

The **WITNESS**

CHICAGO, APRIL 22, 1926



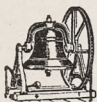
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INDIVIDUALISM IN THE CHURCH

Freedom Without License

BY BISHOP JOHNSON

NEARLY every virtue has a vicious trend and almost every vice may have an element of virtue which goes with it.

I have seen bar-tenders who were more companionable than some ministers, and I have known virtuous people whose very virtues seemed impossible.

Having expressed my views as to the fundamental importance of personal liberty, I wish to balance that statement by emphasizing the virtue of obedience to constituted authority.

The two are not antithetical, but are rather complementary.

Conformity to programs and to ritual is apt to be rather dull, whereas it is adventuresome to scrap the conventional and give scope to self-expression.

I am not attempting to draw the line between monotonous conformity and eccentric individualism, but am merely setting forth some opinions derived from a rather extensive experience.

I have come to the conclusion that egotism is no more virtuous in a Catholic than in a Protestant and that the office of a priest does not excuse him for neglecting the virtues which may be found in heretical Samaritans.

In fact I am inclined to think that the Master preferred the kindly Samaritan to the unsympathetic Levite.

In other words Sonship involves something more than the mere question of legitimacy. Unless we catch the Spirit of Christ, we cannot fall back upon the claims of blood relationship.

I cannot enthuse over individualism because I find myself theologically in agreement therewith, nor can I be wholly antagonistic to heretics when

they are rather decent in their behavior.

I would rather play golf or go canoeing with someone who kept the rules and did his share of the work even though he worshipped a Buddhist idol, than to be compelled to continue such intimate relations with one who gloried in the Athanasian Creed and either moved the ball with his foot or else shirked his share of the dishwashing.

I do not say that I am justified in such feelings; I merely assert that I have them.

I cannot scrap justice and comradie to theological definitions and ecclesiastical practices, valuable though they may be. I regard a rector who says that he will not contribute to the program of the National Church, or is not interested in its activities because it does not square with his theological ideas, as a person who is claiming all the privileges of a game in which he does not feel obliged to observe the rules.

I think it is unethical to receive the honors and emoluments in any society (particularly the Church) unless one is also willing to observe the ethics of the game.

I regard a rector who subscribes to the discipline of this Church only so far as it is in agreement with his own views, as one who is at heart an individualist and not fundamentally different from any other man who substitutes private opinion for corporate obligations.

I do not refer to unconscious violations of the rules, or even to frequent deviations therefrom, although I will agree that they are inexcusable. I refer to the conscious feeling of superiority to obedience, which has its basis in an assumption of personal infallibility or spiritual pride.

This Church is attempting a dif-

ficult task. It is attempting to yoke personal freedom with Catholic traditions. Certainly it is a difficult task; but it is possible only where and when individuals are willing to make some sacrifice of private interpretation to the authority which resides in the corporation and not in any sect or junta within the corporation.

I fully realize that there is not one who is righteous, no not one; and that I will say, "*Mea culpa*" to all that I have written.

But I have not found it stimulating to play golf with those who revise the rules to suit their individual needs nor to go canoeing with those who have conscientious objections to paddling. And I am inclined to think that the ethics of religion are much the same.

I realize the force of breaking the rules in order that they may be changed and I am inclined to think that such offenses must come, but I also am convinced that it is not altogether well with him through whom the offense cometh, and I cannot accept the theorem that we may do ill in order that good may come.

In conclusion I take off my hat to the large group of inconspicuous servants who, I believe, are the strength and force of this Church and who are trying to play the game according to the rules. They seem to me to be the element in the Church who do not assume the work of the Holy Spirit.

There is no inconsistency in exercising our personal liberty while respecting constituted authority.

Perfect freedom is to be found in obedience to constituted law.

Those who made the laws should not attempt to be so meticulous as to invade the sphere of personal freedom; those who obey the law

should not be so self-indulgent as to be superior to its obligations.

Some one has said that I was very narrow because I did not admit to Holy Communion all those who wished to come without any restriction and they went farther and said that the Church was narrow because she did not give a general invitation to the Lord's Supper.

It is a curious thing how careless people are in their use of words. No one would think of calling a sentry narrow because he could not permit a personal friend to pass without the countersign. On the contrary he would be very careless if he did.

A priest of the Church is under orders to which he is not really superior. He only fancies that he is. And the Church hath thought good to order that none can be admitted to the Holy Communion until and unless they are confirmed or are in a frame of mind that is receptive of confirmation.

Of course the Church is very weak in its police force and it is physically possible for him to vocalize an invitation which the Church has never authorized him to do, and which if he were to seek permission from the General Convention, it would not authorize him to do.

In my judgment, officers who disregard their instructions are not broad; they are merely careless and make it only difficult for conscientious officers to carry out their instructions.

I am aware that there are just one thousand and one reasons why this rubric does not mean what it says. I think I have heard them all, but it requires a most versatile advocate to persuade me that "thou shalt not" can be interpreted, "than mayst."

Here my liberal brother is apt to become explosive and to say things that are cutting, though courteous; but I am not interested unless he can say something that is convincing.

As a bishop I have seen faithful men with perhaps a couple of talents, suffer torments because some neighboring priest with ten to a dozen talents in addition to an influential position, has broadcasted his personal views at the expense of the Church.

The Council's Work

WHAT IS OUR GLORY?

By Rev. Alfred Newbery

AN ANCIENT historian writes of "a class hated for their abominations, whom the populace called Christians. The Christus from whom the name had its origin had been executed during the reign of Tiberius by

The Cover

The Rev. Joseph R. Walker, the archdeacon of Mobile, Alabama, entered the ministry after a business career. He served parishes in South Carolina and Mississippi before accepting his present appointment, where he is doing a very unusual work. Believing that Church people ought to know their Church nationally Mr. Walker has made arrangements whereby every family in his charge receives a copy of THE WITNESS each week.

the procurator Pontius Pilate. The mischievous superstition was thus checked for the moment, but was reviving again, not only in Judea, the original seat of the evil, but even in the capital, where all that is anywhere hideous or loathsome finds its center and flourishes. Accordingly some were put on trial; they pleaded guilty, and upon information gathered from them a large number were convicted, not so much on the charge of arson as because of their hatred of humanity. Wanton cruelty marked their execution. Covered with the skins of wild beasts, they were torn in pieces by dogs and thus perished; many were crucified, or burned alive, and even set on fire to serve as an illumination by night, after daylight had expired. Nero had offered his own gardens for the spectacle and exhibited races, mingling with the crowd in the garb of charioteer, or himself driving. Hence, even for criminals who deserved extreme and exemplary punishment, there arose a feeling of compassion for it was not, it seemed, for the common weal, but to glut the cruelty of one man, that they were being destroyed."

