

The **WITNESS**

CHICAGO, APRIL 29, 1926



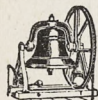
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A PLEA FOR MORE RETREATS

Well Tried Religious Exercise

BY RT. REV. SAMUEL B. BOOTH

IT takes a long time and many new experiences to make unfamiliar and unused words convey living ideas and to awaken deep associations. This article is one more effort to remove misunderstanding in the popular mind and to plead for a wider interest in a well tried religious exercise known as a retreat.

No doubt those who will read it will not associate the word retreat with the popular idea of defeat in battle. The Japanese people have been trained in the exact opposite in this regard. From the military standpoint for them there can be no such thing as retreat. There may be death but there is no turning back. Yet from the spiritual standpoint the idea of withdrawal for refreshment and for the regaining of poise is very commendable and practical. Buddhist retreat houses are well known in Japan. From the point of view of our own missionary work in the orient it would seem high time that we who want to witness to the religion of the eternal truth should exercise ourselves more in those realms of our religion which mark it off in contrast to the commercial age in which we live. Surely deep thinking people like the Japanese demand something more than accumulated funds and social approval to win them. They of the East have much to teach us regarding meditation.

POWER OF SILENCE

And yet all who read the Bible know this is no new thought. The 46th Psalm is a familiar statement of the power of silence. The closing verses of that grand old 40th chapter of Isaiah are a glorious appeal for moments of spiritual calm. The hidden life of the Master is eloquent as the source of power behind his speech and actions. His visible acts were the direct and corresponding result of

this habitual communion, which he would not break at any cost, even on the cross. His teaching laid special stress on the internal aspects of religion. Again and again he pleads that we learn to hear, that we really see, that we cultivate the soil we have, that we share with Him the discovery of the hidden treasure. He committed His followers to the guidance of the inner light of the promised spirit, and commanded them to wait for His coming before attempting any work. In the power of that Holy Spirit weak men became strong, and for 300 years the social outcasts of the world accomplished the impossible. Christian history shines with illustrations of this transforming power. Mystics and monks and saints of all ages have proclaimed the same message. They tell us the full, unified eternal life is very near. It can be found at the foot of the cross, but it is found only as one kneels there and waits.

CONTEMPLATION

Contemplation is the essence of the Christian religion as the author of *Pro Vita Monastica* says. And yet despite all evidence, the way of the inner life seems to be the way of the very few in modern life. If we have been neglecting a known method to aid in the kindling of spiritual fire surely it is the part of wisdom to cease that neglect. The Church of England is setting us a good example. Diocesan retreat houses are common there, and the retreat movement has power and is bearing fruit. There are signs of a similar awakening in this country, but they seem proportionally very few and inadequate.

One does not naturally turn to Dr. Kersop Lake for support of a movement that has generally been considered distinctly Catholic; but the closing paragraphs of his book, *The Re-*

ligion of Yesterday, Today, and Tomorrow, seem to look in the direction toward which the retreat movement calls us. He says, "The other function which is, I think, essential to any society which is really religious and not merely educational, is to afford a center towards which mystics may turn. To me this is the heart of the whole matter and therefore I have left it to the last." His lucid description of the failure of protestantism suggests the strongest possible arguments for the development of these much needed devotional centers. "Protestantism," he says, "has not supplied a supra-national society, the need of sacraments, and the personal care of the spiritually sick." Our lack of faith in the divine society can best be cured by a deeper unity whereby we gradually understand that our thinking is not contrary to the inspirations of beauty and goodness which God has given, not contrary to the revelations God has made of himself in holy scripture. When once we penetrate to the level of spiritual oneness the immortal character of the Church and consequently its supra-national character are obvious. And when we have paused long to realize as he says that "It is impossible in many descriptions of what has happened to give the real value of events," at that very moment the sacramental method is more than meaningful, it is essential. The central sacrament of the incarnate love becomes the assurance of the way of personal union and of eternal life for us and all the departed. Then comes that very practical question—the care of the spiritually sick. Most of them are going to physicians, men of skill and learning. Some of them men of faith. But rarely are the spiritually sick shown the sacraments as the life, and food for their souls.

All these and many more needs are met as one learns how to make a good retreat, as one opens his eyes in the quiet of sustained devotion.

RELIGION OF LAITY

It has been said that the religion of the 20th Century will be the religion of the laity. Many indications seem to bear out this statement. But what will be the mark of that religion? To a large extent the impressions of childhood and certain memorable experiences and personalities will determine that answer. Psychology should bring to the spiritual teacher new courage at this point. It does not seem likely that we can win the field merely by religious education. The competition is too fierce. But if we can add to systematic instruction early indelible impressions both directly and indirectly in a place set aside for that purpose, and by the mouth of one who speaks from experience, we shall find at hand powerful mental laws of suggestion that will enable us to get measureless results. In the realm of conference and fellowship leading toward unity and in the realm of industrial adjustments leading toward social peace, we have in the retreat movement a method full of boundless possibilities. For all that has been done and all that is being done along this line we cannot be too thankful, and to those who will press on and develop this work the Church will owe a lasting debt of gratitude.

Cheerful Confidences

JOURNEYINGS

By Rev. George Parkin Atwater

WHAT a nation of travellers we have grown to be. What a few years ago was a rare experience, has now become very frequent in the lives of many men and women. Yet travel is never without its charm and its interest.

I began with these reflections because I have just made a pastoral call upon one of my Church families and I believe that this call holds the long distance record. I have called on families living on the edge of town, and on families living in the country. This latter call may have taken half a day. But I have just returned from a bonafide pastoral call on a family living more than a thousand miles away.

I left Akron on Tuesday night last week, and after a night's ride on the sleeper reached Washington, D. C., on Wednesday morning. After a bite of breakfast I took a train for a daylight trip southward. All day long the train went steadily on through the historic terrain of old Virginia and North Carolina, and in the eve-

The Cover

A large stained glass window which was recently placed in the Chapel of St. Bede the Venerable, the chapel of Rosemary Hall School, Greenwich, Connecticut. The window is a memorial to Mrs. Emily Runtz-Rees, mother of Miss Caroline Runtz-Rees, the head of the school. The window is the work of James Powell & Sons (Whitefriars) London. The subject of the window is "The Lesson of St. Simon and St. Jude."

ning I arrived at Pinehurst. At exactly 8:15 on Wednesday evening my pastoral call began.

It was probably the longest pastoral call, and at the same time the shortest week's vacation on record. Every year for ten years I have been invited to spend a week at Littlehouse, the winter residence of Mr. and Mrs. James H. Andrews, at Pinehurst. Every year I have resolved to go, and have been prevented by my duties at home.

