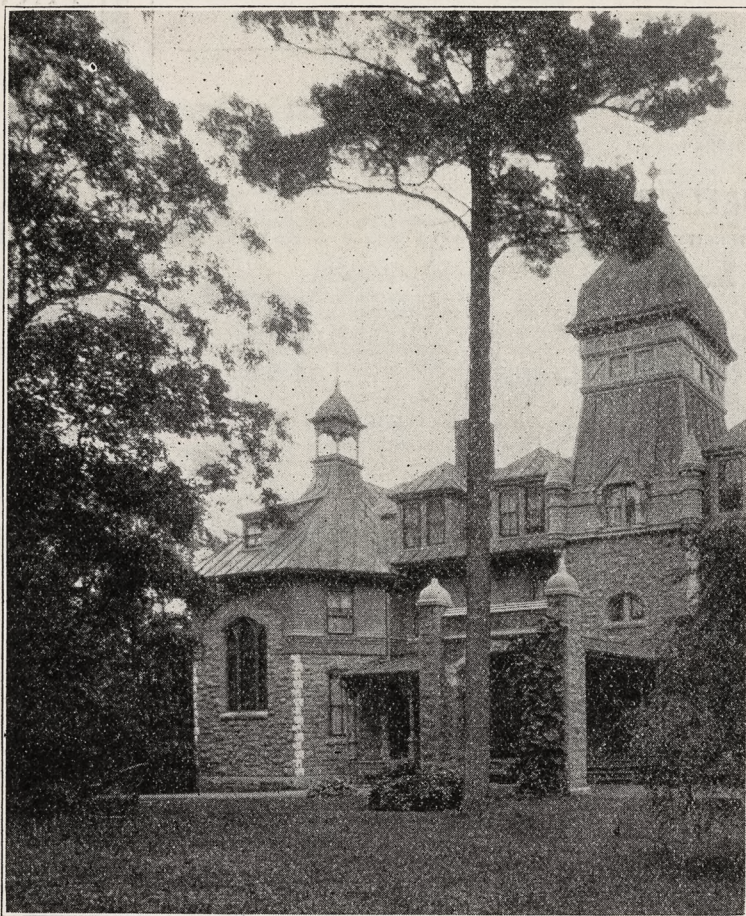


The **WITNESS**

CHICAGO, SEPTEMBER 2, 1926



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THE WITNESS

A National Paper of the Episcopal Church

Vol. XI. No. 2

Five Cents a Copy

\$2.00 a Year

EDITOR, RT. REV. IRVING P. JOHNSON; MANAGING EDITOR, REV. WILLIAM B. SPOFFORD; ASSOCIATE EDITORS, REV. GEO. P. ATWATER, REV. FRANK E. WILSON, VERY REV. R. S. CHALMERS, REV. A. MANBY LLOYD, REV. H. P. ALMON ABBOTT, REV. ALFRED NEWBERY, REV. GILBERT P. SYMONS.

Entered as Second Class Matter at the Postoffice at Chicago, Illinois, under Act of March, 1879.

Published Every Week

EPISCOPAL CHURCH PUBLISHING CO.

6140 Cottage Grove Ave., Chicago

REALITY IN RELIGION

Be Doers of the Word

BY BISHOP JOHNSON

IN any industry, the output is largely dependent upon the skill and industry of the laborers.

The Church is the Master's workshop, and in its output it is dependent upon these two things:

First. The number of those who know how to do their duty as Christians, and

Second, the number of those who are willing to do that which they have learned how to do.

In other words the practice of the Christian religion is a matter of spiritual skill and industry.

Unfortunately it is a common impression that the Christian life is merely a benevolent attitude toward God and that we have solved the religious problem when we have worked out the puzzle of His existence.

So many Christians are like the Gentleman Farmer who reads agriculture and gets some one else to do the work. It is seldom profitable, usually costing more than it produces.

So much Christianity is academic and consists merely in speculating about this, that and the other things.

It exists largely between the covers of a book and never gets beyond the stage of a manuscript.

Christianity is essentially doing things but like any other industry, it involves doing things in the right way.

Its agencies are adapted to use and involve labor and sacrifice.

"Be ye doers of the word," for if you merely think and read, you will be like a man who looks at himself in a glass but soon forgets what he looks like and so has to look again.

Our religion must be something more than a succession of such reflections.

"What must I do?" ought to be the question each Christian entering the vineyard should ask himself.

"Why stand ye all the day idle?" It is remarkable how casual a great many Christians are in their attitude toward work.

As servants they are unprofitable. There are a few questions that we ought to ask ourselves and answer most rigidly.

"What is my rule of prayer?"

"In the emergencies and irritations of life is it my tendency to swear or to ask God for grace?"

"In the difficult and embarrassing reactions which we have with other people do we damn them or pray that they may be forgiven?"

"In the discouraging and despondent moments, when nothing seems worth while, do we pity ourselves or ask God for grace?"

These things seem trivial in each instance, but in the aggregate they determine the day's work. Just as each stroke of the hammer is in itself of slight importance, yet if the stroke is always neglected, there will be no work done during the day.

When St. Paul bids us to pray without ceasing, he means that attitude of mind and heart which is always conscious of God's presence and therefore in every emergency reacts to that presence.

"What is my rule of giving?" Here again we cultivate a habit of generosity or one of selfishness.

It takes one a long time to learn that physical charm and conventional culture never go deep enough to alter the deadly character of human selfishness. I have seen most attractive people just as brutal in the use of their polished weapons as any thug in the use of his dagger.

I do not know that it is any worse to knife people's bodies than it is to knife their souls. We knife people because we really hate them or wish to deprive them of something which they may possess.

God asks us to give ourselves to one another and we seem to think we can discharge this duty merely by giving things to others.

The essence of giving is that we have as much concern for the life and reputation of our neighbors as we have for our own.

What is my rule of sacrifice? All things come of God and He requires, as a good Father ought, that we return to Him something of what we receive in worship, that is in worship, giving Him His worth.

That is the problem of the modern parent, or rather of the somewhat antique parent of the modern child.

Our problem of dealing with children is similar to God's problem in dealing with us.

So often they take for granted all that a parent should give but do not sense the fact that parents cannot give that which is expected of them unless the child returns something of that which has been given.

Are we willing to give to our Father something of our time, our service, and our possessions in such a way as to be a real sacrifice on our part?