So writes Tacitus in a famous passage; note the descriptions of Christians; "hated for their abominations" and "convicted . . . because of their hatred of humanity." They were "criminals who deserved extreme and exemplary punishment" and their belief "a mischievous superstition!" It is a far cry to that from our present Easter-tide when even non-believers as well as the faithful (and others!) packed the doors of the churches. Christians are no longer criminals, as such, nor is their belief regarded popularly as a mischievous superstition. On the contrary it has recognition, respectability and patronage.

But has it the same desire to grow? The thirteenth chapter of Saint Mark's Gospel is full of the atmosphere of those times of persecution, and what does it say? It faces them all, and says they do not betoken the end, for "the Gospel must first be

preached unto all the nations." The undying hope in a world-wide conquest for their religion at a time when they were called criminals and haters of humanity, spurred them on in the face of the greatest possible discouragement.

The Church of today is full of the atmosphere of recognition, prestige, and in some cases affluence, and what does it say? There are many places where it insists on the Gospel being preached unto all nations and there are some where that is hardly mentioned. It would be difficult to find a term that would fairly picture all the attitudes in the Church. But I think we may fairly say it is not a *triumphant* note. It sounds more like a note of conscientious duty, where it sounds at all. Today all nations are at our doors as well as overseas. Do we need persecution to purge us? Are we in fact being persecuted by lethargy, indifference, ignorance, secularization—persecutors more subtle than dogs and torches—and are we unaware of it?

At any rate is there not food for thought in the fact that the persecuted Church gathered strength from its missionary task while the Church of today seems to gather from it mostly discomfort?

Let's Know

JOHN MARK

By Rev. Frank E. Wilson

THE story of John Mark is the story of a failure who made good.

We don't know very much about him except that he was a cousin of St. Barnabas, that he lived with his mother in Jerusalem, and that his family was probably well situated. We read of his house as having a porch and a large upper room and of a slave-girl who worked in his home. They were very likely people of some means in their day.

The young man who escaped from the Garden of Gethsemane when our Lord was taken by the soldiers has often been identified with St. Mark. But Papias tells us that St. Mark "neither heard the Lord nor accompanied Him"—so the identification seems quite uncertain.

When St. Paul and St. Barnabas were sent to Antioch from Jerusalem, John Mark accompanied them as an attendant. When they set out on their first missionary journey, he was also with them. But on their arrival at Perga, St. Mark left them and returned home. One can only surmise the cause of his return, but it appears that St. Paul considered it a case of desertion which he deeply resented and which occasioned a

break with St. Barnabas on the second journey. Later, however, there was a reconciliation and St. Mark appears as a fellow-laborer with St. Paul who speaks of him in commendatory terms in one of his later epistles. Evidently John Mark came back.

St. Mark was also in close contact with St. Peter. The latter speaks of him as "my son" which probably means that he was responsible for his conversion in the first place.

Tradition says that he preached Christianity in Alexandria and that he was martyred there. One Easter Day after he had led the faithful in their Easter worship, he was seized by a pagan mob and dragged thru the streets by a cord which they threw about his neck. "Let us draw the wild ox to the shambles," yelled the crowd. Badly bruised he was case into prison until the next day when he was again subjected to the same treatment. As they pulled his

body to pieces, he thanked God and said "Into Thy hands, Lord, I commend my spirit"—and so died. His relics were supposed to have been carried to Venice in the ninth century where the exquisite St. Mark's Cathedral was later built in his memory.

April 25 is St. Mark's day when Christian people express their gratitude to God for the young man who originally failed but eventually made good.

THE MONSTER MACHINE

Producer of Morons

BY REV. W. B. SPOFFORD

A SUBSCRIBER objects to articles on industry and the relation of the Christian religion to it. He let me know that some time ago, and rather sharply, ending his epistle with the announcement that he was through with THE WITNESS. But apparently he was not for he is again disturbed, this time by the article by the Rev. Horace Fort on the subject that appeared in a recent number. Tired of my indifference to his complaints he now writes one of our associate editors, with the urgent request that the matter be communicated to the editor-in-chief, possibly with an idea of having a bit of discipline handed out.

So in order that I may be dealt with justly I put to paper my opinion on these matters. There is nothing quite so effective in meeting the temptation to hide one's light under a bushel as a good swift kick at the bushel, administered in an unguarded moment of heat.

CONDITIONS ARE BAD

I hold that if social and industrial conditions are bad the Church should concern herself about them. During the past ten years I have done considerable studying in this limited field. I also worked as a representative of an employer of several thousand workers in Chicago for four years. As a result of this study and experience I have come to the conclusion that conditions are bad. I wish they were not bad. But when I find them bad I am so constituted, temperamentally if you like, that it is impossible for me to take another drink and burst into song about the flowers that bloom in the spring, tralaa. I must at least utter a "damn" to relieve my feelings, as shocking as such an expression is from the lips of a clergyman.

If you really want to find out what conditions actually are there is too much reliable information at hand

to justify you in forming a general conclusion by visiting in the homes of a few working class families, or by counting the Fords that are parked in the yard of a factory. You really have got to go deeper into it than that. Dr. Harry Laidler, who is an honest scholar who says his prayers, has written a pamphlet called "How America Lives" that can be purchased for fifteen cents and read in half an hour. It contains facts for weary Americans who must get their information from pamphlets. I recommend it. After reading it I believe you will stop talking about "Christian America." So much for conditions.

PAGAN SPIRIT

But as bad as material conditions are, it is not this about which I am particularly concerned. It is that the whole spirit of industry is pagan and un-Christian. I can quote authorities as conservative as Coolidge to back me to the limit in this contention. And since very large numbers of Americans spend from eight to twelve hours a day in this pagan environment, and get so bored with life in so doing that they usually spend another three or four hours seeking relief in a still more pagan environment, I believe, if we are to have a Christian civilization, that we must do something about it.

MORONS

Bishop Johnson recently had an editorial in this paper on "The Menace of Morons." He was dead right. Only he didn't go far enough. I refer him, and others concerned about the matter, to a book called "The Iron Man." I have spent the better part of a day with the man who furnished the abundant material presented in this volume, the thesis of which is that modern industry is producing morons faster than society can take care of them. He is a crank on it. You can't get him onto any other

subject. But what do you expect from a sincere man who believes that he has discovered that which is bringing about the collapse of civilization? He must be either a cynic or a crank. Being honest this man is a pest and a crank — and may God bless his efforts.

The other week I visited a large industrial establishment in the east. A nice place as such places go; modern in every detail; with a general manager who is far above the average man in such a position. He said to me after a long talk on these matters: "You know, as a matter of fact, I prefer high grade morons for workers. There is nothing to take their minds off their jobs." And he is right; as industry is organized today . . . efficiently organized . . . the nearer like machines the workers are the more production you are going to get. And after all production is the purpose of industry.