But this year I went, on a pastoral call. I stayed exactly twenty-four hours. As a week's vacation it was a keen disappointment to me so far as duration was concerned—only compensated for by the charm of the home, the sincerity of the welcome, and the warmth of the hospitality. As a pastoral call it holds the record, twenty-four hours. This family had a call from a clergyman which lasted twenty-four hours. No doubt many pastoral calls have seemed so long to families, especially when the last half hour of it is spent by the clergyman in the open door, saying a prolonged good-bye, with all the family on its feet, and with the house steadily becoming chilled to the bone.

It was very delightful to spend even twenty-four hours in Pinehurst. I saw the beautiful church, built and used by the entire community and presided over by one of our clergy, the Rev. Mr. Cheatham. I find he is much beloved for his fine approach to the people in human companionship, and for his genuine concern for the spiritual interests of his flock.

Pinehurst is the golfers' paradise. From the spacious clubhouse four 18 hole courses are laid out. This ought to satisfy the most ardent enthusiasts. They seem rather flat, however, compared with the single course which has been hewn with great difficulty from the mountain side at Crawford Notch, New Hampshire. This latter course combines golf, mountain climbing, and gorgeous scenic effects to occupy one's attention while waiting for the preceding foursome to get out of range.

The glorious sunshine at Pinehurst was a welcome relief from the gloomy

winter weather we have had in Ohio. And to spend a day at Littlehouse is worth a long journey. Twenty-four hours after the termination of my visit in the Sunny South, I was in New York. The pavements seemed rather hard after the cushioned sand of Pinehurst. But of such contrasts modern life is composed.

The Council's Work

WHEN WE GET BACK HOME

By Rev. Alfred Newbery

THE story is told of a Japanese boy who had received his education at a mission school. He was being given a sort of exhibition examination in geography. The teacher said: "What is the shape of the earth?"

"Round," answered the pupil.

"Is it round like a pancake or round like an orange," asked the teacher.

"Round like an orange," said the boy.

"How do you know?" persisted the teacher.

"Because," replied the boy, "when you are looking out to sea for a vessel, you see first the smoke, then the smoke stacks and finally the whole vessel, showing that it has come over a curved surface."

"Very good," said the teacher. "Now there are many here who understand your native tongue, and I want you to tell them what you have said in your own language."

The boy looked puzzled.

"Explain it as you will to your parents when you get back home," said the teacher.

"Oh! I shall not explain it to my parents," said the boy brightly, "because when I get back home I shall not believe it."

One is tempted to see a similar psychology at work among us here. We went out to Lent as to a foreign land, and now we are back home. The Sundays after Easter show a marked reaction from the devotedness of Lent. Congregations fall off. It is as if we had returned to the native heath where we did not believe it any more.

The same attitude seems to prevail in meetings. We pass resolutions at meetings and then go home where we do not expect to believe them.

This is something different from the usual lessening of enthusiasm. That is to be expected. But what this boy illustrates is a kind of dualism: a belief in two spheres of life, each governed by laws that do not operate in the other. At school geography is sensible. At home the native superstition dominates. These two spheres are not antagonistic. They are parallel.

Are we in danger of falling into that point of view? Are we in danger of really believing that the pace of Lent is to be followed only in Lent, that the enthusiasm that makes resolutions is only for meetings?

Look at the situation of the National Council. It was instructed by General Convention to shape its budget according to receipts promised.

It has done so, with serious reduc-

tions. Now although fifty-nine dioceses state their expectation of paying the full budget quota, only ten have paid the full share due April 1, and twelve have sent in nothing. Of the total assured by the dioceses, the portion due April 1 has been received only to the extent of sixty-four per cent.

There is a bright side to this. The amount paid in to April 1 is some

\$76,000 more than the figure of April 1 a year ago. But the real comparison is between what has been paid in and what the budget authorizes the Council to pay out. That side is not so bright.

Is it that we have gotten back home and do not believe all we said in meeting, or have we been just thoughtless?

SHUTTING OUT THE SHUT-INS

Merchants No Longer Cooperate

BY REV. GILBERT P. SYMONS

THE Shut-ins have just been to see me. Of course, I don't mean the real Shut-ins. I don't mean people with tubercular hips, or the blind, or those who are paralyzed from the waist down. They can't come to see any one. They are shut in behind their little doors, and are going to stay shut in until the undertaker's men struggle through the narrow hallway with a long box bound for the cemetery.

My visitors were ladies, a delegation. I could sense that they were a delegation. There was that something between them—that aura of "You - go - first - and-tell-him-and-I'll back-you-up" which clings about all delegations.

"Ho-ho!" said my sinking heart, "What have we done now? Is it the wrong hymn, again? Or do I light too many candles on the altar? Or, are the sermons getting too long?"

But when these dear women of my parish revealed the category under which they had come I almost laughed with relief. They were for present purposes shut-ins, officers of the society for reading to the bed-ridden and for teaching them small clinical handiwork, such as the making of bead bags and spool cases. And could they have the Parish House in May for the sale of articles made by shut-ins?

In my relief I answered, "You surely can. But we are fourteen miles from the city. Is our village parish house as good as your empty store in the heart of the city?"

"Of course it isn't," said the leading shut-in. "But, you see, they have cut us off. We can never have the loan of an empty store again."

It seems that the Retail Merchants' Association of the United States has adopted a rule. No more discounts to charitable societies, and no more loaning of store windows for the display of goods made by the halt, the maimed, the sick and the blind.

Now friends, you and I know the

retail merchants of the country: the grocer, the draper, the candle-stick maker. They are kind, good fellows of our neighborhood with babies in the nursery, furnaces in the cellar and troubles and joys of their own. There is that nice Mr. Howell, for instance, who keeps the fine furniture store on High Street. For years and years every spring Mr. Howell gave over a window for one day to the shut-ins. His wife knew that there was one night he didn't come home to supper, because of shut-ins. For one night he became a shut-in himself. He sent the expert window dresser home. He screened and carpeted his window with 12x18 rugs from Shirvan and Kermanshah and then set out upon them with endless patience the clever little things made by the halt, the maimed, the sick and the blind. See his advertisement in tonight's paper.

But never no more.

Nice Mr. Howell has just explained why he can't do it. Here, wait a minute. Here it is in the letter-file. A bulletin from headquarters of the Retail Merchants' Association of the United States of America. It is a ukase, a fiat, a pronunciamiento forbidding all and sundry never again from a certain date of a year of Our Lord to give discounts to charitable societies or to lend empty stores or store windows for the display and sale of articles made under the auspices of said societies.

Kind Mr. Howell is helpless. He didn't make the rule. He forgets whether the last convention of the R. M. of the U. S. A. made it. He didn't go himself.

