressed in regard to advertising, though all of the editors agreed that no Church paper could hope to be self-supporting unless the volume of advertising was greatly increased. Finally a committee of editors and business managers was appointed to investigate the matter and to report at the next meeting of the editorial council of the religious press which

will meet in Rochester, N. Y., in December.

* * *

Bishop McCormick of Western Michigan, preaching at the Cathedral of St. John the Divine, New York, pleaded for a greater religious toleration.

"Many men who are liberal in other things," he said, "are bigoted and sectarian in their religious views. In the face of the great development which the world has undergone in the last ten years, it is foolish to continue to entertain these prejudices. We must demolish all of our religious barriers, and do away with our petty differences before we can reconstruct the religious world.

"Our contacts of life need enlargement, if we are to keep pace with the changes we have undergone since the war. We must endeavor to attain an international attitude of mind. The League of Nations, Kellogg's peace treaties, and all similar great movements to end war are signs of the enlarged consciousness of the world. And we as individuals must relate ourselves to the cosmos as a unit.

"Many of the young students today are bewildered by too many people, books, systems of education, and too much money, but concentration and specialization will prove the bulwarks that will keep them from being swept off their feet. Has it ever occurred to you that Henry Ford and Thomas Edison started lines of thinking which developed from the shelves of public libraries? Without that necessary gift of concentration, they could never have accomplished what they have."

* * *

The Rev. C. Everett Wagner, Methodist pastor of New York City, in a recent sermon, stated that revolutionary rebels of all nations will soon sign "a declaration of interdependence."

"The spirit of the users of the D. A. R. blacklists is not a child of the thought of the Revolutionary rebels of our country. The real successors to the men who signed the Declara-

tion of Independence in 1776, in spirit and pioneer purpose, are the revolutionary rebels of our own age who are writing, teaching and preaching the doctrines of interdependence of the nations of the world. Leaders among these true followers are Jane Addams, Dr. S. Parkes Cadman, Dr. Harry Emerson Fosdick and Mrs. Carrie Chapman Catt.

"The crying need for the declaration of interdependence in this twentieth century is just as urgent as the one in 1776 for independence of small countries like the thirteen colonies. There was a time when the development of individualism should be stressed, but the world of 1776 is an entirely different world from that of 1928, and the demands of a worth-while civilization are also different. The inherent moral, spiritual, social, economic and political conditions under which we are now living demand that we shall work out in some successful way a scheme of living together in this old universe as a family of nations.

"A step toward the recognition of the worlds' interdependence is the

probable acceptance of the American proposal to renounce war as an instrument of national policy. It needs to be shot full of courage and saturated with international broadmindedness in order to become powerfully

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effective. Not by wars, but by sheer good-will can this interdependence be cultivated. So I would suggest that in the future celebrations of the Fourth of July the attention of the nation's mind be centered upon our interdependence instead of our independence, if the world is to be saved from the catastrophe of another war."

Dr. Frederick Cook Morehouse, editor of *The Living Church*, recently underwent a double operation. He is resting comfortably in a hospital in Milwaukee.

Seventy boys of the diocese of Texas recently spent two weeks at the new Camp Allen, diocesan summer camp, under the direction of the Rev. Frank A. Rhea of Beaumont and the Rev. Joseph B. Dobbins of Orange.

Calvary Church, New York, commenced a series of out-door meetings in Madison Square, the first Sunday in July. The clergy, followed by a full vested choir and a trumpeter, marched to the Square from the church on 21st Street.

There was a full attendance at the two great summer conferences of the East, the Wellesley Conference, which is the oldest of the Church conferences, and the Concord Conference for Young People which meets each year at St. Paul's School, Concord, N. H. One of the features at Wellesley was an address on "What Is Happening in China," by Dr. John W. Wood, secretary of foreign missions. Dr. Wood also addressed the conference on "Problems Confronting General Convention." Missionary addresses were also delivered by Bishop Campbell of Liberia and Bishop Thomas of Southern Brazil.