I talked with a young lady who had come down from Maine to teach in the public schools. She was educated and cultured. She arrived too late for the school job so she had taken work in this plant. She sits in front of a moving belt and twists screws in meters as they pass, one after another, world without end. She does this for forty-five hours each week; a short week these days. I wish you could talk with her for five minutes and hear her tell of the effect of just six months of this sort of work on her mind. She is better off materially than she would be teaching school. But give her a little more time at it and you will have a moron instead of a Child of God. Her story can be duplicated several millions of times right now, here in America. And you can't get away from that fact, and go fishing with an easy mind, by simply telling that old moss-back yarn about the plumber who cheated you out of two hours of

labor by forgetting his tools, It does matter. My kids are not going to sit in front of moving belts putting screws in meters. Not by a jug full. And if I don't want my children there then I am a cad, to say nothing about being a heathen, if I allow other men's children to do it.

CATHOLICISM

The late Bishop of Zanzibar once said: "It is folly, it is madness, to suppose that you can worship Jesus in the Sacraments, and Jesus on the Throne of Glory, when you are sweating him in the souls and bodies of His Children. It cannot be done. You have got your Mass . . . your Altar . . . your Tabernacle. Now go out into the highways and hedges and look for Jesus in the ragged, in the naked, in the oppressed, and sweated, in those who have lost hope, in those who are struggling. Look for Jesus. And when you see him, gird yourselves with His towel and try to wash their feet."

Let a few of these American Anglo-Catholics talk like that, and mean it, and I'd be a rip-roaring spike, with a quarter inch dog-collar and a pie hat and all the rest of it, and I know a lot of other young priests who would come along too. But instead of this our American Catholics, too often, simply "use God as an excuse for their High Mass," to quote Fr. Bull of the Community of the Resurrection.

It's our job to find God; no easy task these days. And as priests I suppose it is our job to help others find God. Among other things I find the monster machine, taking orders from mammon, one of the great hinderances. So, along with a lot of other people, I have declared war upon it. There is not much that can be done perhaps. And even that little seems to interfere tremendously with one's comfort. But after all there are more important things in His world than being comfortable.

Cheerful Confidences

"MATER" DAVIES

By Rev. George Parkin Atwater

BECAUSE I have been at New Orleans I am mildly interested in black letter saints, and red letter saints. Whether or not we need their names in the Prayer Book is a matter that may agitate us for some time. But I am more interested in certain saints that I have known—whose names will never get into any Prayer Book, except their own, but who have done more good for human kind than any service of remembrance is likely to do. They are not in the Prayer



REV. RUSSELL BOWIE
A Messenger of Good Will

Book, but all that is best in the Prayer Book is in them.

Such a saint was "Mater" Davies, of Gambier, who died on Tuesday, March 23rd.

"Mater" Davies was the beloved wife of Dr. David F. Davies, the professor of Dogmatic Theology and Ethics in Bexley Hall, the Theological department of Kenyon College at Gambier, Ohio. They had lived in Gambier for thirty years.

Mrs. Davies was affectionately known to a host of friends and especially to the Beta Theta Pi fraternity of Kenyon, as the "Mater." For thirty years she had been the friend, and adviser, of the students of Kenyon. The simple home on the Bexley campus was constantly open to the boys, and they came with eagerness to consult with "Mater," and to receive from her words of counsel and encouragement. No graduate who had been of the circle of her "boys" ever thought a visit to Gambier complete, unless he had a long visit with the "Mater."

Her home was the center of social events in which the generous hospitality of Dr. and Mrs. Davies was constantly extended to the students and their friends.

The influence of Mrs. Davies was a benediction to Kenyon College. At all functions she had a place of honor. Although she was a grandmother, and a most simple motherly soul, she received the affectionate attention accorded to a beloved maiden. Universally beloved and admired, the "Mater" received her attention with a cheerful simplicity that was not the least of her charms.

Her later years were filled with the pain of disease. But with all her suf-

fering she showed a fortitude and cheerfulness that showed the spirit of one who was more than conqueror.

The solid walls of old Kenyon will crumble to dust sooner than the memory of the beloved "Mater" will fade from the remembrance and traditions of the students of Gambier.

Many a Kenyon student in every part of our land will mourn her loss, and the return to the old Hill will lose some of its charm, for those who kept joyous vigil at the temple of a living saint, dear "Mater" Davies.

About Books

The Religion of Power. By Harris E. Kirk D. D. 317 12mo pages including index. Doran \$2.00 net.

REVIEW BY REV. FLEMING JAMES

The thesis of this book is that the present age, like that of the early Church, needs a religion that can bring inner victory; and that the religion of Jesus supplies this need, while no other can supply it. The development runs along familiar lines. Dr. Kirk endeavors to show that the primitive religious impulse is "the effective desire to be in right relation to the Power manifesting itself in the universe." Historically an answer was sought to this need in three ways. "Some sought adjustment through ritual, others through ethical reflections (Greeks and Romans), and others, as in the case of the Pharisee, through legal observances." But these quests for "safe-conduct" through the world all failed "because they could not provide a virtue-making power."

Christianity supplied the craving of the first century just because it proved itself a religion of power. Its originality indeed lay only in being able to give men power. This power was appropriated by the individual through justifying faith, which assured his conscience that his relationship with God was made right by Christ's atonement; through the Holy Spirit, who effected a vital change of the human disposition, assuring reasonable progress in the divine life; and through the doctrine of election, which revealed the plan of God behind the believer's life and certified him of his ultimate salvation.

Our modern age thinks that it has left behind it the immemorial religious needs of the race, but its sense of superiority is based only upon its advance in control over the material world. Spiritually and ethically it is just where our fathers were. It too yearns for power in the inner life, for a safe-conduct through a world in which it is beginning to feel much less at home. The new

cults cannot furnish this, nor modern philosophy, nor science. But by faith the modern man can connect with the power of Christ. Given three things: intellectual receptivity, the disposition to trust oneself to the power of Christ, and a willingness to accept the authority of Christ as the law of life and conduct—then experience will reveal the power in a convincing way.

In view of this the Church's immediate duty is to preach the gospel of Christ with tremendous confidence in its efficiency and finality. "The time is sick of judges and amiable religious philosophers, and is eager for the voice of the advocate." To be such an advocate the Christian must have deep convictions, and these are not possible without radical thinking, without ideas. Present day religion is weak in ideas. And so the Church must explain to its members 'the operation of the Christian dynamic in such a way as to put behind the faith of the individual the courage of a rich and deep conviction'.

The theme and its treatment are not new. The author has enthusiastically embraced the Pauline philosophy of religious history and the Pauline theology. These he finds corroborated by his own generalisations regarding the religious experience of the Greek, Roman and Jew, and finally of the modern man. The reader is expected to receive these generalisations and the conclusions based upon them. In short, it is a dogmatic book: Dr. Kirk believes in assertion, in the power of suggestion through emphatic statement. He has no mind to be a 'judge' or an 'amiable philosopher': he is frankly an 'advocate.'