Like as not, the new National Secretary thought it up and the Central Executive Committee likely approved it. But there is the order, and Mr. Howell, big as his store is, can't afford to fight all the retail merchants in the U. S. of A.

Churchmen and friends! As a parson in a prayerful mood and feeling the hand of Jesus upon my shoulder, I say this: I say, "We are get-

ting too damned highly organized."

The "damn" is not profane because it doesn't come from me. It comes from Jesus.

It comes from the Jesus who when he was visiting Sidon had tacked on to Him the Judaistic slogan that a Syro-Phenician woman was a dog. (You remember that the woman gave a wry smile and that she said, "Yes, my daughter is a *little* dog—a little sick puppy.")

The "damn" comes from the Jesus who glared at His disciples when He said, "For God's sake, let the mothers bring their babies if they want to."

The "damn" comes from the Jesus who on His way to die had to wrestle with a lot of hindering efficiency experts in order to get at Bartimeus and stop his chanting "Kyrie eleison," and to give him his sight.

The "damn" comes from the Jesus who said of Mary Magdalen, "No, let her stay," when the Associated Pharisees said: "Kick her out."

If I could, I would go on strike against the Retail Merchants. But I can't do it. I might as well try to go on strike against English sparrows. They are too many for you.

But if this is true—if it is true that the Retail Merchants of the United States of America have done this thing to snatch a penny here and a penny there from helpless cripples (and mark you the trade union of Beed Bag and Sport-case Makers haven't done it) then I say that the Royal Descendant of Ruth the Gleaner (let her alone—let her glean) will dip into His bleeding veins and write upon the bulletin of the R. M. of the U. S. A. in RED—"DAMNED!"

Bishop Manning has announced that over ten million dollars has been raised for the completion of the Cathedral of St. John the Divine, New York. A campaign is now on to raise another five million which is necessary in order that the building may go on.

Let's Know

NOTKER

By Rev. Frank E. Wilson

A THOUSAND years ago a Swiss monk named Notker lived at the monastery of St. Gall. He had an impediment in his speech which made his brethren nick-name him "Balbulus." Perhaps his slowness of speech make him all the more keen in mind and close of observation. He used to watch the sapphire gatherers as they were swung out over the precipices in search of the precious stones. In the midst of such a life they lived in constant peril of sudden death. He saw the bridge-builders at Martinsbruck daily risk their lives in order to provide a safe passage for travellers in the mountains.

The thought of these dangerous occupations fermented in his active mind and one day he put down his thoughts in what we would call the form of blank verse. The monks of St. Gall took up his composition and used to chant it as a hymn. Other Christians carried the anthem out over Europe and it came to be used very widely. It was sung as a funeral hymn in Germany and a version translated by Luther is still popular in that country today. Armies used it as a battle song when they were on their dangerous way into warfare. In 1549 the anthem was incorporated in the Burial Office of the first English Prayer Book and was preserved in 1789 when the American Prayer Book was adapted for the use of the Episcopal Church. Printed in the form in which Notker first wrote it, the lines would run something as follows:

"In the midst of life we are in death;
Of whom may we seek for succour
But of Thee, O Lord,
Who for our sins art justly dis-
pleased.

Yet, O Lord God most holy,
O Lord most mighty,
O Holy and most merciful Saviour,
Deliver us not into the bitter pains
Of eternal death!

"Thou knowest, Lord, the secrets of
our hearts;
Shut not Thy merciful ears to our
prayer;
But spare us, Lord most holy,
O God most mighty,
O holy and merciful Saviour,
"Thou most worthy Judge eternal,
Suffer us not at our last hour,
For any pains of death,
To fall from Thee!"

I think it is fine and am greatly pleased that it suffered no deletion in the revision of the Prayer Book. One of the most insidious deceptions of



BISHOP HOWDEN
Preaches in Dallas Cathedral

the present age is bald self-sufficiency. The average American has so much in the way of possessions and privileges that he acts as though "Creator" were his middle name. Yet the casualty insurance companies tell us there will be 100,000 accidental deaths in the United States this year. There will be at least fifteen thousand persons killed by automobiles alone. A thousand are killed every year on the streets of New York City. It is poor business to be religious for fear you will be broken up by some skittish automobile. But it is plain foolishness to live as though nothing could ever happen to you.

Notker was right—"In the midst of life we are in death."

The Department for Young People

Edited by Rev. W. A. Jonnard

THE following list of service items collected from the reports of more than 500 Young People's Societies, and shows what our young people are doing in the *Field of the Parish*. It furnishes a great cross-section of our Church's youth, and is a composite illustration of the practical value of a Young People's Society in a parish, provided it sticks to an ideal of SERVICE rather than a mere Club idea.

These items have come from societies scattered throughout the country.

Has your Society rendered any of these services to your Parish?

Individual Service: teaching, acolytes, choir, ushers, vacation school teachers, study leaders.

Altar Guild Work: laundering vestments, etc.; flowers for altar.

Pageants at Christmas, Easter, etc.

Money raised for parish objects in various ways: bazaars, shows, teas, appeals.

Assisting rector, and various parish organizations in any way; serving suppers; canvassing for pledges.

Gifts to parish of hymnals, piano, communion set, memorials, typewriter, service book, Bible.

Gifts to Church School of various kinds.

Contributions to Parish objects: organ fund, building, memorials.

Posters made for kindergarten, for healing mission, other occasions.

Furnished paint and labor on remodelling parish house.

Painted scenery.

Gave Christmas party for church school.

Made survey for church school.

Campaigns conducted for school membership; evening service, church paper subscriptions.

Special meetings, assisting parish program.

"Under-privileged" relief; car-fare to children of church school; clothing; toys.

Children's nursery conducted during Church hours.

Made crosses for Palm Sunday.

Party for Choir Boys.

Furnished 300 Kodak views of rectory and parish house for use in Christian Nurture.

Substituted, in turn, as office secretary for rector.

Kept grass cut on church lawn.

Kept parish cemetery in order.

Kept Church clean, and built fires (in rural parish).

Janitor service in winter (6 parishes).

One hour a week per member for running errands for, and assisting, rector.

Covers made for music of choir, mended choir music; mended prayer books and hymnals.

Sold tickets to various parish "affairs" and benefits.

Planted and cultivated flowers in garden for the Altar.

Visited and brought regular communicants to Church.

Motor corps for Sunday school children.

Junior vestry.

Regular delivery of flowers and magazines to sick and aged of parish.

Delivered flowers from altar to sick in hospitals.

Birthday party for rector.

Reception for prospective new minister. (He came.)

Established and formed parish's first vested choir.

Had organ tuned. (It needed it.)
Organized a Church school.
Attend night service once a month,
in body.