We are so casual in our attitude toward God. We take His goodness for granted without appreciating the fact that we must return it in kind.

Is our worship casual and irregular, dependent upon our moods or is it a regular act of appreciation of God's goodness? Is our giving

capricious and dependent upon our moods or is it regular, following the channels of His direction? Is our attitude toward others dependent upon their attitude toward us, or is it an effort on our part to bring all men into the unity of faith and fellowship?

Friendship with God can very readily be as selfish and inconsiderate as a friendship with a millionaire, governed more by what we hope to get out of him than by a genuine affection for his person. The lament of reality is so often lacking in our religion, because we approach God with the spirit of a profiteer, and not with that of worship, to which we are called for our own eternal good and for His glory.

Religion is just as much of a reality as marriage. It is not enough to have a temporary passion or a cultivated politeness.

There must be a real attachment manifesting itself in mutual service. It is the element of reality which makes the religion of the peasant more acceptable than the patronizing attitude of self-satisfied savant. We may not patronize God and live.

QUESTION BOX

Conducted by

Rev. G. A. Studdert-Kennedy

This feature is made possible through the courtesy of the management of THE TORCH, the organ of the Industrial Christian Fellowship of the Church of England, of which the author is the National Messenger. Questions for Mr. Studdert-Kennedy will be forwarded to him but it is, of course, clear that he can answer but a small percentage of them.

How do you retain your belief in the Virgin Birth and the Empty Tomb?

May I refer the questioner to what I have written upon these questions in the book, "I Believe." Briefly, may I say that the historical evidence for the Empty Tomb seems to me to be distinctly good; that for the Virgin Birth is less convincing; but the evidence for the fact that Jesus of Nazareth impressed His contemporaries as being a truly unique personality and sinless, and also as being a person vividly and actively living in this world after His death is, I believe, absolutely convincing; and it is for these two facts about the Person of Christ that the doctrine of the Virgin Birth and the doctrine of the Empty Tomb stand. This impression produced upon His contemporaries



REV. G. A. STUDDERT-KENNEDY
Conducts the Question Box

corresponds with the impression produced by Him in my own experience, and that of multitudes of other men and women.

I, therefore, take as the great hypothesis upon which to base my life, that there was a unique Person, sinless, Who lived and lives to reveal to us the meaning of the world; and this meaning is that there is a new order of life, as different from ordinary human life as human life is from animal life, which may be attained by men through Christ, and that this life entails a new birth—Christmas; an agony—Good Friday; a resurrection—Easter Day; and an ascension in spirit. And that hypothesis, upon which I fling myself, I take to be the Christian faith.

It is impossible, let me say in conclusion, either to prove or to disprove to the point of certainty the historical facts of the Virgin Birth and the Resurrection.

Young People's Column

By W. A. Jonnard

FIELD OF THE WORLD

"Nation Wide" pageant

Assisted in nation-wide campaign. Church school service league hand-work exhibit made for Japan.

Gave a bed for hospital in Brazil.

Sent 200 Christmas cards through Church Periodical Club to shut-ins and missionaries all over the world.

Friendly letters to missionaries.

School books to St John's School Cape Mount, Liberia.

Collected more than \$1200.00, and made Columbia, South Carolina the "Near East City" of the world; prac-

tically every Young People's Society contributes to Near East or Armenian Relief.

Sent Bible pictures to missionary. Assisted in "drives."

Box of soap to Liberia.

Christmas boxes to many places.

Money gifts or contributions to Africa, China, Holy Cross Liberia Mission, Missionary in China, St. Paul's, Tokyo, Japanese Relief Nanchang. Bishop Brent's Eastern School.

Mission study classes held.

Birthday thank offering.

Gave scholarship to student in China.

Lenten Mite Box Offering.

One graduate "League" serving as Missionary teacher in St. John's University, Shanghai, China.

If your Society has done other noteworthy items, not mentioned, won't you please send them in?

About Books

REVIEWS BY REV. C. L. STREET

PRINCESS, PAUPER AND PENITENT. *By a Minorress of Blessed Sacrament Convent, Merrill, Wisconsin. Grace Dieu Press, Merrill, Wisconsin, 1926. \$2.00, post paid.*

Our Franciscan Community at Merrill, Wisconsin, has done a good piece of work in providing this story of the life of St. Elizabeth of Hungary. The book reveals St. Elizabeth as a woman of rare charm and considerable common sense as well as of rare piety. A princess in her own right, her parents died when she was still a mere child, those who surrounded her as she grew up did their best to thwart her desire for the devotional Duke of Thuringia. She was widowed when she was still little more than a girl by her husband's death of fever in Italy in 1227 at the beginning of the Fifth Crusade. Through many adventures she remained true to her religious ideals. Finally she heard about St. Francis of Assisi and his "Third Order" made up of men and women whose duties and responsibilities prevented them from giving up their earthly possessions but who desired nevertheless to live a life of devotion to Our Lord under a rule. She became one of the first members of the Third Order.

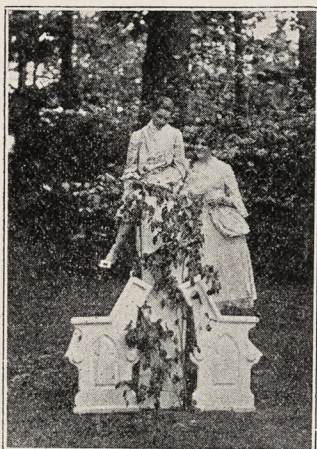
The thing we like least about the book is its conclusion of the Imprimitur of the Bishop of Fond du Lac on the front page. We have nothing but respect for the opinion of the Bishop of Fond du Lac (or at least that of his "Censor Librorum,"), but it is hard to see why it is put in the book in this particular form except out of deference to the customs of our brethren of the Roman Communion.

BISHOP HOPKINS HALL

The Diocesan School For Vermont

MAUDE WILKINS WARDLE

THE first Bishop of Vermont was a man of many and varied interests, of which perhaps the nearest to his heart was the boys' school that he founded in 1860. The girls' school which was meant to complement this was not opened until twenty-eight years later, twenty



Outdoor Theatre

years after Bishop Hopkins' death. The boys' school is no more, but the sister institution that bears the bishop's name still exists to teach his ideals of beauty and of service.