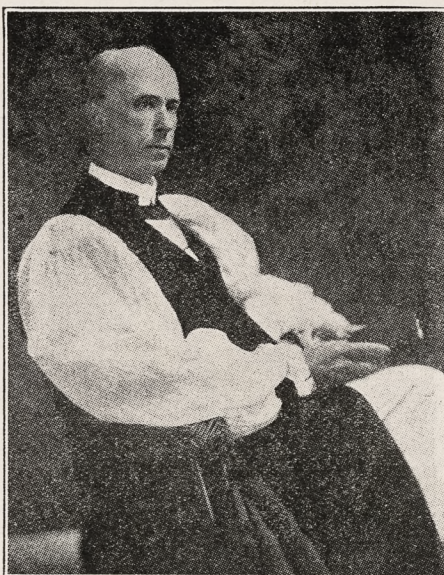
Perhaps he is right. In any case he has given us a book replete with arresting historical characterisations, graceful yet vigorous in its style, quick with movement and interest, and best of all, charged with earnest conviction and real religion. It is a very Christian book.

Science as Revelation. By John M. Watson. The Macmillan Company, New York.

REVIEW BY REV. JAMES FOSTER

The psalmist sang that the heavens declare the glory of God and the firmament showeth his handy-work. St. Paul wrote that the invisible things of God are to be clearly seen through the visible. Mr. Watson would have us look upon the physical universe in the light of the knowledge which modern science has given us, and see in the creative intelligence which is postulated as being behind it and in it, God.

First, he gives us a summarization of scientific knowledge to date



BISHOP FINLAY
Describes the Perfect Materialist

as it has been correlated in the fields of astronomy, physics, chemistry, biology, geology, paleontology and anthropology. This is the most interesting and most valuable part of the book for Mr. Watson knows what he is writing about and he writes well. Through each of the natural sciences he traces the development of the energy manifestation from the electric in the spiral nebulae to the biotic in man, finding all things related and all revealing a unity of law and order.

From the natural sciences which he knows the author proceeds to a consideration of psychology, ethics, philosophy and religion, fields in which he does not seem to be so much at home. Psychology and ethics he treats as the more developed manifestation of the same energy. All energy is one, whether it be chemical or physical, of an atom or of a song. Law is of the essence of its being, and unfailingly operative, in morals as in physics. Philosophy can coordinate the knowledge which the physical sciences have made available and that is its task now. But a new religion seems to be required to solve the great problem before man today of our spiritual adjustment to scientific facts. In this religion God is energy and truth and law and order. He is in all and through all. There is no supernatural, and the chief duty of man is cosmic co-operation.

Mr. Watson writes as a believer, hopefully, sympathetically, reverently, and this book of his is well worth reading. There is nothing we have seen that gives as good a sketch of modern science. And the rest of the book is worth thinking about. When

he says that the Church has no modern interpretation of truth, he says something that many people feel to be so.

The Witness Fund

ARE you familiar with the verse that appears on the back of THE WITNESS renewal slip, about "the Steady Subscriber who makes our heart glad by paying in advance at the birth of each year"?

Well, a clergyman just sent us this as his answer:

My heart bleeds and suffers, to think that I must say

"Stop the subscription, my pocket will bust.

A good friend in Texas has sent it this year,

And should she renew it, my course is quite clear.

I read it most fully, and enjoy it so much,

But lacking the money, I find I'm "in Dutch."

We receive many messages of the same sort, so many that we feel justified in asking those who are able to do so to contribute to THE WITNESS Fund which enables us to continue sending the paper to these people.

We acknowledge with thanks the following donations to the Fund:

Mrs. E. J. Brown.....	\$2.00
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Total for 1926.....\$56.00

Just for Fun

1. What day of the church year falls on April 25th?

2. Do you think that modern industry produces morons? Give your reasons.

3. What is the purpose of the committee on evaluation?

4. Name four Churchmen who are to be in Lausanne, Switzerland, this summer.

5. What are they going to be there for?

6. Who has borrowed the faculty of the New York School for Social Work, and for what?

7. Who said: "The perfect materialist is in the pigsty?"

8. Who is the bishop of Mexico?

9. Where is the smallest hospital in the world?

10. Who was "left waiting at the church?"

City Rectors Need Reserved Sacrament

Bishop Stires Holds Confirmation In
Church He Served So
Many Years

LENTEN SERVICES

By Rev. H. P. Almon Abbott

A very exquisite thing happened in New York a week or two ago. The Rt. Rev. Ernest M. Stires, D.D., Bishop of Long Island, held a Confirmation Service in St. Thomas' Church, of which he was the beloved rector for twenty-five years. "You can easily understand my gratitude to the Bishop of this diocese for the privilege of this afternoon," said Bishop Stires. "I have long felt that I should not be quite conscious of my new and wide responsibilities until it became my happy lot to officiate as bishop in my own dear St. Thomas'." Yes; it was a very beautiful occurrence, on the part of both the splendid bishops concerned. There might well be more of that sort of thing in the Church.

* * *

I note that the Rev. Sydney B. Snow has resigned as Minister of the Unitarian Church of the Messiah, Montreal, Canada, and that after twenty years in the ministry he plans to rest a year before taking another church. We congratulate Mr. Snow upon his decision and his opportunity. It would do many rectors of Episcopal Churches all the good in the world to take a year off after twenty years in the ministry. It would bring us to a new evaluation of the privileges which are ours, and send us back into parish work with a recovered spiritual "second wind." The only difficulty is that many of us could not afford it. The beastly dollar mark would preclude the possibility. "Come ye apart into a desert place, and rest awhile." We know that Jesus meant, and we may appreciate the refreshment that came to the disciples. But, circumstances are against us. And, it is bad for the Church that circumstances are such as they are. "For their sakes I sanctify myself," is sometimes only to be achieved in surroundings where there are not "many coming and going" and where we have leisure to eat.

* * *

Now that the Lenten noonday services are over for another year, may I presume to make a suggestion? Let the man who does the preaching, take the entire service—not only the address; but, all the prayers and the giving out of the hymns and the benediction. Everything. It is much more satisfactory in every way for one man to do the whole thing. It

"tunes up" the preacher; it saves time; and it avoids all patchwork. This is done in many churches and theatres; but, it is not done in all. Why not let the practice be uniform everywhere? All preachers at noon-day services will understand and appreciate what I mean. The moments are precious moments, and not one moment may be lost if the best effect is to be produced.

* * *

When a clergymen has some thirty private celebrations of the Holy Communion in Easter Week, he must, whether he be "high," "broad," or "low" realize the practical advisability of the Reserved Sacrament. I have had twenty-nine such celebrations this week, and I have had to say the abbreviated service in every home. Somehow or other, it has not seemed altogether right. There is the danger that even on the part of the priest, "familiarity should breed benumbment," and—is it proper from a spiritual point of view that the priest should receive the Sacred Mysteries several times a day? I seriously question it. In fact, I remember that when I was a curate my rector refused, absolutely refused, to permit me to hold more than one private celebration a day. I believe my rector was right. And, yet, what are you to do in a large parish, and when all the Shut-Ins feel that they should have the privilege, and rightly so, of receiving the Holy Communion within the Easter Octave? I am sure that many of my brethren of the clergy who are ministering to people who have not been educated up to the idea of the Reserved Sacrament feel in this matter much as I do myself. It is a predicament. What are we to do about it, having regard to the sentiments and convictions of our people?