In charge night service once a month.

One League in Tenn. secured a subscriber to a Church paper in every home in parish.

One league holds nursery during 11 o'clock service, so mothers might attend service.

One league furnished a choir for every evening service in the year.

Twenty-two leagues for every day in Lent.

Monthly corporate communions and preparatory services.

Breakfast served Sunday mornings after various corporate communions.

Round robins, valentines, magazines, and home department materials to "Shut-ins."

Dramatization of Atwater's "Episcopal Church for Men of Today," to assist rector in his confirmation classes.

Christmas luncheon for returned college students.

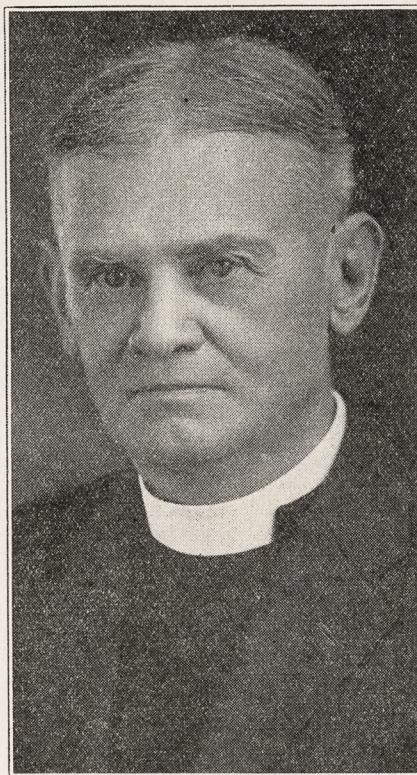
Conducted work shop for boys' groups, and many more items for which there is not sufficient space. The above is sufficient, however, to give some idea of what our young people are doing in their own parishes. Scan this list and if you can contribute anything new, let us have it.

Tabor College

AN interesting episode occurred at Tabor, Iowa, recently. As you know the college has been an experiment in Church Unity during the past year between the Congregationalists and our own church.

In order to conserve all the resources of the community for the college, the trustees of the large Congregational Church in Tabor elected President Clayton and Dean Weeks, both clergymen of our own church, to share the pulpit for the past year, leaving the pastorate vacant. At the last meeting of the Board of Trustees it was unanimously recommended to the local Congregational Church, that at the annual meeting, they again elect a Congregational minister as their pastor.

So acceptable have been the ministrations of these two clergymen, that in spite of the recommendation of the Board, the local church in a meeting of members entitled to vote, voted to continue the present arrangement indefinitely and requested President Clayton, if he so desired to select a Congregational minister to



REV. MERCER P. LOGAN
Heads School of the Prophets

assist him in the college and at the church. This motion prevailed by a vote of 4 to 1. While this action is exceedingly complimentary to the clergymen, it may prove embarrassing to the trustees who are anxious to preserve a balance in the administration of the college.

All the college services are those of the Episcopal church at the present time and they are rendered in a most reverent and churchly manner.

It seemed fair to the trustees that the Congregational Church which is on the edge of the campus should have a Congregational pastor but the local constituency thought otherwise and preferred to allow the present arrangement to continue.

It has been a source of gratitude that so many of THE WITNESS readers have responded so liberally to our appeals for funds.

Inasmuch as Bishop Johnson gives his services as editor of THE WITNESS, it seems fair that he should be entitled to the loose offering which, in lieu of a salary, he devotes to Tabor College, which in a sense has become a protege of this paper. We still need a couple of thousand in the alms basin to see us through without a deficit this year.

If we finish without a deficit we hope to be able to fund the indebtedness and we expect to double the number of students next year. This

will be a material help in carrying the overhead expenses of the institution.

The standard of the college is good now. It is hoped that next year, it will be fully equipped with an able collegiate faculty.

The Bishop desires us to express his gratitude to those who have helped so generously in this enterprise, which is an experiment in Church Unity and not a set of resolutions about church unity.

Preacher, Pulpit and Pew

By E. P. Jots

A stranger in town said, "Mister, can you tell me where the churches of this town are located?"

A wag replied, "The Synagog is next the bank, the Episcopalian is over by the theatre, the Presbyterian is within two doors of the cold storage plant, the Baptist is down by the river, and the Methodist is next door to the gas plant."

* * *

There were several buttons in the collection at the Sunday morning service.

That evening, the Dean preached an eloquent sermon from the text, "Render your hearts and not your garments."

* * *

I like dining with the medical profession, for it is agreeable to find that mine is not the only profession that does not always practice what it preaches.—Dean Inge.

* * *

In a little town in Tennessee Brother Mac is trustee of the school, director of the local bank and a pillar in the church. He is especially noted for his avaricious tendencies.

On the night when the congregation were to hear the annual report of the officers of the church, Brother Mac had dropped off to sleep during the sermon. His wife noticed him asleep while the secretary and treasurer was reading his report. She touched him just as the officer was saying, "Leaving a cash balance in the treasury of \$126.30."

Upon hearing this, Brother Mac arose and said: "Mr. Chairman, I make a motion we declare a dividend of 6 per cent."

* * *

"I suppose," said the facetious stranger watching a workman spread a carpet from the church door to the curb, "That's the road to heaven you are fixing there?"

"No," replied the man, "this is merely a bridal path."

Testify To Church's Work Among Negroes

City Missions Throughout Country
Are Doing Remarkably
Fine Work

MEXICO SITUATION

By Rev. H. P. Almon Abbott

"The Rev. _____ will retire from the ministry of the Church June 1st." Lucky man! Many persons feel like doing the same thing after Easter! Retirement, or change of scene—that is the sort of thing that appeals to us after the strenuousness of the Lenten season. The palace beautiful, and, then, The valley of humiliation! Let us keep a stiff upper lip.

* * *

Talk about The Tower of Babel! The New York City Mission distributes printed matter in fifty languages. A late chaplain on the staff could speak seven languages, and he used all seven in one day's visits! Emerson must have been right when he suggested that America is, perhaps, the last effort of Almighty God on behalf of the human race. We have the material. All that is needed is the fusion!

* * *

Speaking of City Missions, do you realize that the Chicago City Mission ministers regularly to 18 institutions, occasionally to seven more, with about 15,000 inmates, making 25,262 calls in a year, and averaging 921 miles of travel per week? The Episcopal Church has reason to be proud of its city missions centered in the majority of our larger centers of population. They are all doing a magnificent work, and, they have not been in existence for many years. All power to the development of the city mission work everywhere.

* * *

Here is an interesting fact. No commentary is necessary. Voltaire died in 1778. He prophesied that "one hundred years hence the Bible and the Christian religion will be but a memory." In 1878 the International Bible Society was using his former residence for headquarters!