The location chosen for the school, just outside of Burlington, was ideal in that it combined the quiet of the country with the advantage of being very near a city adequately supplied with shops, hospitals, libraries and other adjuncts to comfortable living. In addition, Burlington is the seat of the State University, and affords an audience for concerts, lectures and other attractions of educational value, besides a certain amount of social activity along desirable lines. The official residence of the bishop of the diocese is in the private park in which the school building is placed, and his close contact and supervision of the school is easily maintained. Bishop Hall officiates in the school chapel on most Sundays in term time, and on certain days in each week. He acts as chaplain, and himself prepares candidates for the sacraments.

It is a significant fact that a school planned to accommodate 55 pupils is now filled to capacity with 32, owing to the changed ideas about the amount of space and air necessary for each occupant of a sleeping-room. For some years pupils below high school age were received, but

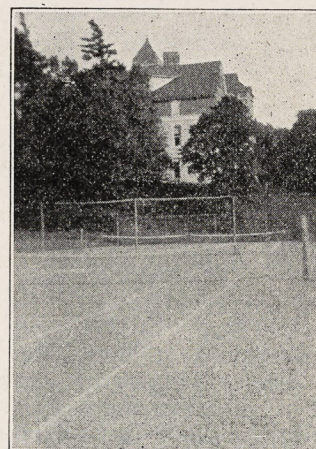
lately the entire accommodation has been needed for the students of high school rank, with about fifty per cent of them preparing for college under the tuition of a staff of ten instructors whose degrees bear the names of our ranking colleges.

Standing on a terrace above a bay of Lake Champaign, the Hall looks out over breath-taking beauty. The far blue hills—the bluer lake of ever changing loveliness—the ranks of solemn aged pines—the woods and fields now white with dazzling Northern snow and now radiant with the quick young green of spring and the joyous breath of arbutus and trillium, star-flower and apple blossom, or flaming with the frost-born scarlet and bronze and gold that usher in the smoke-veiled Indian summer—how all the memories of our busy, happy years are framed in this glory of line and scent and color!

Bishop Hopkins had in mind the provision of a good education under Church influence for the girls of his diocese. In my time (the early nineties) there were many more girls from other states than from Vermont. The percentage from the state is higher now, I believe, but there has never been a distinct New England atmosphere to the school. This is quite as it should be, in my opinion; a Vermont girl myself, it was very good for me to have my closest friends from Michigan and California and Florida.

It was on my graduation day that I heard a visiting bishop say, emphatically, "You must work, you educators, to develop three things—Character, Health, Scholarship." "Queer," I thought. "I should think

he would say 'scholarship' first." Late, I recognized the wisdom of his trilogy and when, after twenty-five years of absence, I went back to renew acquaintance with my school it seemed to me that his words were still a living influence. For the changes I found the most



Tennis Courts

important were three; the students' responsibility for their own conduct, through Student Government—Character; a careful attention to physical development, through the various outdoor sports and special forms of gymnastics, planned for each one after a study of her individual characteristics and needs—Health; a high scholastic standard, with emphasis on straight thinking and thorough doing—Scholarship.

Yes, though I had loved the old school and been happy there, it was better than in my day.



May Day

The girls, were they better, too? Gay and laughter-loving, as is youth's right, and as we had been before them, they moved from study-hall to chapel, dining room to out-of-doors, overflowing with talk and laughter. But beneath it, I thought, lay a more definite purpose, a keener regard for the abstract truth, a lesser tendency to snobbishness, a more appreciative sense of humor, a more straight-forward view of life. Yes, the girls were better too.

It was a pleasure to find so many of the old ways unchanged, especially the weekly holiday. Until my junior year, we had had all of Saturday free; then we began to have recitations on Saturday morning and

after luncheon on that day we said good-bye to things scholastic until Tuesday morning, except for a study period from four to six on Monday afternoon. We always woke on Saturday morning with the feeling that we were about to have three glorious holidays, and no number of cold facts about the actual number of school hours in those three days could take that feeling away.

Tradition is strong in the school, but always in pleasant ways. What girl who has a birthday in term time ever forgets the decorated dinner table, the birthday cake with its hidden "luckies," the songs which greet her from all the other tables? What lonesome freshman, lying in bed on

her first night and thinking of home, but thrills to the voices outside her door, singing the school songs for her, in welcome to her school? The carol singing in the dawn of the home-going day at Christmas time, the party for the children of the Roman Catholic orphanage—the whole year is starred with gracious customs in which each student is a participant, and whose traditions she hands on to the newcomers every year. And, over and under and through all the life of the school, runs the feeling that here is a family at home, not merely a number of strangers brought together through the accident of having chosen the same place of education.

EVANGELISM IN THE ENGLISH CHURCH

Literature of the Movement

BY VERNON F. STORR, M. A.

Canon of Westminster

III.

IN the Church of England at this moment a struggle is going on between two rival schools of thought between whom no compromise is really possible, because the ideals which animate the combatants are so entirely dissimilar. On the one side are those who wish for a return to mediaevalism; who would take certain centuries of Church history and make them for all time the standard in matters ecclesiastical and theological. On the other side are those who believe in progress under the guidance of the Spirit of Truth, who desire to test all subsequent developments by the standard of the mind of Christ, who feel that the genius of the Christian religion is such that it inevitably lends itself to differing expressions. There can, I think, be no doubt with which school the victory will lie in the future. It will lie with the cause of progress. The average Englishman dislikes ecclesiastical extremes. He is thinking and reading, and he is aware that, unless the official teachers of the Church take account of new movements and new knowledge and relate them to their teaching, their listeners will cease to listen. But the average man needs guidance. He is often sorely perplexed at the advent of new knowledge and puzzled by the criticism which he hears levelled against traditional beliefs. It is in order to help him that the Evangelical Group Movement has issued the pamphlets of which I spoke in my first article. I should like to say a word about these pamphlets. There are fifty-

three of them, and they fall into groups. Three, which do not concern American readers, deal with Prayer Book Revision. Six deal with the Bible. It fell to my lot to write three of these, and in them I tried to show the nature of the Bible and Inspiration, and how modern critical studies have in no way destroyed the value of the Bible, but have rather increased its spiritual authority. Five have to do with the relation of science and religion. Dr. Barnes has written one of them, and another is by a well known scientist, Dr. Adami, the Vice-Chancellor of Liverpool University. *Fatalism or Free Will* is the title of one in this group. Three are concerned with the Holy Communion, two with the nature of God, and two with the Holy Spirit. These treat of the church historically. Two have the Atonement as their subject; and one of these *God's Love in Atonement* by L. W. Greusted who was recently appointed Fellow of University College, Oxford, to succeed that brilliant scholar Emmet who died so unexpectedly, is particularly interesting, as it contains the "findings" of a conference of Evangelicals which met recently to discuss the problem of the Cross. Mr. Greusted has also contributed an admirable pamphlet on *Religion and Psychology*, a subject much in the air at the present time. There are two pamphlets on *Prayer* by the Dean of Bristol; one of *Recreations and Amusements* by Canon Guy Thoyen, and one on *Authority* by Dr. Barnes.