* * *

Low Sunday. Low, indeed! We feel that way after the heights of Lent; do we not? "The perils and pains of reaction"—somebody has preached a good sermon on that. A distinguished writer tells us that in passing through Edinburgh, he saw a procession of Friendly Societies, and on the banner of one of them was emblazoned the words: "The Order of the Juniper Tree." His comment is: "Many of us belong to that Order." We do—just after Lent! The thing to do is to "carry on," and to revive within ourselves our sense of stewardship. We are not asked to succeed, not even to be enthusiastic—but to be "faithful." A strong sense of responsibility towards God—there is our inspiration!

Rev. Shirley H. Nichols was consecrated bishop of Kyoto on April 13th.

Important Committee Has First Conference

Important Committee of the National
Church Holds Its First
Meeting In New York

BISHOP FISKE CHAIRMAN

The committee on evaluation to consider the Church's missionary policy and administration and its social service and educational work, was in session in New York City for three days in Easter Week under the chairmanship of the Bishop of Central New York, with the Rev. Cameron J. Davis, as secretary.

Much progress was made in the preliminary survey of the work and sub-committees are now to study various special problems. When this study has been completed, another general meeting will be held to correlate the results of the study and plan the subsequent work of the committee along tentative lines of approach. In the meanwhile the provincial synods are to be asked to cooperate in the determination of the missionary policy of the Church and in presenting its problems.

The members of the Evaluation Committee are: The Bishop of Central New York, chairman; the Bishop Coadjutor of Iowa, the Bishop of Pittsburgh, the Rev. E. P. Dandridge, the Rev. Thomas Casady and the Rev. F. H. Nelson, F. C. Morehouse, Quincy Bent, and Warren Kearny, with the Rev. Cameron J. Davis, 317 Delaware Avenue, Buffalo, N. Y., as secretary.

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Moral Laxity Among Students Of England

Canon of St. Paul's Cathedral Hits At Women Who Dress Like Stuffed Figures

AN ACTOR LECTURES

By the Rev. A. Manby Lloyd

"There must be something fatally wrong in our modern education," remarked Canon Alexander, at St. Paul's Cathedral, "if it produces young women whose thoughts cannot rise beyond the daily occupation of dressing themselves up like stuffed figures in a shop window, or young men who saunter through life with their hands in the pockets."

"Children," he added, "are brought up or allowed to bring themselves up, in radically false conceptions of the limits of personal liberty, of the joy and satisfaction of work, of the necessity of being of use to the community from which they derive all the advantages they possess, or to the parents to whom they owe their very existence."

* * *

It was a fine lecture that I heard Arthur Bourchier, famous actor, deliver to the local Labor Party last Sunday evening. It was read with passion and humor in about equal proportions to a large background of common-sense. He spoke of the wonderful work being done by the London Independent Labor Party Dramatic Society, and of the relations of Labor to Art. I wish I could remember accurately the limerick he gave us to describe the man who has no music in his soul—a deficiency to which Lord Birkenhead has pleaded guilty—and who is fit for treason, stratagems and Sir William Joynson Hicks' company: It was something about an old woman of Sheen who could not distinguish between God save the Weasel and Pop goes the Queen.

A. B. is an active member of the Labor Party, but his address gave no encouragement to embryo Bolsheviks. Its most radical section was an attack on the censorship as an anachronism from Elizabethan times, when foul fancy and petty spite ran riot.

Forty-one years ago Mr. B. had the privilege he said, of founding the Oxford University Dramatic Society, which saw the light of day in his rooms at Christ Church on Nov. 2, 1884.

Canon James Adderley came up later and helped on the good work and I have photos in my possession showing the two in various character

parts at the Twelfth Night annual performances at the residence of the Lord Norton (Adderley) family.

* * *

The Bishop of Badford (Dr. Perowne) is supporting the Rev. A. F. White, of St. John's, Brierley, who felt it his duty to tell one of his choirmen who had been divorced, that in the event of his re-marriage while his first wife was still alive, he would have to retire from the choir.

Alarums! excursions! and strike of the choir; in its retirement it may possibly find time to study the Church's doctrine of holy matrimony. As musicians they may discover that discords are merely harmonies which a little patience will resolve.

* * *

Canon Francis Underhill of Liddon House has been delivering some outspoken lectures on "The Young Englishman" to St. Paul's Lecture Society. In the last one he refers to some terrible criticisms made against our great public schools on the ground of morals. "It is a difficult and painful subject, but it must be dealt with. Recent books, written by men who have not long left school, contain more than a hint of evil conditions. I have asked young men, who have lately come from school, for a criticism of certain parts of these books. The typical answer was, with a shrug, "a photograph."

"Far more degrading than individual habits of sin is the too great prevalence of homo-sexual vice in our great public schools. The danger is inherent in the system. The very fact that we place several hundred boys in close position day and night, from the ages of 13 to 18, away from their home and cut off from all society of girls and women, is a deliberate courting of trouble, unless there be most careful watchfulness.

"Parents and too often schoolmasters fail to realize the depth of corruption in the heart of a boy who has a face like an angel.

"I know . . . that the prevalence of homo-sexual vice is almost incomparably less among the boys and young men of the day school class than among those of the boarding school class."

Should the boys be told? Yes, certainly, when he is young, but he doubts if the father is the right man for the job. Many English fathers, in his experience, frankly could not or do not, tell their own boys. They are afraid of being laughed at . . . It would seem, therefore, that the responsibility rests, if not with the father, then with the preparatory schoolmaster.

News Paragraphs Of The Episcopal Church

Synod of Fifth Province Meets At Taylor Hall In Two Day Session

A GREAT PLAY

By Rev. W. B. Spofford

Having expressed opinions elsewhere I shall try to limit myself to news this week. Whereupon I at once express an opinion. If you are one of the fortunate individuals who gets enjoyment from the theatre I beseech you to see the moving picture version of Ben-Hur. This tale of the Christ, which many of you have seen on the legitimate stage, has been faithfully reproduced on the screen, with every advantage taken of the possibilities offered by the camera.

It is, more than a spectacle; it is a heart searching story, with one gripping scene following another in rapid succession. I enjoyed the performance thoroughly, largely perhaps because my rebellious soul was kindled into flame by the oppression of Rome; and my wife enjoyed it I know, for she cried during several scenes. Nothing gives a woman quite as much happiness as a good cry. But I must not take the space to say more . . . it is all there, love, the thrill of a great chariot race, the galley slaves and the fight with the pirates, and best of all, the scenes of the Christ pictured artistically and reverently. It is by all odds the greatest moving picture production ever offered. I urged you to see it.

