

BERLIN

English and American members of the Episcopal Church will have an opportunity of hearing one of the most eloquent preachers in the Anglican Church at S. George's (Monbijou Garten) at the 11 o'clock service on the first Sunday after Trinity, June 13th, namely the Right. Rev. A. Hamilton Baynes, D.D., formerly Bishop of Natal. The services at the English Church on that day will be as follow:—

- 9 a.m. Celebration of Holy Communion. Celebrant,—The Bishop of Salisbury.
- 11 a.m. Matins, Litany, and Sermon. Preacher,—Bishop Hamilton Baynes, D.D.
- 6 p.m. Evensong and Sermon. Preacher not yet appointed.

Rev. Dr. John R. Crosser preached his farewell sermon at the American Church on Whit-Sunday. It was perhaps less a sermon than a farewell talk, a short inspiring address. Turning in the first place to the large body of students who form a characteristic feature of the Berlin American Church, Dr. Crosser, doubtless for good reasons of his own, let his farewell message assume, first of all, the nature of a little plain-speaking regarding the desirable attitude of those students towards the country in which they were guests; the necessity for a little more respect towards the Germans, their hosts, and German customs. Whether this admonition, strongly expressed as it was, was called forth by any recent incident in particular, or by the preacher's observations in general of the conduct of the American student in Germany, was naturally left to conjecture.

Dr. Crosser went on to say that one of the finest revelations to him during his term of ministration in Berlin had come through his contact with these students and young people from various parts of the United States. Contact with them, he said, had brought to him a remarkable revelation of the tendencies and aspirations of these countries. The preacher spoke of the big responsibilities that would rest upon these students who had been privileged to come to Europe to give out again in full measure, after their return to America, what they had received abroad.

Referring to the American Church, and the "magnificent work" it had done and was doing in Berlin, Dr. Crosser spoke of the duty which lay upon all who had profited by that work to spread the knowledge of the American Church in Berlin after their return to their homes, and thus possibly influence others to help it forward. The preacher spoke of his hopes for the development of the American Church; of his convictions that it ought, in time, to be converted into a thoroughgoing "institutional Church," the beginning of which was already contained in the Church library. What was wanted in addition was first, a gymnasium, and second, a large meeting-room, to mention two features only. Such development, of course, would necessitate a considerable increase in the funds at the disposal of the Church. But the burden must not fall still more heavily on the few. "There must," said Dr. Crosser, be more team-work in this Church."

Dr. Crosser went on to express his deep gratitude for the great kindness shown him during his term in Berlin: "I have never met with finer kindness anywhere." Never had he enjoyed a term of ministration elsewhere as in this Church, the speaker added, a fact which he ascribed not only to the aforesaid qualities of kindness met with everywhere, but to the exceeding "mental alertness" of the congregations he had preached to in Berlin.

On Whit-Monday evening, at the farewell reception held in the American Church, Dr. Crosser's many friends had an opportunity of bidding him good bye, of expressing their thanks and high regard for his work in Berlin, and offering cordial good-wishes for his future work in America. The farewell is in many respects merely a question of "Auf Wiedersehen," as Dr. Crosser expects to spend a short time in Berlin next summer when he comes to Europe to attend the Passion Play at Ober-Ammergau in 1910. About one hundred and fifty people attended the reception, including many personal friends of Dr. Crosser's as well as representatives of all the different organisations of the Church.

It is needless to state that Dr. Crosser has been held in general high regard and much affection throughout his sojourn in Berlin. Regret has been expressed on many sides that circumstances make it impossible for him to permanently take over the Berlin pastorate. Dr. Crosser's term in Berlin has been, as he puts it, a period of play compared with the heavy work that awaits him in his own Church, the Kenwood Evangelical Church of Chicago. A large section of the congregation would have gladly seen him continue the "period of play" indefinitely.

At the congregational meeting preceding the reception, a vote of appreciation was passed for Dr. Crosser's services to the American Church in Berlin.

Americans present at the Spring Parade on Tempelhofer Feld last Saturday included:—Professor Wm. Sloane, the noted historian; Mr. and Mrs. J. du Watt White; Mr. Anson W. Burchard, Vice-President of the General Electric Co., New York; Mr. Will S. Hawk, proprietor of the Manhattan Hotel, N.Y., accompanied by Mr. W. H. Prentice and wife; and

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Mr. Henry H. Wehrhane, a well-known New York banker.