The names of many of the writers will not be known in America; but

we have been careful to get men of real ability and standing to write. It is perhaps difficult for readers in the United States to obtain pamphlets published in England; but I believe many of them would be found really helpful. I know of no other publications which in such short compass cover the same ground, or go more directly to the heart of the problems involved. The pamphlets are three pence each, and are published by Messrs. Hodder and Stoughton, London.

FUTURE PLANS

These pamphlets are preparing the way for something more. Evangelicalism is a progressive movement which is rapidly gathering momentum. We look forward to the production in the near future of a theological library of a popular kind which shall present the Evangelical position. The time is ripe for a constructive movement. For many years now theological beliefs have been in the melting pot. Criticism has been doing its work. The hour for rebuilding has come. What kind of a building will arise; and what will be its foundation? I face the future without any misgivings. "Other foundation can no man lay than that which is laid, which is Jesus Christ." That will be the abiding foundation. Men who sit loose to official Christianity so often fails to represent His spirit and outlook that they are shy of it. We need have no fear that any of the cardinal truths of Christianity will be dropped. Nor need the advent of new knowledge cause any anxiety. History reminds us how new teaching,

which at first sight seemed hostile to religion and was bitterly opposed by the defenders of the faith, has proved to be the ally of faith. It was so with the doctrine of Evolution. It is surely so with the Biblical criticism; it will prove to be so with the new psychology, when that has been properly tested and found its level. The real ground of our faith is not in a book nor in a church, but in the Living God. But just because He is a Living God, and a Creative God, we must expect that He will be continually revealing to us new things.

PARTISANSHIP AVOIDED

It is for us to be expectant and ready to welcome what He has to say, avoiding the narrow partisan spirit, and trying to work in fellowship with all who have the cause of God's Kingdom at heart. Later generations will correct our mistakes. In centuries to come some of our knowledge which seems to us so securely based will be set aside. That is inevitable, for divine truth is ever growing. But meanwhile we shall have made our honest contribution to the great whole "One soweth, and another reapeth," but at the harvest both sower and reaper "rejoice together." Can there be any greater inspiration for a human life to work with God for the promotion of His Kingdom?

Preacher, Pulpit and Pew

By E. P. Jots

She: "Did the movie end happily?"

He: "It ended—happily."

* * *

Philadelphia Pike: "Here's de grub up to de new joint?"

De Kid: "Hully gee, kid, dey shore throw mean hash."

P. Pike: "Do dey give ya plenty o' leather?"

De Kid: "Say, kid, if they soived de stakes any bigger, ya could milk 'em."

* * *

"What is a synonym?"

"A word that means the same as a word that you can't spell."

"You're wrong. That's the stuff they put on buns in the bakery."

* * *

"Black chile, does you all know what deceit am?"

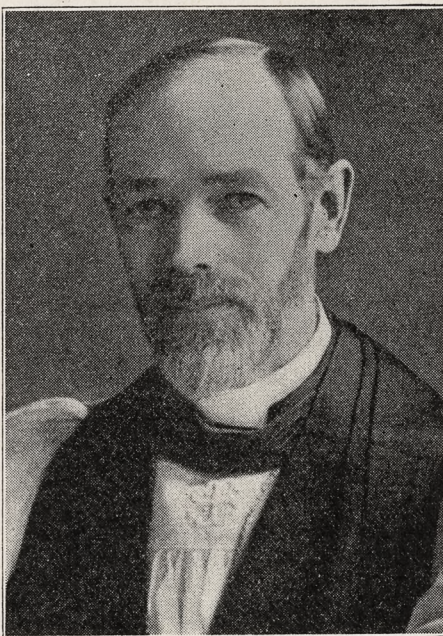
"Suttingly I does, Beelzebub."

"Den what is it?"

"Well, when I leans ovah an' heahs somethin' rip, I knows dat's de seat."

* * *

Othmar, our college hero, listened to a theologian raving about eternity,



BISHOP GARLAND
He Entertains Churchmen

and when he was asked how he would define eternity said that as far as he could figure it must be about "from now on."

* * *

"Where's the funny paper?"

"Today ain't Sunday. I told you not to take that bath last night."

Clerical Changes

CARPENTER, Rev. C. C. J., graduate this June from the Seminary at Alexandria, became rector of Grace, Waycross, Ga., last month.

STAMBAUGH, Rev. B. Z., resigns from Christ Church, Adrian, Michigan, to accept the rectorship of the Church of Our Saviour, Akron, Ohio.

WOLCOTT, Rev. L. C., formerly a missionary has accepted an appointment as vicar of the Epiphany, Denver.

CORNELL, Rev. Robert, has become an assistant at St. Mary the Virgins, New York City.

Letters from Readers

*A Letter to the Editor From Mr.
R. E. Mitchell, of Portage,
Wisconsin*

After reading your very good article in THE WITNESS of August 12th, on The Church Press, I feel like writing you.

The writer never paid much attention to the church papers until a rector here by the help of a layman adopted the Bundle Plan. But after THE WITNESS was sold by children each Sunday I soon found it was an event to look forward to; I did not read it Sundays, but read it week

days at lunch. Now it has really become a part of life's interest; something pleasant to look forward to each week. Some of Bishop Johnson's articles, like those on "The Way of Life" can do what a good Christian sermon is expected to do, stir the depths of one's mind or heart. While among his more literary or historical articles, those last year on the Nicene Creed were alone worth a year's subscription price. And other writers' articles also. The foregoing covers the "Interest" reason for the circulation of the paper.