* * *

The Rev. C. T. Wright, rector of Grace Church, Memphis, Tennessee, has been obliged to seek rest for several weeks in a sanatorium to convalesce from an illness which has kept him from his work for several weeks.

* * *

The Girl's Friendly Society of the diocese of Lexington have suffered a great loss in the death of Miss Nellie Amann of Newport, Kentucky, for many years a diocesan official.

* * *

Diocesan convention of young people societies in Vermont is to be held May 15 and 16 at Manchester Center. Leaders are to be present to keep things moving. Bishop Booth will be one of them.

* * *

Synod of the Fifth Province met at Racine last Wednesday and Thurs-

day. About fifty present. Lively discussion on missionary work of the Province with a view to report to the committee on evaluation, mentioned elsewhere in this issue. Passed a resolution of appreciation for the services of Bishop Leonard who has been president since the beginning of the Province. On Wednesday evening there was a round-table discussion of the value of Provinces. After it was all over one delegate remarked that he now understood for the first time why such meetings were called "round-table discussions" "it is, I take it, an expression which is meant to convey the idea of the prize fight ring." Anyway everybody was happy, due to a large extent doubtless to the excellent food being served by Mrs. Biller, the hostess. Lots of folks elected to various offices with the Rt. Rev. Campbell Gray, bishop of Northern Indiana topping the list as the new president. Guess that's all.

At a meeting held in New York last week the following were elected delegates to the World Conference on Faith and Order which is to be held in Lausanne, Switzerland, this summer: Bishop Parsons, California; Bishop Perry, Rhode Island; Rev. W. C. Bell, professor at the Virginia Seminary; Dean Fosbroke of the General Seminary; Rev. B. Talbot Rogers, Sunbury, Pa.; Dr. F. C. Morehouse, editor of the Living Church; Dr. William C. Sturgis, educational secretary of the department of missions. In addition three serve as delegates due to offices that they now hold as member of continuation committee of the World Conference: Bishop Brent, Western New York; Bishop Manning, New York; and Mr. George Zabriskie, chancellor of the diocese of New York.

Several large gifts were announced at the meeting. It is expected that there will be 500 representatives at the conferences, allotted to the churches in proportion

to their membership, with no church having more than ten. Those caring for further information may secure it from the secretariat, Box 226, Boston, Mass.

Bishop Woodcock of Kentucky was a guest of St. Luke's, Evanston, last Sunday, when he confirmed his two grand-children, presented by the rector, Rev. George Craig Stewart.

The Rev. J. Arthur Glasier of White Haven, Pa., has been elected dean of St. Luke's Cathedral, Portland, Me.

I think we'd better start another game. How about a paragraph each week relating a Church event which you think sufficiently exciting to make a good scene in a moving picture? For instance, not long ago I related how Bishop Faber of Montana had a race with a Continental Express (have an idea it was a milk train as a matter of fact, but we'll let that go). Anyway he caught it after an exciting chance which I am sure would make an exciting movie scene. Then two or three weeks ago I told of a couple of parsons getting stranded in a Ford in the middle of a river and being fished out of a rapidly rising stream. This week there is the story of the confirmation class left "waiting at the church" by Bishop Hulse. This happened at Trinity Church, New York, a fine setting for the movie. A large class of forty was to be confirmed, but through a misunderstanding Bishop Hulse of Cuba who was to confirm them failed to appear. So Dr. Stetson, the rector, rounded up a flock of autos (big chance there to picture Dr. Stetson tearing into the offices of Wall Street brokers to bor-

row their cars) and rushed the class to the Cathedral where they were confirmed by Bishop Lloyd who was confirming another class there. Great possibilities, what? Trinity Church; borrowing autos from bankers, with a chance for a little humor by having a Ford trying to keep up with the Rolls-Royce; the great race up Fifth Avenue; the Cathedral; the final scene picturing Bishop Lloyd. But I musn't go on . . . the first thing you know Mr. DeMille will want to hire me as a director. Anyway let's play the game . . . send in your exciting bit of Church news.

Announcement has just been made of the opening this summer of a most unique camp for young boys in the mountains of Colorado.

The Rev. C. Herbert Shutt, rector of St. Lukes Church, Fort Collins, is offering an eight weeks' camp open to boys from 11 to 15 years of age. The camp, Kicuwa Camp, will be located in an excellent set of buildings on his cattle ranch 45 miles into the mountains from Fort Collins. The ranch contains several sections of mountain meadows and over six miles of splendid trout stream. Sixteen boys will be received at the camp and under the care of young college-trained men will be given every opportunity to enjoy to the fullest a summer in the Rockies. If desired, tutoring in studies will be given to the boys.

In Highland Park, a suburb of Detroit, is a day school which has

Conference for Leaders in Girls' Work

Under the direction of the National Department of Religious Education.

TAYLOR HALL
RACINE, WISCONSIN
June 7-11, 1926.

SUBJECTS FOR DISCUSSION

- (1) Educational Process in Working With Girls.
- (2) Symbolism in Worship.
- (3) Activities.
- (4) Program.
- (5) The Juvenile Court Girl.
- (6) The Church Mission of Help and Non-Church Organizations for Girls.
- (7) Girls in the Young People's Movement.

For further information write to Mrs. George Biller, Taylor Hall, Racine, Wisconsin.

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enrolled children of sixty-two nationalities.

Last October, under the supervision of the Rev. H. H. Spoer, director of the foreign-born American division of the diocese of Michigan, a church school named St. Basil, was established which at present has an enrollment of 125.

On the afternoon of Easter Day a festival service was held for these children. An improvised Altar with brass cross and lights was placed at the east end of the gymnasium, and the choral service and hymns were most heartily sung. After an address by Dr. Spoer, the children, big and little, came forward each with a carnation to decorate the floral cross and at the same time the Lenten mite boxes were presented.

Josephine Roberts Graves, wife of the Bishop of Shanghai, died in Los Angeles on April 8. Mrs. Graves had played an import part in the life of the Church in China for more than forty-five years. She was born in Brooklyn, N. Y., and went out to China in 1880. For a time she was in charge of the Jane Bohlen School for Girls (now St. Hilda's). Later she was married to the Rev. F. R. Graves, D. D., who became Bishop in 1893. Notwithstanding her family duties and her responsibility as a bishop's wife, she was always deeply interested in work for women and girls, first in Hankow and afterwards in Shanghai.

During the past year a young man from St. Andrew's, Denver, was sent as telegrapher and station agent to Doyleville, Colo., a small railroad station in a remote part of the state, used mainly for the loading of crops from the surrounding ranches. There was no religious body of any kind in the place, and it was on no mission priest's circuit, the town being little better than the proverbial "wide place in the road." He gathered a class around him for instruction, and at Easter baptized fourteen, whom

he will continue to instruct for confirmation.