Part of the duty and privilege of every Christian is the study of the art of forgiveness, said the Rev. John W. Suter, Jr., at the Church of the Ascension, New York, in a recent sermon. The opportunity for willful forgiveness, one of the prime Christian virtues, he said, comes only when some one intentionally inflicts a hurt upon us.

"Forgiveness is a talent which we should develop," he added, "and not keep hidden to offer back to the Creator at the end of our days undeveloped. It is only through forgiving that we can create a channel through which the love of God will reach us.

"Just now we are all waiting to see if the nations can learn to behave toward each other like Chris-

tians," said the Rev. Mr. Suter. "Up to the present time they have come only to the Old Testament way; they have arrived at a set of rules with penalties for infractions. They have not learned that the secret of amicable relations lies in a sense of humor or a slightly gracious manner of doing something that is not required. If the forces of Christianity grow strong enough, nations may come to look upon each other and treat each other with a more forgiving attitude and not become angry each time a

gesture is made which they may term offensive."

* * *

A Church Institute in Human Relations is to be held at the Diocesan House, Cincinnati, November 13-15, under the auspices of the department of social service of the diocese, of which Dr. William S. Keller is chairman. A number of leaders of national prominence in social work are on the program. Bishop Rogers of Ohio is in charge of devotions. This same Dr. Keller has in his



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charge this summer sixteen seminary students who have been placed under the direction of various social agencies in order that they may get first hand information about the work that is being done by agencies in a large city like Cincinnati. The men are meeting together over the week-ends for conferences under competent leadership.

* * *

Bishop Reese of Georgia on June 24th ordained Francis Hopkinson Craighill, Jr., to the diaconate in the Church of the Good Shepherd, Rocky Mount, North Carolina. The candidate was presented by his father who is the rector of the parish and was ordained by Bishop Reese, his grandfather.

* * *

True leadership and a high standard of scholarship were factors which contributed much to the success of the 12th annual conference held at Lake Wawasee from June 21st to 27th; a joint conference of the two Indiana dioceses. The Bible class was led for the third season by the Rev. E. A. Powell of Evansville, Indiana. A general course on "Some Problems of Religion" was conducted by Professor Jared Moore of Western Reserve University. Dr. Moore

also gave a course for the clergy on "The Idea of God." Courses were also given by Miss Vera Noyes of Chicago, Mrs. Mary B. Gammack of the field department of the Woman's Auxiliary and by Deaconess Fuller of Chase House, Chicago. Bishop Gray of Northern Indiana was the chaplain, while the addresses at the evening services were given by the Rev. L. B. Ridgely, formerly of China. The Girl's Friendly conference was conducted by Mrs. Margaret K. Bigler.

* * *

The Rev. Dr. Albert E. Ribourg, rector of St. Andrew's Episcopal Church, New York, told his congregation in his sermon recently, that religion was "not fundamentally an affair of the heart, but of the mind." "It really involves all our powers," he declared. "The perfect result of religion in any man should be to

Hannah More

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* * *

The Cathedral of St. John the Divine is "proof that New York, under her commercial activity, is inspired by reverence of God," said Bishop William Hall Moreland of the Diocese of Sacramento, Cal., in his sermon at St. Thomas's Church, New York. Preaching on "Breaking Up Fallow Ground," Bishop Moreland said:

"The average man is honest and respectable, but the finest part of his nature is lying fallow. Man's spiritual instinct is expressed in the superb cathedrals, hospitals, institutions of mercy and compassion.

"The United States leads the world in invention, big business, financial genius, but its spiritual side is lying fallow. American intellectual achievements are meagre. Religion must be given its rightful place in American life if the nation is to fulfill its destiny."