But there is another reason which is important. You discuss \$2.00 and \$4.00 papers. Possibly it has not occurred to the editors that if one publishes \$5.00 worth for \$4.00, and another \$2.00 worth for \$2.00 the latter may get the greater support from the ordinary layman. And if a \$2.00 paper is sold under the Bundle-Plan at a nickel, a \$4.00 paper would have to be sold under "Bundle" at a dime: and that might not go so well. Some may say this looks "small." But is it? If any Church paper is going to get a large circulation, it must get it from the Common people of the Church. You know what Lincoln said. "God must love the common people, for He made so many of them." Some time ago one rector complained in THE WITNESS that some of his congregation read THE WITNESS during the sermon: but he should not have let the children sell it until after service. Here it is sometimes partly sold before Sunday, that works all right.

President Bernard Iddings Bell of St. Stephen's College, Annandale, New York, in arriving in New York from Europe, is reported to have endorsed the recent action of the trustees in doing away with intercollegiate athletics. Dr. Bell said: "A big college or university can keep up athletic and scholastic standards at the same time. They have men enough so that these two branches of undergraduate activities can run parallel to each other without interference. But few small colleges can. For a small college to have good teams everyone must go out for them and scholarship must be neglected. In other words a small college is likely to be forced to choose between scholarships and athletics. It seem to me that scholarship for an educational institution is the more important. Athletics will be continued at St. Stephen's but they will be intramural rather than intercollegiate."

Comments On Recent Events of the Church

Bunyan's *Pilgrim's Progress* Sells In London for Huge Sums of Money

POLITE REFUSAL

By H. P. Almon Abbott

THERE are only five perfect copies of the first edition of John Bunyan's *Pilgrim's Progress* in existence, and one of these sold the other day in a London auction room for the English equivalent of \$34,000. This huge price testifies to the scarcity of perfect copies of the first edition, but this scarcity testifies to the popularity of the work. *Pilgrim's Progress* appealed to the people. It appeared in 1678, and the reading public literally "gobbled it up." A second edition came out in the same year, and a third edition in the next year. Within the decade one hundred thousand copies had been sold, and that despite the fact that the population of England at that time was less than a fifth of what it is today and that the people who read books composed a much smaller fraction of the population than is the case now-a-days. The first edition differs from our present *Pilgrim's Progress*. It was Bunyan's favorite work, and he kept tinkering with it until the day he died. In the first edition of the masterpiece there was no Mr. Worldly Wiseman, nor did the family of Mr. By-ends appear in its pages. There are, also, other differences and omissions, showing that Bunyan enriched the original contents of his famous book, even as Tennyson throughout his life was forever recasting and strengthening his poetry. Happy possessor of one of the five perfect copies of the first edition, even at the outlay of \$34,000!

* * *

Have you heard that some of the churches that London does not want have been tentatively offered to our Church in America? It is a kindly suggestion on behalf of the Anglican authorities; but practicalities would suggest a polite refusal. For one thing, we have two thousand five hundred more churches than clergymen at the present time, and, for another thing, churches planned centuries ago are not well adapted to American needs today. But, architecturally and historically it would be fascinating to have some of the old London churches in our midst! There are nineteen churches in the financial districts of the English metropolis, some of them designed by Sir

Christopher Wren, which the English Church desires to remove, that the sites may be used for more utilitarian purposes. The proposal is to give them to the Church of England in Canada and to the Episcopal Church in the United States. To have one or two of these churches on specially selected sights on this side of the Atlantic would be an outward and visible sign of the tie that unites the Churches of the Anglican Communion. Well-disposed well-off Churchmen, please take notice!

* * *

August, 1926, is, indeed, a red letter month. Within the next fortnight Mrs. Annie Besant, senior of the Seven Apostles already ordained, is to present Jiddu Krishnamurti, Theosophist Messiah to the sixth Aryan sub-race, Americans, Canadians and Australians, to one branch of his chosen people. We are an abnormally religious nation, for we have already given the world Mormonism, the Campbellites, Christian Science, Universalism, Spiritualism, United Brethrenism, Jewish Science, New Thought, Transcendentalism, the Pentecostal Nazarenes, Tennessee Fundamentalism and a Wesleyan Episcopacy. It is only right that we should be given something in return, and that a new deity. The gift comes in the person of Jiddu Krishnamurti-Krishnaji, as he is called by his devoted subjects. I trust that we are all duly appreciative of the honor about to be conferred upon us, and that we really realize that there is something tremendous in the winds! The new Messiah should be popular in America, for he applauds democracy, mass production, the theory of prohibition, and approves of luxury, insisting upon travelling first class, if not de luxe. He is not a stranger to our hospitable shores, for he passed a lengthy sojourn in Hollywood in 1922. It is true that Krishnaji preaches vegetarianism and that he is obsessed with horror at the mention of vivisection; but we can forgive such aberrations, seeing that he is sound on the fundamentals. We cannot expect a Twentieth Century Messiah to be altogether like other people. In fact, he *must* be different in order to be a Messiah, especially a Messiah who has never undergone the inconvenience of being crucified. The man-god has just turned thirty—verily, we have been kept waiting a very long time. What a fluttering in some of the impressionable dove-cotes!

A retreat for clergymen is to be held at Bishop Hopkins Hall, Burlington, Vermont, September 13th-16th.

Exposition Visitors Served By Church

The Diocese of Pennsylvania Now Has an Exhibit at the Sesqui-Centennial

TO SERVE VISITORS

By S. H. Warnock

The diocese of Pennsylvania, through its special committee appointed by Bishop Garland to arrange for the Episcopal Church participation in the Sesqui-Centennial Anniversary of the Declaration of Independence, this week opened the section assigned to the diocese at the Exposition grounds last week.

Episcopalians who may have been deferring a visit to the exposition because of the word that has gone out of its being unfinished, will now find that it is virtually complete. They will find the Church is represented by a most praiseworthy exhibit, and also, by an official Episcopal Church headquarters at the grounds in the same section as the exhibit, equipped to render a willing service to all visitors.

The Episcopal Church section is admirably located in the mammoth Educational building. It will be open every day, except Sundays. The Church exhibit sets forth most effectively the power and influence of religion in shaping the lives, characters and ideals of the patriot leaders of Revolutionary days, and emphasizes the outstanding participation of Churchmen, in common with those of other Christian commissions, in this leadership.