* * *

We rejoice to read that the Rev. Frederick G. Budlong, rector of Christ Church, Greenwich, Connecticut, "is affecting, in his influence, the social life of the entire community." May Dr. Budlong live long, and continue to wield "The magician's wand" for Christ and His Church. There are few more strategic positions in the Episcopal Church in America than the position that Dr. Budlong at present occupies.

* * *

Here is something that should

cheer the heart of our Church people, and encourage them to support the Negro work of our Church in the South. In Virginia, the Brunswick County jail stands empty six months at a time, in spite of the fact that the county has the largest proportion of "colored" population in the United States. A local newspaper says that this is due in no small measure to the influence of Archdeacon Russell of St. Paul's School, one of the eleven schools under the American Church Institute for Negroes.

* * *

The Roman Catholics are having a hard time in Mexico. We realize this from what we read in the newspapers, and, also, from what we gather in Roman Catholic magazines—for some vitriolic articles have been appearing recently from members of the hierarchy in this country. It is, therefore, a comfort to know that letters have been received by Brooklyn friends from Bishop Creighton, our own bishop in Mexico, describing his enthusiastic reception, and speaking in most optimistic terms of the condition of the work there and of his hopes and aspirations. The House of Bishops in New Orleans chose the right man for a supremely delicate and difficult task.

* * *

In a recent address, Sir Oliver Lodge said, "Life does not belong to the physical frame of things. It seems to come from an Infinite Reservoir, to interact with matter for a time, and then depart whence it came." "The body is only a mode of manifestation, an instrument, and the animating principle may have an infinity of other modes of action, inconceivable by us." It all sounds very "Christian"; does it not? As believers, there is much comfort coming to us from science at the present time, and in many directions.

MANY NATIONALITIES IN CHICAGO PARISH

Recently the pastor of the Church of the Epiphany, Chicago, arranged a dinner at the parish house for a representative group of foreign-born students and professional men. At this gathering there were ten different nationalities present from the following countries: China, Japan, Hawaiian Islands, Philippine Islands, India, Norway, Germany, England, Mexico, and Haiti. At this meeting each representative spoke on the relationship of the foreign-born to each other, and to America. In an endeavor to solve the problems of the foreign-born, a council was organized in co-operation with the Church. A representative from India was made president, and one from the Philippine Islands was made secretary.

Preparing For Great Evangelism Campaign

Schools of the Prophets Located In
Various Parts of Country
Meet This Summer

FIVE IN ALL

The plans of the commission on Evangelism of which Bishop Darst is chairman, is going to make a demand upon the Church in 1927 and 1928 for evangelistic preachers.

Because they fear that the supply of such preachers is not going to be equal to the demand, the sub-committee on Schools of the Prophets, of which Bishop Johnson of Colorado is chairman, is planning a group of training schools for preaching and is issuing a call to parochial clergy that they seriously consider the necessity of equipping themselves so that they may play their part in the proposed campaign. These Schools of the Prophets are to be located as follows:

1. At Albany, N. Y., in connection with and following the Albany Summer School for Clergy. This school will be in session the latter part of June and the early part of July. Those desiring to be considered are asked to write to the Rev. Father Hughson, West Park, N. Y.
2. At Bethlehem, Pa. This school will be in session from July 6th to July 16th. Those desiring to attend are requested to write to the Rt. Rev. Irving P. Johnson, 605 Insurance Building, Denver, Colo., who is the director of this school.
3. At Sewanee, Tenn., in August. This school is not under the direction of the commission, but meets in August, and volunteers should correspond with the Rev. Mercer P. Logan, Mont-eagle, Tenn.
4. At Evergreen, Colo., in the buildings of the Evergreen Conference Association, and is in session the first half of August. Correspondence should be directed to Miss Elspeth Rattle, 605 Insurance Building, Denver, Colo.
5. Another school not under the direction of the commission but filling the same need is the school at Washington Cathedral under the direction of Bishop Rhinelander, which is in session the latter part of June.

The success of these schools will depend upon the sense of obligation of the clergy of the Church to meet the call of the Church in the near future for evangelistic preaching.

Church School Lenten offerings are being presented at great Children's Services all over the country this month. Records are being broken everywhere.

Bible Society Issues Interesting Report

Millions of Copies of the Bible in
All Languages Sent by Ameri-
can Society

LUBA LULUA

The American Bible Society reports the unprecedented number of 9,069,120 volumes of Scriptures in more than 150 languages and dialects as the total issues for its 110th year of service. This represents an increase of nearly two and one-half million volumes over 1924 and exceeds by 1,307,733 the largest number issued in any previous year. The increase over the past year in the home field amounted to 738,855 volumes, while the foreign field reports issues of 1,677,966 volumes more than in 1924.

These figures are a source of special satisfaction as they show a healthy advance in both fields, with the largest gains among the peoples of the Far East. The China agency broke all previous records by reporting 4,075,853 volumes for 1925. The Japanese and Philippine agencies each doubled its 1924 issues.

At the meetings of the Versions committee of the American Bible Society during 1925, consideration was given to no less than thirty-eight languages and dialects. Of these, special mention should be made of Luba Lulua, which is the language spoken by some two and a half million people in Africa. The completion of the translation of the Luba Lulua Old Testament and the revision of previous translations to conform to government requirements in spelling made it possible to begin the printing of the whole Bible in this language. The work will be carried through the press in 1926. This Bible will release new sources of power for good to work among the people of the Dark Continent.

After several years of violent opposition to the Bible, the Soviet government in Russia has given permission to Russian Christian groups to print Russian Scriptures on the government presses in Leningrad and Moscow, and the American Bible Society has provided between \$10,000 and \$15,000 for the purpose of making new electrotypes from which to print these much needed Scriptures. A committee is now busy arranging for the inauguration of this work which will make the Scriptures available for all Christians in Russia.

The "Penny Portions" of the Scriptures have proved so popular that the Society decided to issue the complete New Testament in eleven separate volumes, each of which sells for one cent. A five-cent New Testament in

English has been issued. This meets a crying need for a New Testament for wide distribution by missions and individuals.

As in past years, the American Bible Society has co-operated with the mission boards both at home and abroad in supplying Scriptures as free grants or at special rates. The limit to which this service is rendered is measured by the amount of funds available. The report for the year shows a satisfactory gain in the United States in the issues of whole Bibles, most of which go to churches, Sunday Schools and mission stations for use in classes and study groups. Over the decade 1915-1925, the gain in the issues of whole Bibles was 28 per cent.