* * *

The young people of the Diocese of Western Michigan as well as those of more mature years enjoyed a most delightful summer conference at Kalamazoo College, Kalamazoo, June 26 to July 3. This was the second annual conference for the Diocese of Western Michigan and was in every particular a success. Classes and instructions were offered every morning from 9:00 until 12:00 and were enthusiastically attended. The conference had the happy satis-

faction of passing the record of a year ago with an enrollment this year of 188. The conference faculty was made up from several members of the diocese under the leadership of the Rev. Lewis B. Whittemore of Grace Church, Grand Rapids as director and Miss Helen R. Stevens of St. Mark's Pro-Cathedral, Grand Rapids as the dean. The Rev. Angus Dun of Cambridge, Mass., the Rev. G. P. Symons of Glendale, Ohio, the Rev. Gordon M. Reese of Vicksburg, Miss., and President Allan Hoben of Kalamazoo College also had a very large share in the teaching work of the conference. The Chaplain to the conference was the Rt. Rev. John N. McCormick, Bishop of the Diocese who also had charge of the sunset services. Apart from the daily routine of the conference, special work was done in pageantry under the leadership of Mrs. Lucy E. Kurtz of Detroit and a very lovely pageant entitled "Father Forgive

Them" was presented Monday night, July 2. All the young people's work was under the jurisdiction of the Rev. Gordon Reese and was carried on with the usual enthusiasm.

* * *

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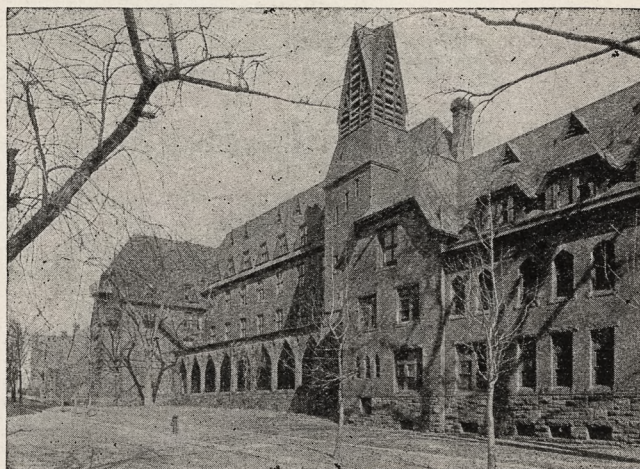
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Services

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 Thursday, 11 A. M.

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

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 5:00 P. M.
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 and 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.

Christ Church, Eau Claire, Wis.
Rev. Frank E. Wilson, S.T.D.
Sundays: 8, 9:45 and 11:00 A. M.
Holy Days: 10:00 A. M.

St. John's Cathedral, Denver
Very Rev. B. D. Dagwell
Rev. Wallace Bristor
Rev. H. Watts
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.

St. Mark's, Berkeley, California
Bancroft Way and Ellsworth Street
Near the University of California.
Sundays: 7:30, 11:00 a. m., 5:00 p. m.
Tuesdays: 10:00 a. m.

language of the literate, followed by Portuguese and in a much smaller degree, French. And yet, not one of the Agencies issued the Scriptures in less than fourteen languages and one of them in as many as thirty-three languages, during 1927.

* * *

Both of the English papers at Buenos Aires and two of the leading Spanish magazines have published gratis advertisements supplied by the American Bible Society's agency secretary. Through the ads hundreds of copies of Spanish Bibles have been sold to people living in remote parts of the country who could not have been reached readily by Colporteurs. The chief and almost only limitation to the circulation of the Scriptures in this region is the lack of books.

* * *

The new Cathedral in Port au Prince, Haiti was formally opened on Trinity Sunday. The consecration is to take place on the Feast of the Epiphany next year, and Bishop Murray expects to attend it.

* * *

All the men of the General Theological Seminary belong to the Missionary Society. It has many activities, and also each year makes an offering, usually to aid the work of one of the alumni. This year a gift was sent to the Theological Academy of the Russian Orthodox Church in Paris; another gift was made to the Rev. C. T. Eapen, a graduate in South India; another contribution covers the expenses of a student in the seminary in Port au Prince, Haiti; other gifts are to the Rev. Sterling J. Talbot for his work among Ute Indians in Utah, the Rev. Hollis S. Smith, for tuition for three Chinese children, to the Rev. Takaharu Takamatsu, toward a new parish house for his church in Kyoto, and one more appropriation not yet determined when the above report was made.