"The Spiritual Power House of Two-thirds of the Signers of the Declaration of Independence" is one of several lettered inscriptions which meets the eyes of all visitors as they approached the Episcopal Church section, recalling that 35 of the 56 signers were members of the Episcopal Church.

Pictures of the Colonial churches of the diocese; a model of Old Christ Church, the "cradle of the Episcopal Church in the United States;" historic documents loaned by the Church Historical Society and by some of the old Churches, together with charts and other printed matter relating to the work of the National Church and of the National Church organizations, help to make up the substance of the exhibit.

The Diocesan Committee in charge of the Exhibit is also presenting in a hall especially constructed for such productions, a motion picture showing the types of Christian Social Service work carried on in nearly a score of Church institutions in the diocese.

News Paragraphs Of The English Church

The Church of England Is Still Playing a Very Prominent Part in the Coal Strike

SUMMER SCHOOL

By Rev. A. Manby Lloyd

On page eight of last Wednesday's *Morning Post* these headlines appeared: BISHOPS' NEW COAL MOVE EFFORT FOREDOOMED TO FAILURE. On page nine, apropos of nothing in particular I found this: "The objections raised to any new scheme nearly always have their foundations in fear. Once the source of the fear is discovered and removed the opposition will dwindle." Yea, verily! One-half, represented by the *Post*, Prebendary Gough and Lord Gainford are very much afraid of the other half, led by Mr. Cook, the Miners' leader, and the *Daily Herald*, the workers' paper. But there remains a *tertium quid* and that is where the Bishops of Winchester and Litchfield, Charles Gore and William Temple come in. They have created a new atmosphere and induced Mr. Cook to drop his rather racuous slogan of "not a penny off, not a minue on."

What are the *sentimental* proposals that have been put before the miners by the Bishops? First, the men to go back to work at once. Second, April wages to be maintained for four months at a cost of five millions. Third, royal commission to be reconstructed. Four, at the end of four months all questions are to be referred to a tribunal with an impartial chairman, the decision of which shall be final.

What are the alternatives? Roughly, the men are to be starved back to work. Four months' work and one or two hundred million in wages lost. Poor law, subsidies increased to the breaking point.

* * *

I mentioned recently in this column the correspondence which has been passing between the Duke of Northumberland and the Rev. Dr. C. Lloyd Evans, vicar of Milborne, St. Andrew, Blandford, Dorset, which may lead to a public debate.

The correspondence was provoked by an expression of the reverend gentleman's opinion that coal mining royalty rights should be abolished without compensation, and there have been some lively exchanges.

In his latest letter the Duke says nothing about the proposed debate—yet it was he who put the idea forward. Instead, he indulges in personalities.

"I asked you a perfectly simple question," he writes to the vicar.

"Why did you condemn other people for receiving royalties when you and the Church to which you belong are receiving them? You have not answered this question."

The Rev. Dr. Evans has acknowledged this epistle with refreshing dignity.

"Would it not be more advisable," he suggests, "for us to drop personalities, which, after all, do not affect the main issue? If you will kindly communicate with the editor of the *Morning Post*, as I have with the editor of the *Daily Herald*, I think we can safely leave the arrangements (for the public debate) in their hands. I shall be glad to get the date of the debate fixed, to make arrangements accordingly."

"I think we can deal with the question, which at the present time is of extraordinary public interest, without any personal recriminations, but purely from its historical and social side, and I am looking forward to a pleasant and educative debate."

* * *

The refusal of Dr. Barnes, bishop of Birmingham, to be seen on the same platform with Mr. G. K. Chesterton did not prevent the latter from giving his lecture to the Empire Poetry League, an entirely secular and non-political affair of which Sir Arthur Quiller-Couch was last year's president. Mr. Chesterton refused to discuss the bishop's action except to say that it had given him the enjoyment of a hearty laugh; he then went on to give a brilliant and amusing address upon poetry, with special reference to latter-day developments. "When I was a boy," he said, "the artists were in their impressionist phase, and a large number of them said, 'You must have perfectly impersonal art. It has nothing to do with a moral or an idea.' In other words they said that a picture was a pattern. Whistler painted his mother and called her a pattern in black and gray. What they wanted was the waking up of the pattern. The modernist said that poetry was to formulate in rhythmic measures. What they wanted was to break it up and make it irregular, and more like common speech, thus giving it an impression of reality." "All people," he said at another point, "wrote poetry, but only a few people fortunately were driven by economic necessity to publish it."

Famine has been working much hardship in the district of Shasi, China, part of the Diocese of Hankow, and famine relief and the provision of work for the sufferers has added to our missionaries' responsibility. On the north side, a dyke broke and the resulting flood ruined the rice crop, and south of the river the crops were killed by drought.

News Paragraphs Of The Episcopal Church

A Religious Journal Does a Notable Piece of Research Work Under Trying Circumstances

SEABURY PLAN

By Rev. William B. Spofford

Here's an interesting bit; the records of insurance companies in this country show that three million people have heart trouble due to high pressure living. "They give the heart no chance to rest" is the way one insurance man put it, while another said, "too much Charleston life."

* * *

The Y. M. C. A. authorities at the University of Chicago claim that 4,915 of the 5,500 students attending the institution last year, were members of some church.

* * *

The Federal Commission estimates the total wealth of religious groups in America at \$3,271,558,000.00, which is slightly over 2 per cent of the total wealth of the country. The Roman Catholic Church leads; the Episcopal Church is first in wealth per member.

* * *

Rather pointed comment, that in the magazine *TIME* for August 16th. They printed a picture of the Bishop of London swinging vigorously, but not too gracefully, at a golf ball. Below the picture they ran the line "He plays a good game of tennis."

* * *

The Seabury Divinity School, Rev. Frederick F. Kramer, dean, is specializing in preparing men for the rural and the domestic mission fields. The school is particularly well equipped to do so owing to the strong departments in rural psychology and sociology at Carlton College with which Seabury is affiliated. Field work in missions is to be done under the direction of the archdeacon of Minnesota, and during the summer the men will go into the western missionary districts. This action comes as a result of a recommendation from a committee consisting of the bishops of Duluth, South Dakota and the Coadjutor of Iowa.

* * *

Over a half million dollars has been donated by a group of Americans who ask that their names be withheld to erect a Y. M. C. A. building, or group of buildings, in Jerusalem.