The American Bible Society operates under a carefully planned budget which is made up each Autumn with the advice and counsel of representatives of the denominations which co-operate with it. Every item of possible income and expense is scrutinized with great care. The budget for 1926 is \$1,271,750. To those who made up this budget this sum seemed woefully inadequate. Urgent requests from both the home and foreign fields had to be denied because the committee did not dare to venture beyond an estimated income of a half million dollars from the churches and living donors.

As in the past, so in the present, the Board of Managers and its staff at home and abroad know and would have all remember that, "except the Lord build the house, they labor in vain that build it."

FROM A HIGH SCHOOL BOY:

"I arrived home from school about four o'clock and you may be sure that I was glad to find this week's issue. I sat right down and read it through. I look forward to Thursday afternoons because of THE WITNESS. I almost wish the paper was a daily instead of a weekly.

DANIEL WASHBURN,
Milwaukee, Wisconsin.

—o—
We could quote words of praise from bishops, priests and prominent laymen, but it takes the praise of *modern youth* to call for this display. A Church paper that interests modern youth - - - beat that!

THE WITNESS

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EPISCOPAL CHURCH WEEKLIES

News Paragraphs Of The Episcopal Church

Dallas Cathedral Has Jubilee
Celebration During Octave
of Easter

INTERESTING LETTERS

By Rev. W. B. Spofford

It is pleasant to be confirmed in one's opinion. Several letters have been received about the moving picture production, Ben-Hur. The Rev. H. L. Cawthorne, the rector of St. Luke's, Chicago, writes of it: "Ben-Hur was a transfixing spectacle from beginning to end. Among its many fine details I should like to mention the reverence with which the bodily presence of Christ is suggested; also the skill with which the producer reserved until just the right moment for His 'My Kingdom is not of this world,' producing the thrill of the fall of Ben Hur's sword to the ground." The Rev. Hubert J. Buckingham, the rector of Christ Church, Chicago, says of the play: "The moving picture production of Ben-Hur has all the beauty of the original book. It is keen, fine and strong, and added to that it is a thoroughly Christian presentation."

* * *

The Jubilee celebration of St. Matthew's Cathedral, Dallas, observed during the octave of Easter, was in every respect a great success. On Easter day there were nearly a thousand communions made; Monday two Requiem Celebrations, the late Bishop Garrett and the late Bishop Hudson Stuck being especially commemorated. Tuesday, a corporate communion for the women, followed by a luncheon, when an interesting history of the cathedral was read by Mrs. William Belsterling, mother of the chancellor of the diocese. On Wednesday Bishop Partridge of West Missouri, addressed a large meeting; while on Thursday reunions of various organizations were held. On Saturday afternoon the Church School gave a pageant of the life of the Cathedral. The climax of the week came on the octave of Easter when there was a festival celebration, the bishop of the diocese being the celebrant; Bishop Howden of New Mexico, preacher, and Bishop Quin and Bishop Seaman, Gospeler and Epistoler. An offering of \$15,000 was received during the week, which will place the Cathedral property out of debt.

* * *

Dean Massie of Christ Church Cathedral, Lexington, Ky., preached the dedication sermon at the dedication of the new Jewish Temple in the city on April 16th.

* * *

St. Luke's Hospital, New York

City, has started building the new fifteen million dollar plant at Greenwich, Connecticut.

* * *

Over 4,000 people attended the Good Friday and Easter Services at St. Paul's, Baltimore, Maryland. Over eleven hundred received communion on Easter, not including private communions. The total Lenten attendance at all services was nearly twenty thousand.

* * *

Miss Sara F. Higginbotham has accepted an appointment as principal of St. Margaret's School, Tappahannock, Virginia. She succeeds Miss Laura Fowler who has become the principal of Hannah More Academy in Maryland, reported to be the oldest Church school in the United States.

* * *

The Rev. W. A. Braithwaite of Cortland, New York, is living in a new rectory at 33 Charles Street, recently purchased by the vestry after the sale of the old rectory located at 25 Clayton Street.

* * *

The Rev. William Porkess, rector of St. Stephen's, Wilkesburg, Pa., has made a chart in which he has your Christianity, as far as Sunday is determined, figured out on a percentage basis. Since it requires effort to get to the early celebration he values that at 35 per cent. If you attend the Church School either as a scholar or a teacher you may chalk up 10 per cent more for yourself. The eleven o'clock service is worth but 5 per cent—rather easy to go to that, hear nice music, show your new bonnet, see all the folks—not worth so much. The evening service on the other hand is not so easy so you get 15 per cent for that. Then if you make a regular pledge and keep it faithfully you are entitled to 20 per cent more. Five per cent goes to you if you make a thank offering independent of your regular pledge; then the final 10 per cent that goes to make up the one hundred percenter is a loose offering at either the morning or evening service.

All very interesting, yet such book-

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keeping is a bit dangerous. I know people who go to the early service so they can be on the golf links at eleven. I know others who figure it this way: "early service lasts half an hour; eleven o'clock lasts for an hour and a half, during which time I have to stand for fifteen minutes while a choir sings over and over again the same verses of the 'Te Deum'; I have to listen to the Rev. Doctor for half an hour, and I have to sit through that parade while Bankers Smith and Jones, Hardware Merchant Brown and Undertaker Clark, dressed in frock coats and white gloves, take up the offering. It is all very simply solved. I shall be a thirty-five percenter and go to the early service."

* * *

Bishop Gray of Northern Indiana was the principal speaker at a meeting of the St. Mark's Society, the Church student club at the University of Chicago, held in the new parish church of the Church of the Redeemer on the 13th. He interpreted the restlessness of the young people at the present time as a search for greater freedom. "The only freedom that amounts to anything is freedom to achieve something in life. The trouble with much that is called freedom is that it actually prevents us from getting the things that we really want. You can only find real freedom by following God's laws whether it be in the physical realm, or the realm of thought, or in spiritual things."

The Rev. Dr. Kopkins, rector of the

Redeemer, Rev. George Thomas, rector of St. Paul's and Rev. Charles L. Street, the student chaplain, also spoke. Seventy-five students were present.

* * *

Social workers in New York who are Church people have organized themselves into a Fellowship—did that a number of years ago as, I believe, was reported here. Anyhow they are to have a Quiet Hour together at the Church of the Transfiguration on the 26th conducted by Bishop Lloyd. Then they are going to eat together at Hotel Lathams and talk about "Christian Ideals in Social Work" with Miss Gertrude Vaile, president of the National Conference of Social Work and Mr. Lawson Purdy, general director of the Charity Organization Society as the principles.