Recent arrivals at Pension Ludwig, Markgrafen Strasse 39/40, include:—

Miss E. M. Spens, of England; Miss Mary H. Heald, of England; Mr. and Mrs. N. G. Tuttle, of Salt Lake City.

Berlin friends have been receiving cards of greeting from Mr. Rudolph Reuter, the brilliant young New York pianist, who arrived at Tokio on May 20.

The Willard School, Luitpold Strasse 27, has issued cards for its annual Commencement Address, to be held on Wednesday afternoon, June 2. The Rev. Paul Kirrmas, Doctor of Theology, will be the orator of the occasion. Invitations have also been issued to a dramatic performance to be given by the members of the Willard School on Tuesday evening, June 1. "Kurmärker und Picarde" and "Das Schwert des Damokles" will be given.

CHURCH SERVICES: BERLIN.

ST. GEORGE'S CHURCH, Monbijou Garten.
Second Entrance: Oranienburger Strasse 76B.
Sundays: 9 a.m. Celebration of Holy Communion.
11 a.m. Matins and Sermon (followed by a second Celebration on 1st, 3rd, and 5th Sunday in the month).
6 p.m. Evensong and Sermon.
Fridays: 11 a.m. Litany.
Holy Days: 9 a.m. Celebration of Holy Communion
The Chaplain: Rev. J. H. Fry, M.A., Savigny Platz 3, Charlottenburg.

AMERICAN CHURCH, Motz Strasse 6.
Nollendorf Platz.
Sundays: 11.30 a.m. Regular Service.
4.30 p.m. Song Service.
Communion 2nd Sunday of each alternate month from January.
Reading Room and Library open daily from 10 a.m. to 6 p.m.
Rev. JOHN CROSSER, D.D., Pastor.

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BERLIN CURRENT ENTERTAINMENTS.

This evening:		
Royal Opera House	Tristan und Isolde	at 7.30
Royal Theatre	Ein Erfolg	7.30
Deutsches Theatre	Die schicke Auguste (Kammerspiele) Ein Skandal in Monte Carlo	8
Lessing Theatre	Die Dollarprinzessin	8
Berliner Theatre	Ein Herbstmanöver	8
New Schauspielhaus	Mahé	8
Kielnes Theatre	Der Andere	8
Hebbel Theatre	Revolutionshochzeit	8
Residenz Theatre	Carmen	8
Lustspielhaus	Kümmere dich um Amelle	8
Schiller Theatre O.	Liebhaber	8
" Charlottenburg	Bresters Millionen	8
Frdr. Wilhelmst. Theatre	Dr. Klaus	8
Luisen Theatre	Der Kilometerfresser	8
Bernhard Rose Theatre	Das Mädchen ohne Ehre	8
Trianon Theatre	Liebeswitze	8
Thalia Theatre	Im Café Noblesse	8
Urania Theatre	Rom und die Campagna	8
Theatre des Westens	closed.	
New Royal Opera Theatre	closed.	
Every evening until further notice.		
Metropol Theatre	Die oberen Zehntausend	at 8
New Theatre	Tricoche und Cacolet	8
New Operetta Theatre	Der Zigeunerbaron	8
Wintergarten	Spezialitäten	8
Berl. Operetten Theatre	Teufelsweib	8.30
Passage Theatre	Spezialitäten	8
Walhalla Theatre	Spezialitäten	8
Polles Caprice	Allein — endlich. Ungerade Tage	8.15
Carl Haverland Theatre	Spezialitäten	8
Apollo Theatre	Spezialitäten	8
Gastspieltheatre	Lord Lister. Der grosse Unbekannte	8.30
Reichshallen Theatre	Stettiner Sänger	8

PARIS

Notice: The address of the Paris agency of the *The Daily Record* is No. 45, Boulevard Haussmann, where visitors are requested to apply for any information concerning conditions in Paris, etc. All new arrivals in Paris from Berlin and Dresden should send in their names and addresses to the above agency, for publication in *The Daily Record*.

