



Vol. IX. No. 5

CHICAGO, ILLINOIS, SEPTEMBER 20, 1924

\$2.00 A YEAR

FALSE ENTHUSIASM

By

BISHOP JOHNSON

Free Scholarships for the Young People

A SEVEN DAY CHURCH

By

DR. WORTH TIPPY

The Council's Work

By Alfred Newbery

THE OTHER GATEWAY

In Princeton, New Jersey, there is a Washington's headquarters. Only quite recently has it been discovered and put into shape. When first found it was being used by Italian laborers and was filthy. When it was taken over, however, one room was found to be flawlessly clean. It had been kept so by the Italians and they had put a lighted candle in it and made it a sort of shrine, thus seeking to honor the father of their new land. It is so hard to Americanize these foreigners.

On Washington's birthday in Honolulu there is a parade and the children and their elders line the streets just as they do on Main Street here to see the parade go by. Here will be found little boys and girls, Chinese, Japanese, Korean, Hawaiian, Filipino, Portuguese, English, American or of mixed blood, in native dress or clad in American style, side by side waving American flags to an American ideal testified to by the parade of World War veterans who fought under our banner.

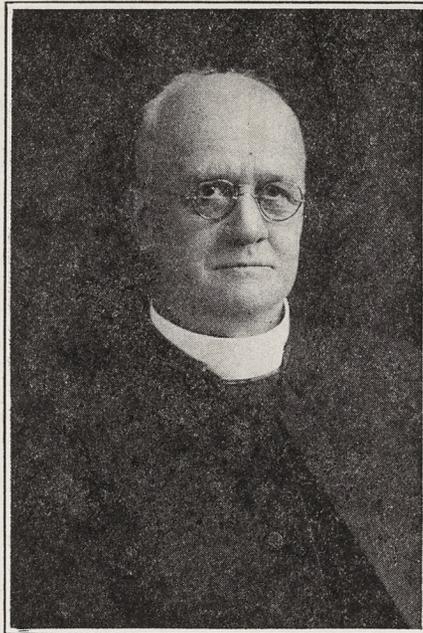
Now the above two paragraphs are not hundred-per-center talk. They carry no assumption that the end and ideal to be worked for is to have every foreigner able to make a typical Fourth of July oration. They do indicate that where we have good ideals and traditions they are quite understandable to people of different races and different colors, that we are not so totally different from all foreigners that we can never hope to live together in devotion to the same ideals.

The missionary district of Honolulu, the other gateway to the East affords us constant examples of these truths, and lays before us a severe test. It is a test of our religion, through the Church, through the Government, through education, through commercial contacts and through social intercourse.

There is a steady stream of travel between Honolulu and the mainlands of the East. Especially the Chinese and Japanese make frequent contacts. What do they carry back? What do the Eastern countries learn of what it means to come face to face with the white race? Is it a sample that makes them ask for more, that inspires respect, or calls out fear and suggests resistance?

There are some seventy-eight Buddhist and Shinto temples on the islands. One Buddhist temple, in Honolulu, cost one hundred thousand dollars, and counting out the Mormon temple is the most expensive building on the islands. No one pretends that a religion can make its way by competing financially with other religions, but at the same time no one can pretend to deny that the support given to Church extension in the Hawaiian Islands is a measure of the vitality of the Church which is being extended.

Again we have the laboratory, our Americanism, our ideals, political, religious, commercial being shown in contact with other races cultures and beliefs. Our zeal



Rt. Rev. John McKim

can be measured beside our profession. And the result of our work with Oriental races can be judged. What is at stake? The entire East is at stake. For Honolulu is our loud speaker, and the entire East is listening in.

Cheerful Confidences

By George Parkin Atwater

GIVING ONE A PAIN

One of the most subtle of all forms of appeal is the assertion by a critic, or partisan, that certain conditions or policies "causes him great distress." This is especially true when the remedy for such conditions lies within the power of the one to whom such an appeal is made. There is a hint that the one appealed to is using some refined sort of cruelty, and there is a mock humility in the manner of the victim that belies his real state of mind.