Bishop Ingley recently confirmed forty-five, the banner class of the year, presented by the Rev. Walter L. Loflin, rector of Ascension church, Pueblo. A few days before, he confirmed forty-two, presented by the Rev. Robert B. H. Bell, rector of St. Thomas', Denver, the largest class in the history of that parish.

The present year at Howe is undoubtedly the best in the history of that important school. From whatever angle one may view it, progress is seen.

No sooner was White Hall completed than it was filled to capacity. Every room in every building on the campus is occupied. The enrollment for next year indicates that the school will be filled at an early date.

During the coming summer a large, new administration building will be erected. Here will be housed all of the business offices of the school, the quarter master's department, the printing department. The building will also provide attractive quarters for married members of the faculty and an attractive faculty club.

St. James' Chapel, already one of the most beautiful school chapels in the country, will be still further improved by the gift of marble steps for the altar and tiled floor for the sanctuary.

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A quiet day for women of the diocese of Newark is to be held on April 22nd, the Rev. Paul B. Bull of the Community of the Resurrection, England, conductor.

The sixth national conference of Christian Social Service is to be held in Cleveland from May 22nd through May 26th. Among the leaders are Miss Gordon Hamilton, of the faculty of the New York School of Social Work; Miss Sarah Ivins, a member of the faculty of the same school who is to speak on mental hygiene; Mr. Walter W. Pettit, the head of this school; Mr. John A. Fitch, the author of "The Causes of Industrial Unrest," also a member of the faculty of the New York School. Others on the program are the Rev. John W. Suter, Jr., and Mrs. Kate Burr Johnston, the commissioner of charities and public welfare in North Carolina. The Rev. J. O. S. Huntington of the Order of Holy Cross is to speak on Social Service Devotions.

Women's societies in England are combining in organizing a pilgrimage in behalf of arbitration, and disarming the line of march throughout the

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country, ending in a great demonstration in Hyde Park, London; June 19th.

* * *

The Rev. A. Pringle and the Lord Bishop of Winchester who were to come to America this year for the Church Peace Union have postponed their visit until 1927.

* * *

Rev. J. E. Taylor has resigned the rectorate of St. Andrew's, Longmeadow, Mass., to accept the rectorship of St. John's, Marcellus, N. Y.

* * *

Program announced for the Well-lesley Conference which is to meet from June 28th to July 8th. The Rev. George L. Richardson is to be the chaplain, and Bishop Slattery of Massachusetts is to act as the director. Professor Easton of the General Seminary is the dean of the faculty and, I suppose, Miss Josephine F. Bumstead will do most of the managing. Faculty is of the usual high order.

* * *

The second Provincial conference of the Young People's Societies of New England is to be held in Grace Church, Providence, on May 8th and 9th. Speakers, Ray Markham, president; Bishop Perry of Rhode Island; Rev. Philemon Sturgis of Providence; Rev. Henry Sherrill, rector of Trinity Church, Boston, who is to address the conference on Loyalty. Later on the young folks are to have a session on "How to make a program interesting" with the presidents of the various diocesan fellowships leading the discussion.

* * *

Communicants of the Pro-Cathedral, Bethlehem, Pa., are happy over the unusually large Easter offering which wipes out a debt which has been a drag on the work for some years. The parish income now totals over \$43,000 annually; \$8,000 a year goes to the National Council. There are 800 pledged subscribers in the parish.

* * *

Great progress is being made at St. Martha's Church, Van Nest, New

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York, where the Rev. Cranston Brenston is rector. Fifty communicants have been added to the church apart from a large confirmation class. There is a modern church school, a good men's club and one of the best young peoples groups in the diocese of New York.

* * *

St. Bartholomew's White Plains, New York, is planning a new plant to cost a quarter of a million dollars. Cherry and Matz are the architects.

* * *

Rev. Frederic B. Hodgins has resigned as rector of St. Margaret's, New York City, to become the superintendent of the diocesan orphan's home, a position from which the Rev. James Sherrin has recently resigned.

* * *

Bishop Finlay was the principle speaker at a fellowship meeting of the men of neighboring parishes given by the men's club of the Good Shepherd, York, S. C., on April 7th. Major W. B. Moore was chairman of the meeting. Bishop Finlay said: "We come to face our problems. Two of the most pressing of these are materialism and lawlessness. Materialism is the denial or ignoring of the spiritual side of life and lands us in the place of Nebuchadnezzar. The perfect materialist is in the pigsty. Lawlessness and materialism are both symptoms of godliness." Bishop Finlay then presented the Church as the supreme agency for combating these tendencies.

The Rev. Frederick Fisher, Trinity Church, London, Ohio, has accepted the rectorship of the Church of the Heavenly Rest, Springfield, Ohio.

* * *

Bishop Creighton of Mexico has issued a significant statement in which he calls upon all Americans living in Mexico to obey the laws of the country. "Mexico," he said, speaking before a group of Church workers in Mexico City, "knows what is best for its own interests and future developments and no one outside the country should profess to dictate what course the Mexican nationalism and development should take."

A party of Churchmen of various denominations are planning to visit Mexico this coming July in the interest of good-will. Dr. Alva Taylor of the Disciples is sponsoring the project, with the support of the Federal Council of Churches.



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8 P. M.—Baptisms.
8 P. M.—Evening Prayer and Sermon.

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Sundays at 8, 9:30 and 11 A. M. and
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Holy Days at 10 A. M.

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Daily: 7:30, 9:00, and 5:30.
(Fridays—10:30 additional.)

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Rev. Norman Hutton, S. T. D., Rector.
Sundays: 8, 9:30, 11, and 4:30 P. M.
Tuesdays at 10 A. M.; Thursdays at 8 P. M.

EVANSTON

St. Luke's

Rev. G. C. Stewart, D. D., Rector.
Sundays: 7:30, 8:15, 11:00 and 4:30.
Daily: 7:30 and 5:00.
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Trinity

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Rev. Henry K. Sherrill, Rector.
Sundays: 8:00, Holy Communion; 9:30,
Church School; 11:00, Morning Prayer and
Sermon (first Sunday of month, Holy
Communion and Sermon); 4:00, Service
and Address; 5:30, Young People's Fellow-
ship; 7:30, Service and Address.
Wednesdays and Holy Days: 12:10, Holy
Communion.

ATLANTIC CITY

The Ascension

Pacific and Kentucky Avenues.
Rev. H. Eugene Allston Durell, M. A.
Sundays: 7:30, Eucharist; 10:30, Matins;
12:00, Eucharist; 8:00, Evensong.
Daily: 7:30, Eucharist; 10:30, Matins,
Monday, Tuesday, Saturday; Litany, Wed-
nesday, Friday; Eucharist, Thursday and
Holy Days.