* * *

Rt. Rev. J. W. Atwood, retired bishop of Arizona, who has just returned from a six months tour of the Mediterranean countries, is to assist Bishop Murray, Presiding Bishop, by relieving him of many of his visita-

tions in Maryland. It is, of course, a temporary arrangement.

* * *

Grace Church, Salem, Massachusetts, is being torn down to make room for a beautiful building which will be built during the next year. The Rev. Howard Robert Weir is the rector.

* * *

There are a large number of Americans preaching this summer in the churches of England and Europe. Among them are the Rev. Russell Bowie and the Rev. Gilbert Symons, both of who have preached this summer in Westminster Abbey, and in the principle cathedrals.

* * *

The Rev. B. Z. Stambaugh, rector of Christ Church, Adrian, Michigan, has resigned to accept the rectorship of the Church of Our Savior, Akron, Ohio, left vacant by the resignation of Editor Atwater, who becomes the rector of Grace, Brooklyn, the first of October. Mr. Stambaugh has done a notable work in Adrian, has written a number of articles for various Church papers, and for the past few summers has been in charge of the broadcasting of services from the Cathedral at Detroit.

* * *

The Rev. Dr. Milo Gates, of the Intercession, New York, was the preacher last Sunday at Trinity Church, Boston.

* * *

The Bishop of London seems to feel that there is danger of Canada being annexed by the United States. Addressing an audience in Toronto he warned against the danger and advised the government to see to the stocking of the Dominion with Britishers rather than with Southern Europeans. "Do not let us hide our faces to the real danger," he said. "I know perfectly well that not all Canadians are as loyal to the British Empire as those in Toronto. We cannot expect the same loyalty to British ideals from those Galicians, Poles and God knows who, who are populating the West."

* * *

Several readers have written to ask me for an opinion on the *Christian Century* report on the Passaic Strike. I am very glad to give it. It seems to me to be the best piece of work that has been turned out by a religious journal in recent years. It surely ranks with the investigations conducted and reported by *The Survey*, which has specialized in that particular work. The Passaic struggle, which should be of concern to all of us, is dealt with scientifically, thoroughly, and what is perhaps more important for Christian readers, interestingly. Miss Winifred L. Chappell, the assistant of Dr. Harry Ward of the social service committee of the

Methodist Church, and Mr. Paul Hutchinson, the managing editor of the *Christian Century*, who are, I imagine, chiefly responsible for the job, deserve a great deal of praise, and the number certainly strengthens the position of the *Christian Century* as the leading religious journal in America. 440 South Dearborn Street, Chicago, and fifteen cents will bring you a copy of the number if you have not seen it. There is another publication dealing with the war in New Jersey which you should have if you are at all interested in the situation. It is called *Hell in New Jersey* and consists chiefly of photographs of events that have taken place since the strike started last January. It may be had for 25c from the General Relief Committee, 743 Main Avenue, Passaic. Incidentally it is interesting to note in these reports that the Rev. Mr. Andrews, the rector of St. George's Church, Passaic, is the only clergyman outside the foreign language churches who has stood with the strikers. I understand that he is to leave St. George's almost immediately. I hope, after the resolutions that have been passed repeatedly at General Conventions on the right of laborers to bargain collectively, that there is no connection between the two facts.

* * *

The Rev. William Shergold, pastor of Saint Albyn's Congregational Church, London, England, was the preacher at Holy Trinity, Brooklyn, New York, last Sunday. Dr. Shergold is in this country on the invitation of the committee on the interchange of preachers.

* * *

The ninth provincial synod of Washington is to meet at Bethlehem, Pa., from October 26th to the 28th.

* * *

Under the leadership of the diocesan department of religious education, of which the Rev. Devall L. Gwathmey of Wytheville is chairman, arrangements are being made for the holding of a series of "Parish Days" at several points in the Diocese of Southwestern Virginia during the last two weeks in August. Generally, the program in each case will probably include a congregational picnic in connection with which addresses will be made on several different phases of the work of the Church, both within this diocese and in the world at large; the speakers discussing the functions of the several departments of the National Council and the diocesan executive board. It is planned that Bishop Jett and the Rev. Mr. Gwathmey will be present at practically every point, as well as a representative of the Woman's Auxiliary in the diocese. Other speakers who will take part at two or more of the parish days are: the Rev.

Churchill J. Gibson, D.D., of Lexington, the Rev. J. Manly Cobb of Blacksburg, the Rev. John F. Coleman of Pulaski, the Rev. Beverly M. Boyd of Abingdon, the Rev. H. H. Young of Bluefield, Dean of Associate Missions, the Rev. Thos. D. Lewis, D.D., of Amherst, Dr. E. R. Rogers, superintendent of the Boys' Home at Covington, and Mr. Thos. A. Scott of Roanoke.

* * *

Returning from a visit to the Church's Mission in Brazil, Dr. John W. Wood, secretary of the department of missions, arrived in New York on the S. S. Western World, August 17. After October 1st, Dr. Wood will be ready to accept invitations for Sundays and week days to speak on the important work the Church is doing in Brazil.

* * *

The Japanese department of education made a survey, which reveals a decided trend toward Christianity among the student classes, the students indicating their religious inclinations as follows: Buddhists,

COMMENTS

ELMER N. SCHMUCK

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45.5 per cent, Christian, 43 per cent, Shintoists, 9, and others, 2.5. This, however, does not agree with other published figures, which include great numbers of atheists and agnostics.

* * *

A Russian Orthodox priest who was sent to Cordova, Alaska, less than two years ago has endeared himself to everyone in the surrounding community, and has built and furnished and opened a church, started a Boy Scout troop in one place, secured a community house in another, and visited throughout the 400 square miles of his district. He had formerly studied and worked in Russia, China and San Francisco.

* * *

Our Korean chapel in Honolulu has in the congregation a poor cripple who earns 25 cents a day, who had saved fifty dollars to help provide a needed new building for the chapel, and moreover, when he heard that an offering for Iolani, our Honolulu school for boys, was to take precedence over his own chapel, he cheerfully gave the money to that end instead.

* * *

One of the twelve new men entering DuBose School to study for the ministry was formerly one of the Canadian Mounted Police.

* * *

The students at Boone College, Wuchang, China, presented the "Merchant of Venice" for the benefit of famine relief. More than a thousand people crowded the hall. The play was given in English, with explanations in Chinese.