* * *

S. F. E. E. I. What do you suppose that is? The Southern Federation of Episcopal Educational Institutions, which was recently organized at a

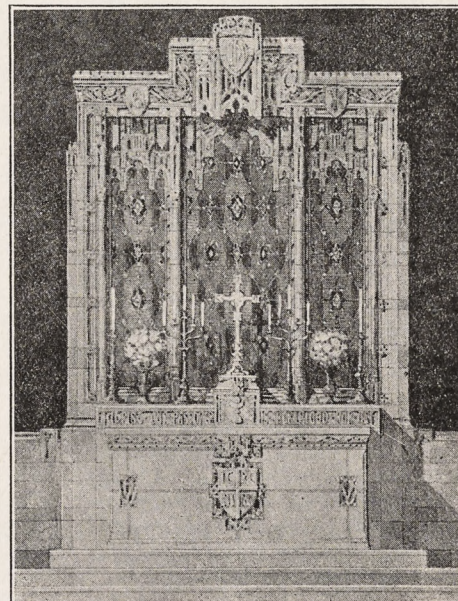
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meeting in Dallas. The purpose of the Federation is to promote understanding and co-operation among the authorities of the various educational institutions of the South, and to make a united appeal for the support of their work. Bishop Maxon of Tennessee, Rev. Warren W. Way and Rev. Gardiner L. Tucker were elected at this first meeting to arrange for the first annual conference.

Cornerstone of the new St. Paul's Memorial Church at the University of Virginia was laid on April 13th by Bishop W. C. Brown. Addresses were made by Dean J. C. Metcalf of the University, Mr. C. L. Gleaves, president of the students. Bishop Brown and the Rev. B. D. Tucker, Jr., a former rector, now the rector of St. Paul's, Richmond. The Rev. Noble C. Powell is the present rector.

Organized labor is now raising \$145,000 for the Cathedral of St. John the Divine, New York, as a result of action taken at a recent meeting.

Now here is my movie scenario for this week, sent in by the Rev. John Plummer of the Epiphany, Chicago, though he did not send it for this "Movie Paragraph." But here is the sentence that contains the movie, taken from a news item about a class of thirty-one recently confirmed. "In the class were a number of Armenians who had come to America as refugees. One boy had been returned to his parents after a search of many months among Turkish bands, where he and his sisters were finally located and redeemed at one dollar apiece." Some clever person surely ought to be able to make a movie of that. Don't forget the game now that I announced last week—Church news sufficiently exciting to be material for a moving picture.

How about playing the game of Famous Living Episcopalians backwards for a change. I'll name one each week and you tell me why that particular person is famous. In a couple of weeks after the name ap-

pears here I will print the best letter that I get. What's more a book will go to the writer of the letter. Try it on this name: Dorothy Canfield Fisher.

Bishop Darlington of Harrisburg was one of those called to appear before the Senate Committee investigating the enforcement of the prohibition law. He presented the most telling testimony, particularly when he related his experiences as the rector of Christ Church, Brooklyn, and of his association with various Bowery missions. Bishop Darlington affirmed that the law was being better enforced each year, and that he considered it perfectly futile to think that beer could be brought back without bringing with it all of the evils of the old saloon days.

Bishop Gray of Northern Indiana, is to hold a mission at St. Bartholomew's, Chicago, from May 2-9th.

Dean Hinkle of the Redeemer, Pendleton, Oregon, presented forty-one persons for confirmation on Easter, the largest single class ever to be presented in Eastern Oregon.

Diocesan convention of young people's societies of Virginia is to be held in Grace and Holy Trinity Church, Richmond, May 14-16th. Addresses by Bishop Brown, Bishop A. C. Thompson of Southern Virginia, and the Rev. Noble C. Powell, chaplain at the University of Virginia. And of

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course the usual discussions by the young people.

The Rev. J. J. Guenther, former assistant at the Church of the Saviour, Philadelphia, has accepted appointment as associate rector of St. Paul's Overbrook, Philadelphia.

THE WITNESS has received many letters from people of distinction in regard to the proposed observance of the Festival of the Kingdom of Christ. It will be remembered that Dean Ladd of the Berkeley Divinity School recently suggested that we set aside the day, which is the last Sunday in October, with other Christians, as a day when we will stress in our wor-

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ship the social and international implications of the teaching of Christianity. These letters should be shared with you. For several weeks therefore one or two will be printed. This first one is from Mr. George W. Wickersham, a prominent New York churchman, a member of the commission on International Goodwill of the Federal Council of Churches and the Attorney General of the United States during Roosevelt's administration: "It seems to me that Dean Ladd's suggestion is an excellent one, and that the proposal of the Pope to appoint a Sunday as an annual Festival of the Kingdom of Christ may well be accepted by the entire Christian world as one upon which all sects and denominations can unite. A festival, the purpose of which is 'to recall to everybody's mind each year that Christ is King of all peoples of the world' is assuredly a platform upon which all may stand."

The Rt. Rev. William H. Moreland, the Bishop of Sacramento says: "The proposed stated Festival of the Kingdom of Christ is an excellent suggestion in itself. It derives added value from the fact that it is the proposal of a sister Church. The willingness of our Communion to incorporate the Festival into our calendar is an evidence of open-mindedness and fraternal Christian feeling on our part. The theme itself gives emphasis to the ultimate purpose of all Christian energy, and also indicates the necessity of corporate Christian life and unity—a conception which has become sadly obscured in recent years. As the Anglican Communion observes

Christmas, Lent, Easter, and all the great Festivals in common with the Church of Rome as a common inheritance, the keeping of the proposed feast will be an added link between two sister Churches."

* * *

The Convocation of Mobile was held at Daphne, Alabama, on April 20-21. Among the leaders were Bishop McDowell, Rev. R. A. Kirchhoffer, Rev. G. C. Tucker, Rev. Joseph R. Walker, who is the dean of the Convocation (picture on the cover last week). All of the meetings were held in the Methodist Church.

* * *

Twenty thousand people visited the National Cathedral in Washington during Easter week. They represented at least twenty-four states and thirteen foreign nations.

* * *

The committee on International Relations of the Girls' Friendly Society urges each branch to devote at least a short period at each meeting to current events in international affairs. The committee is planning to prepare outlines for a series of studies upon World Organization for Peace; also they are to arrange a brief but comprehensive bibliography of publications on the subject. Miss Caroline B. La Monte is chairman of the committee. The other members are Helen C. C. Brent, Margaret M. C. Buckingham and Margaret C. Maule.

* * *

A new parish house is to be built for St. Mark's, San Antonio, Texas.