NEW YORK

Cathedral of St. John the Divine

Sunday Services: 8:00, 10:15, and 11:00
A. M.; 4 P. M.
Week-day Services: 7:30 and 10 A. M.;
5 P. M. (Choral except Mondays and Sat-
urdays).

The Incarnation

Madison Avenue and 35th Street
Rev. H. Percy Silver, S. T. D., Rector.
Sundays: 8:00, 10:00, and 11:00 A. M.,
4:00 P. M.
Daily: 12:20 P. M.

Trinity

Broadway and Wall Street.
Rev. Caleb R. Stetson, S. T. D., Rector.
Sundays: 7:30, 9:00, 11:00, and 3:30.
Daily: 7:15, 12:00, and 4:45.

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Saints' Days: Holy Communion, 7:30 and
11:00 A. M.

St. James

Madison Ave. and 71st St.
Rev. Frank Warfield Crowder, D.D., Rector.
Sunday Services: 8, 11 A. M., 4 P. M.
Week-day Services: Wednesday, 12 M.,
Morning Prayer and Litany; Thursday,
12 M., Holy Communion; Holy Days, 12 M.,
Holy Communion.

BUFFALO

St. Paul's Cathedral

Rev. Charles A. Jessup, D. D., Rector.
Sundays: 8:00 and 11:00 A. M., 4:00 and
8:00 P. M.
Week Days: 8:00 A. M., Noonday.
Holy Days and Thursdays: 11:00 A. M.

CINCINNATI

Christ Church

Rev. Frank H. Nelson and Rev. Warren
C. Herrick.
Sundays: 8:45 and 11:00 A. M. and 7:45
P. M.
Daily: 12:10 P. M.
Saints' Day: Holy Communion, 10 A. M.

DALLAS

St. Mathew's Cathedral

The Very Rev. Robert S. Chalmers
The Rev. Robert J. Murphy
The Rev. H. K. McKinstry
Sundays: 8:00, 9:45, 10:45 A. M. and 7:45
P. M.
Daily Service: 7:00, 9:30 A. M. and 5:30
P. M.

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7:30 P. M.

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Broadway and Tenth Street
The Rev. W. Russell Bowie, D. D., Rector.
Sunday: 8 and 11 A. M., 4 and 8 P. M.
Daily: Noonday Services and Address,
12:30, except Saturdays. Holy Communion,
12 on Thursdays and Holy Days.

MINNEAPOLIS

Gethsemane

4th Avenue South, at 9th Street.
Rev. Don Frank Fenn, B.D., Rector.
Sundays: 8:00 and 11:00 A. M., 7:45 P. M.
Wednesdays, Thursdays, and Holy
Days.

ALBANY

All Saints Cathedral

Swan and Elk Streets
The Very Rev. Charles C. W. Carver, B.D.,
Dean.
Sundays: 7:30 A. M.; Church School,
9:45 A. M.; Sung Eucharist, 11:00 A. M.;
Choral Evensong, 4:00 P. M.
Week Days: 7:30 A. M., 9:00, and 5:30
P. M. Wednesday and Friday, the Litany
after Matins. Thursday and Holy Days,
the Holy Eucharist, 11:00 A. M.

DENVER

St. John's Cathedral

14th Ave., Washington and Clarkson.
Very Rev. B. D. Dagwell, Dean.
Rev. Jonathan Watson, D.D., Assistant.
Sunday Services: 7:30, 11:00 A. M., 7:30
P. M.; Church School, 9:30 A. M.; Young
People's Society, 6:00 P. M.

MILWAUKEE

All Saints Cathedral

Cor. Juneau Ave. and Marshall St.
Very Rev. C. S. Hutchinson, D.D., Dean.
Sundays: 7:30, 11:00, 7:30.
Week Days: 7:00 and 5:00.
Holy Days: 9:30.

St. Paul's

Corner Marshall and Knapp Streets
Rev. Holmes Whitmore, Rector.
Sundays: 8:00, 9:30, 11:00, 4:30.
Saints' Days and Tuesdays, 9:30 A. M.
Wells-Downer Cars to Marshall Street.

St. Mark's

Hackett Ave. and Bellevue Place.
Rev. E. Reginald Williams, Rector.
Sundays: 8:00, 9:30, 11:00, and 5:00.
Gamma Kappa Delta Club, 6:00 P. M.
Sheldon B. Foote, Mus. Bac., F.A.G.O.,
Choirmaster.
Wells-Downer Cars to Bellevue Place.

PHILADELPHIA

St. James' Church

22nd and Walnut Streets
Rev. John Mockridge, Rector.
Sundays: 8:00 and 11:00 A. M., 8:00 P. M.
Week Days: 7:30 and 9:00 A. M., 6:00
P. M.
Thursdays and Holy Days: 10 A. M.

The Rev. W. Russell Bowie, rector of Grace Church, New York City, is to sail on May 22nd for a month in England where he will preach in the cathedrals and the larger non-conformist churches in the interest of world peace and good will. He goes under the auspices of a joint committee representing several peace societies.

* * *

The sum of \$25,000 is being raised by the parishioners of St. Andrew's, Madison, Wisconsin, for a new church. The Rev. Francis J. Bloodgood is rector.

* * *

Smallest hospital in the world is attached to the Church's mission at Nenana, Alaska. It consists of a ward of two beds, one of which is used by the nurse. This nurse is the only medical or surgical aid within sixty miles.

* * *

Dear me, just when I had my mind made up to cut out this Famous Living Episcopalian paragraph because of dying interest the letters began coming in. Mrs. Carl Goodman of Plainview, Texas, for instance, thinks that we ought to list a few more famous women before we stop. She sends in the name of one: Mrs. Percy Pennybacker of Texas, a former president of the General Federation of Women's Clubs and prominent in the Near East Relief. Also Mrs. Josial Evans Cowles of California, another past president of the General Federation of Women's Clubs.

* * *

Easter Rallies in the diocese of Chicago last Sunday. Children of the Church schools met at 8 centrally located places, had great services at which the Lenten offerings were presented.

* * *

Dr. S. Parkes Cadman, president of the Federal Council of Churches recently stated in answer to a question as to what was the chief weakness of the Protestant clergy: "The

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fact that only about 33 per cent of them have received sufficient education for the job. Therefore the ignorance of the sheep."

* * *

The Rev. Samuel Dorrance, vicar of Holy Trinity, New York, has been elected rector of St. Ann's, Brooklyn, succeeding Dr. Creighton, now bishop of Mexico.

* * *

Dear, dear. A mistake. Last week I praised a class of girls in Minneapolis who raised over \$150 for their Lenten offering. I said "in St. Luke's Church." It should have been St. John's, Linden Hills, Minneapolis. Awfully sorry. This school made an offering of over \$350, an increase of \$250 over previous years, and half of

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* * *

Easter Even witnessed the partial fulfillment of a dream long cherished by the members of St. Luke's, Orlando, Florida, when Bishop Mann dedicated the new Spanish Gothic Cathedral.

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