* * *

St. Paul's Church, Nanking, was recently offered a gift of \$100 from a friend who had won \$1600 on a lottery

ticket for which he had paid \$1. His offering to the Church was made in gratitude for what he felt was the goodness of God, but he was gently assured that the Church could not undertake to live by lottery proceeds and it was suggested that he might well share his prosperity with his less fortunate countrymen, poor people or orphans.

* * *

Easter School, Baguio, in the Philippines, has for its new principal Miss Vaughan Keeley, of Christ Church, Ridgewood, N. J., who writes of a delightful welcome given her and says:

"That Igorots are keen for Christianity and education is evident at Easter School every day but it was especially so during the week when crowds of children came to enroll for this school year. Many of the boys wore only g-strings, yet every one came prepared to pay his matriculation fee which amounts to six pesos for the highest grades.

We accepted nearly a hundred children but had to turn away about fifty more because we had no more room. It did not seem right to have more than three boys sleeping in one bed! But some of the children who were told to go home refused to go. One big boy named Thomas sat on my office steps for two hours in order to say, on all possible occasions, 'I will go to this school, mum'."

* * *

The contract has been let for the erection of a beautiful little rural Church at Daphne, Alabama. Daphne

is the oldest town on the shores of Mobile Bay in Baldwin County. The lot upon which St. Andrew's Church will be built is located on the crest of a little hill overlooking beautiful Mobile Bay. The Rev. Mr. Walker is making plans and raising funds to build churches to serve the rural communities at Foley, Robertsedale, Monroeville and Brewton; and a rectory in Atmore.

* * *

The Rt. Rev. C. M. Beckwith is spending the summer with his family at Magnolia Springs in Baldwin County. Each Sunday he drives ten miles to Foley where he is giving a series of talks to the Sunday School on the Prayer Book.

* * *

This from a lady who signs herself "The Rector's Wife":

"Apropos of the remarks of the 'Dean's Wife' in the issue of August 12th, I wonder if the Apostles took long vacations of two or three months—or were they just 'plain fools'!

"Why do Americans think religion is just for the cool pleasant months when there are just as many sick and dying in the summer as in the winter, and the devil is always on the job. The Rev. Clergy in the big rich parishes are to a great extent responsible for this idea that prevails

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amongst the laity, who only as a rule get vacations of two weeks, and wonder why the American clergy are more weary than those of any other country! But we don't want anyone to say this; it hits us too hard, and we only want to hear 'smooth and pleasant' things.

"Perhaps long clerical holidays may be one reason why the Church is like a 'painted picture'!"

* * *

Here is a parish that believes in conferences. St. Martin's, Charlotte, N. C., sent two to the Blue Ridge conference, one to Valle Crucis, five to the young people's conference at Sewanee, and three to the adult conference at Sewanee. In addition a number of the boys of the parish went to Brotherhood camps. Watch that parish this coming year.

* * *

Often it is remarked that if it were not for the women some parishes could not exist. In East Syracuse, New York, however, the boys bid fair to rival the reputation of the women. Among other things to their credit they have earned enough to paint the church and parish house and to redecorate the parish hall.

* * *

Young People's Convention of the

Edmund James McLean, beloved husband of Alice Webbe McLean of 1125 Clarkson Street, Denver, "fell asleep" August Second, 1926.

R. I. P.

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diocese of North Carolina is to be held in Raleigh October 8th-10th. The Rev. C. E. McAllister, field secretary of the National Council, is to be the "star."

* * *

A Chinese priest in charge of Church work in nine towns and villages in the district of Hankow takes his six catechists two or three times a year and goes the rounds, for intensive work. In one market-town this year, after a long period of preaching, the catechists sold 700 copies of the Gospels in three hours' time. At one of these out-stations a woman and her son have given land for a church, in memory of her husband.

* * *

The first house has been erected in the Clergy Village which is to be a feature of the Washington Cathedral—the Cathedral wherein lie buried President Wilson and Admiral Dewey. The village is located on an extension



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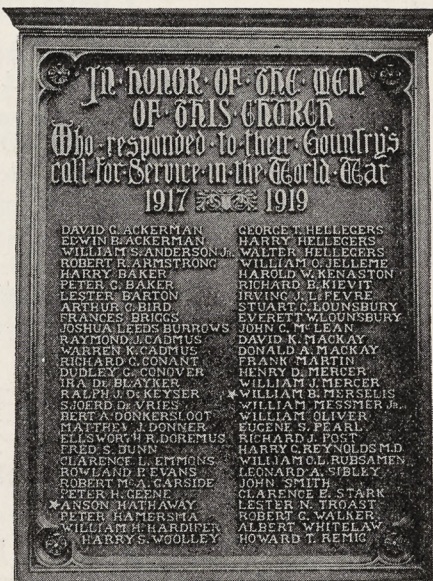
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7:45 P. M.
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Rev. Norman Hutton, S. T. D., Rector.
Sundays: 8, 9:30, 11, and 4:30 P. M.
Tuesdays at 10 A. M.; Thursdays at 8 P. M.

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

Copley Square.
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, 10 and 11 A. 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.

**Church of the Heavenly Rest
and CHAPEL BELOVED DISCIPLE**

Rev. Henry Darlington, D. D., Rector.
Sundays: 8, 10, 11 A. M. and 8 P. M.
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 and 11 A. M., 4 P. M.

BUFFALO

St. Paul's Cathedral

Rev. Charles A. Jessup, D.D., Rector.
Sundays: 8:00, 9:30 and 11 A. M.
Week Days: 8:00 A. M. and 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.

WATERBURY

Trinity

Prospect street just off The Green
Rev. Henry Baldwin Todd, Rector
Lord's Days: 7:30, 11:00 a. m.; 5:00 p. m.
Wednesdays and Holy Days: 10:00 a. m.
SUMMER SCHEDULE, Lord's Days: 7:30
and 10:00 a. m.

NEW YORK

Grace Church

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. J. Watson Rev. H. Watts
Sunday Services: 7:30, 11:00 A. M.
Church School, 9:30 A. 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.

erected by private funds, and upon Mr. Fletcher's death is to become the property of the Cathedral. Efforts are to be made to induce other clergy to erect houses, occupy them, and, at their death, bequeath them to the Cathedral. Wealthy lay-people also are asked to erect houses for clergy whom they know, or others deserving. It is said that the lowest-priced houses cost about \$15,000, and the commons house will cost \$75,000.

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