* * *

Bishop Helfenstein's Journal for April records nineteen confirmation services in the Diocese of Maryland, with a total of 272 confirmed. Five of the classes numbered 20, 29, 43, 53, 57.

* * *

The Children's Bureau of the United States Department of Labor says, in a report on "Public Aid to Mothers with Dependent Children," that so far as legislation is concerned, the principle of "home care of dependent children" has met with more ready response than any other child-welfare measure that has even been proposed.

Standards that should be observed in mothers' aid legislation are summarized in this report.

Laws authorizing assistance from public funds for dependent children

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 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 Disciples, New York.
67 East 89th Street
Rev. Henry Darlington, D.D.
Sundays: 8 and 11 A. M.

Grace Church, Brooklyn Heights
Hicks St., near Remsen, Brooklyn, N. Y.
Rev. George P. Atwater, D.D.
Sundays: 8:00 A. M., 11 A. M., 4:30 P. M.
Church School: 9:45 A. M.

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.

All Saints' Church, New York
"The Old Slave-Gallery Church"
Henry and Scammel Streets
Rev. Harrison Rockwell, B.D.
8 and 10:30 A. M. and 8 P. M.

Church of St. Mary the Virgin, New York
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Gethsemane, Minneapolis
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4th Ave. South at 9th St.
Sundays: 7, 8, 9:30, 11 and 7:45.
Wed., Thurs., Fri., and Holy Days.

All Saints' Cathedral, Milwaukee
Dean Hutchinson
Juneau Ave. and Marshall St.
Sundays, 7:30, 11, and 5:30.
Daily 7 and 5:30.
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.
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St. Mark's, Milwaukee
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Sundays, 8, 9:30 and 11.
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St. James, Philadelphia
Rev. John Mockridge
22nd and Walnut Sts.
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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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in their own homes had been adopted by 42 States, the District of Columbia, Alaska, and Hawaii by January 1, 1928. A mothers' aid law was adopted in Kentucky during the recent legislative session. The only States in which such laws have not now been adopted are Alabama, Georgia, Mississippi, New Mexico, and South Carolina.

Not all the States, however, have carried into actual practice the theory of their mothers' aid laws. Mothers' aid administration offers evidence of the seriousness of placing laws on the statute books but failing to make them practically effective through adequate appropriation and proper administration.

It is estimated that at this time, on any one date, approximately 200,000 children are receiving public aid in their own homes. "If estimates were made of the total number of children in the United States for whom aid should be granted in their own homes, it would be closer to 400,000." * * *

Bishop Hall preached on Trinity Sunday at the Church of St. John the Evangelist, Montreal, on the occasion of its fiftieth anniversary. Bishop Hall also preached at its dedication in 1878.

* * *

A striking example of the attitude toward the Bible of an outstanding business man in Salonica, Greece, is told by Dr. George E. White, president of Anatolia College, Salonica, Greece. This man, who was at one time mayor of the city, deals in real estate, building and contracting and insurance.

"I knew that my friend was in the habit of using the Bible," says Dr. White, "and one day asked him if he would tell me his own personal method of using it. He answered that he would be glad to do so.

"The Bible is God's book to us," he declared. "We do not know just how, but we recognize the fact. In my business, I often get pushed into some corner or involved in some tangle where I cannot get out and cannot see the way out.

"Then I close my office, go to my home, take my Bible and read. I read it until I find some message for me and then I ponder over that message until I find I have become calm and strong again. The difficulties have disappeared. I see my way forward. Then I close my Bible, go back to my office all ready for my work and for whatever life may bring me in the next stage."

This interesting man has helped Anatolia College secure its present site and aided it in carrying on its work. Occasionally he addresses the college Y. M. C. A. Only recently he remarked to Dr. White, "The soul of Greece is with America."

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