* * *

Racine Conference from June 28th to July 9th. Chaplain is Bishop Ivins, coadjutor bishop of Milwaukee. The preacher at the sunset services, always a feature of the conference, will

be Bishop Burleson. Bishop Wise is to be the noonday lecturer. Members of the faculty are Rev. Harold Bowen of Chicago; Rev. Francis J. Hall, General Theological Seminary; Rev. Frank E. Wilson, editor. Mrs. Lawrence Ferguson; Rev. A. Haire Forster; Rev. D. A. McGregor; Rev. H. Barber; Rev. Howard Brinker; Rev. Austin Pardue; Rev. Bowyer Stewart.

* * *

Notable service: April 4th was the fifty-first Easter on which Albert T. Gardner presided at the organ of St. Matthew's, Philadelphia.

* * *

Chase House is a unique center of Church work, located on the west side of Chicago, presided over by a great Church woman, Deaconess Helen Fuller, who has charge of the activities of a score or more workers. About everything that can conceivably be done to better conditions in the community is done at Chase House. The annual report of activities, too full to be adequately reported here, has just been issued and may be obtained, I imagine, from Deaconess Fuller for the asking (211 South Ashland Blvd.). Those who care for knowledge about such work well done should read this report. A May Festival for Chase House is to be held at St. Chrysostom's, Chicago, on May 20th.

* * *

The rector of the Incarnation, New York, Rev. Dr. Percy Silver, members of the Board of Managers and guests motored to Lake Mohegan, on Monday, April 19th, to the Incarnation Convalescent Home. The visit was the occasion of the breaking of ground for the DuBois Memorial Building which will be added to the main building by a glass porch. This building will contain rooms for those who in their con-

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ship; 7:30, Service and Address.
Wednesdays and Holy Days: 12:10, Holy
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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., Noontday.
Holy Days and Thursdays: 11:00 A. M.

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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.

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The Rev. H. K. McKinstry
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12 on Thursdays and Holy Days.

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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

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Gamma Kappa Delta Club, 6:00 P. M.
Sheldon B. Foote, Mus. Bac., F.A.G.O.,
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Week Days: 7:30 and 9:00 A. M., 6:00
P. M.
Thursdays and Holy Days: 10 A. M.

valescence cannot ascend stairs. This building is being given by Miss Ethel DuBois in memory of her aunt, Miss Katharine DuBois. The home does a splendid work in bringing those discharged from the hospitals back to health again. It is done by the wonderful fresh air and the untiring and faithful care of the matron and her staff.

* * *

An old Church land-mark is vanishing from Denver in the demolishing of the old Deanery built by the late Dean Hart about 1881. That corner of Denver formerly contained the cathedral, the bishop's house, the deanery, and a boys' school. The cathedral was burned down in 1903, and replaced by another in a different part of the city; the bishop's house is gone and its site now is occupied by a school; the boys' school was moved to another part of the city, later burned, and never rebuilt; and the old deanery was the only surviving relic of what was once the center of the diocese.

* * *

Rev. Philemon F. Sturges, rector of Grace Church, Providence, has been elected vicar of St. Paul's Cathedral, Boston, where he will succeed the Rev. John Dallas, who is to be consecrated Bishop of New Hampshire next week.

* * *

Dean Oscar Treder of the Cathedral of the Incarnation, Garden City, Long Island, has resigned after ten years of service, and the resignation has been accepted by Bishop Stires. Dean Treder gives as a reason for the action a desire to free the bishop of

"any embarrassment in carrying out his visions, hopes, and plans."

* * *

Rev. Harold Ayde Pritchard, canon of the Cathedral of Saint John the Divine, New York, will be the preacher at a union service of Presbyterians, Congregationalists, and Episcopalians in Stamford, Conn., on June 6, in Saint John's Church.

* * *

During the Easter vacation the boy scouts of Saint John's Church, Stamford, Conn., had a trip of two days to New York, visited the Cathedral, Saint Luke's Hospital, and the circus. They made a corporate communion at Saint Bartholomew's Church. After visiting Grant's Tomb they hiked back to Stamford.

* * *

The Social Service League of St. Luke's, Evanston, conducted another of its interesting round tables Sunday evening in the parish house. The speakers were the Rev. William J. Weaver on "The Colored People in Evanston;" Miss Emma White on "Americanizing the Foreign Born;" Mrs. Craine, social service director of Evanston hospital on "Social Service in the Evanston Hospital."

* * *

St. Stephen's College received, on

April 15, a gift of \$41,000 to be used for the reduction of the college debt of \$96,000. The donor was the estate of John Rogers Hegeman, which presented to the college its beautifully equipped scientific laboratories last year. The laboratories cost \$41,000 more than the money then given, and the college was compelled to borrow the money. This new gift enables the payment of this amount. The Hegeman Memorial Laboratories building cost, in all, \$166,000.

On the same day it was reported that fifty-six shares of \$300 had been subscribed toward the underwriting of the \$40,182 annual deficit for the current year, leaving seventy-eight shares, or \$23,400 yet to be found.

* * *

One hundred and four were confirmed in Saint John's Church, Stamford, Conn., on April 18 by Bishop Brewster. On the same day, only a few miles away, Suffragan Bishop Acheson, at Greenwich, Conn., con-

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* * *

Bishop Ingley desires to have the names of all Church clergy who expect to attend the International Rotary Convention, to be held in Denver, June 14-18. The office of the Diocese of Colorado (605 Insurance Bldg.) is located directly opposite the municipal auditorium, where the sessions of the convention will be held. Speaking of Rotary, one of the Chicago dailies had a full-length picture of Bishop Wise on the front page last week. He was shown slapping Richard Washburn Child, former ambassador to Italy, on the back. Both were delegates to a Rotary convention.

* * *

Bishop Faber of Montana reports that during the year 1925 he travelled 38,722 miles by rail, and 1,852 miles by automobile and stage coach.

* * *

Bishop Ferris of Western New York ordained Mr. Jesse H. Smith, Mr. Henry S. Rubel and Mr. E. V. Kennan to the diaconate on April 15th at the Church of the Incarnation, New York City. All are students at the General Seminary. They were presented by Rev. Dr. Percy Silver, the rector, who also preached.

* * *

Mr. Taber Sears, artist, has completed a painting of the consecration of Bishop Manning. The scene shows Bishop Tuttle, then presiding bishop, presenting a Bible to the newly consecrated bishop. The painting is now on exhibition at the Cathedral in New York.

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1. How much money has been raised for the Cathedral in New York? What is the name of the Cathedral?

2. What is a Retreat?

3. Who is Archdeacon Russell?

4. Who was Notker?

5. Who appeared before the Senate Committee investigating prohibition?

6. Where did they have a Jubilee celebration?

7. Figure out what per cent Christian you are.

8. Where do they speak Luba Lulua?

9. What is the Festival of the Kingdom of Christ?

10. What did the General Convention instruct the National Council to do in preparing the budget?

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