(DAILY RECORD CORRESPONDENT.)

Paris, May 30.

SOME MORAL REFLECTIONS.

I saw an article the other day in an obscure French journal, a flamboyant sporting "rag," in which the writer, apparently without any provocation whatever, referred to the British Nation as "dirty rosbifs!" I looked again, but there was no mistake. Occurring as it did in the midst of some technical criticism on British athletic prowess, the phrase struck me like a thunderbolt. "This," I observed, almost aloud, in my surprise, "is the Entente Cordiale!" The fact that, somewhere or other, in an obscure English journal, I have seen the great French Nation referred to, under similar conditions, as "filthy frog-eaters," only deepens the mystery. I laid the paper down and delved further into the subject, endeavouring to track the problem down to its psychological root. We are accustomed to think that, with us, everything is a question of character, and with the French a question of temperament. It is the difference between the Anglo-Saxon and the Latin; between intellect and emotion. We are masculine; they are feminine, (not, I hasten to add, necessarily effeminate). Where we combine we dovetail beautifully. We minister chiefly to the practical needs of the world, and France to its luxuries. We are equal, but entirely different, like Lord Roberts and Miss Florence Nightingale. All this is settled and agreed upon between us; and yet, somehow, this thesis does not seem to apply to obscure writers in undistinguished sporting journals. They are alike in everything, in addition to their obscurity. Behind the cliffs of Dover and the shore of Calais there are two minds tuned to the same libellous key; two pens that smirch as one. I wonder, for instance—to go a bit further—why they always call us hypocrites, and if the accusation has any basis in reason or modern life? They are right when they call us "snobs." Ever since Thackeray "sank deep shafts in Society and discovered rich veins of snob-ore," we have admitted the impeachment ourselves. But hypocrisy!—it is a dire word. Somehow it does not seem to be consistent with a nation that prides itself on its frankness and businesslike character. Certainly, when an evil exists, we seek, as a nation, to forget it, hoping thus to keep it within limits as circumscribed as possible. Individually we discuss it freely. But this is not hypocrisy; this is good tactics. We know that the cess-pool is there, but we can at least cover it and keep the outside of things decent. To maintain a good appearance makes at least towards refinement; the converse never does. Because we do not indulge in the appalling frankness of the French people, on delicate subjects, does not seem to me to be sufficient justification for that excellent race to accuse us of hypocrisy. Hypocrisy, the real thing—the Pecksniffian brand for instance—is unconscious of itself. We do not give public evils public recognition, and Latin peoples do!

MINOR CAUSES.

The language has a good deal to do with it. We have a simple direct speech, which does not easily lend itself to subtle shades of meaning in the colloquial sense. When we stoop to grossness in speech we become dirty immediately, simply spattered with mud; but with the Latin tongues it is possible to juggle with the grossest imagery and carry away never a stain. It is the difference between tight and diaphanous drapery. The "double entendre" in English is not the product of finished art which has been cultivated in France. The Englishman has been brought up never to speak of or allude in public to "ugly things." Whether he obeys that injunction in adult life remains with him. The Frenchman, on the contrary, knows no such embargo; whether he imposes one on himself is also an entirely personal affair. In our country it is understood that certain topics are forbidden in polite society and public places; they should be reserved for the smoking-room, the stables, the bed-chamber, even the boudoir. It is a matter of national discipline. Voilà tout! This social attitude in England filters down, thanks to snobishness I suppose, through all grades of society. A cook or butler, or the heads of any working establishment whatever, would not permit, as a rule, whenever they gather with their subordinates, allusions to anything which was not strictly "proper" or comme il faut. Privately, we talk and act as we please; publicly, we consider it convenient to do otherwise. At this point I observe Mr. Redford, Censor of Plays, looming into view, with an eager vindication of his office. Certain plays may not be acted but—bien entendu—anybody may read them. This is not hypocrisy; it is not even inconsistency, if you keep in mind that national attitude of ours. At all costs we will keep up the appearance of decency. Sometimes it seems that we are losing; that we are clinging desperately to that sheet-anchor which we have fashioned. We are fully aware of our attitude; it is part and parcel of our idea of national discipline. One may go to and fro