A parishioner once came to me with tears ready to gush from his eyes, and told me with most solemn voice that the presence of women in our choir "caused him great distress." When I tried to discover the ground for his discomfiture, I learned that it was not because he thought the women were not good singers, or good looking, but because the presence of women in a choir was not in accord with his notions. He had some embattled convictions, standard make and uniform, about Church affairs, and the presence of women gave him a pain.

On final analysis, what causes a good many people to have this distress is that they cannot have their own way.

What could I do? Dismiss the women, relieve the distress, lose several families, get a new, untrained choir, and have a discussion that would be a substitute for religion for an entire winter?

It didn't seem worth while. People are entitled to their preferences. But when a preference becomes a prejudice, and gives one a pain, there is much reason for per-

mitting the person to have a lesson in the discomfort of harboring a prejudice. No lesson in physiology gives a child half the insight into the mysteries of digestion as a few green apples.

The Church is suffering from too much introspection. We should all be happier if we should forget our minor tactics, our highly complex interior expedients, and plunge into the battle against sin, the world, and the devil.

We never convert by controversy. And we never commend a course of action by being "distressed" by actions proper in themselves but not in accord with our notions. There is the suggestion in such "distress" that the sufferer is the custodian of the world's virtue, its wisdom, and its propriety. He is suffering from the delusion of grandeur.

It would be a splendid addition to our services if we could introduce as an anthem, to be said or sung every Sunday, one sentence from the Prayer Book that is too much overlooked. It is a grand old sentence, and ought to quiet the minds and still the tongues of many people. It would be a mighty influence for good. I refer to the first sentence of the Preface to the Prayer Book. Here it is:

"It is a most invaluable part of that blessed liberty wherewith Christ hath made us free, that in his worship different forms and usages may without offence be allowed, provided the substance of the Faith be kept entire."

PRESIDENT BARTLETT RECEIVES MILITARY HONORS

Dr. Murray Bartlett, president of Hobart College, has accepted an invitation to pronounce the Benediction at the First Division Memorial dedication exercises in Washington, D. C., on October 4th. Dr. Bartlett served as a chaplain with the First Division from February, 1918, until the Armistice, when he was transferred to the division headquarters to which he was attached until March, 1919. He was wounded in action, cited by General Pershing for bravery under fire, awarded the Croix de Guerre, made a Chevalier of the Legion of Honor, and awarded the Distinguished Service Cross. He is at present a chaplain in the Officers' Reserve Corps, with the rank of major.

RETREAT FOR WOMEN AT TAYLOR HALL

There will be a retreat for young business and college women in Taylor Hall, Racine College, Racine, Wis., on Saturday, October 4th. It is desired that those who will attend will make a point of coming on Friday afternoon, October 3rd, and remain until Sunday afternoon October 5th.

Conductor for Retreat, Rev. Harwood Sturtevant, Rector of St. Luke's Church, Racine, Wis.

For further information, communicate with Mrs. George Biller, Taylor Hall, Racine College.

Changes Likely in Church and State

By Rev. A. Manby Lloyd

Those of us who remember the ritual riots of fifty years and the imprisonment of men like Dale, Green and Enraght in the eighties for doing things that everybody does today; e. g. burning candles, using wafer-bread and hearing confessions—must rub their eyes when they consider the contrast. Kensitism has been utterly routed and discredited, though any number of old women can still be found to finance the Iconoclasts.

In those days the Bishop used the mitre as a decoration for their spoons; today they wear it on their heads—the proper place. At the low-church "Abbey," Deans blossom out in copes; in high-church cathedrals you can see canons in chasubles and rural deans take the eastward position; in thousands of churches "mass" is said; in hundreds of them with incense, lights and all the things that our forefathers denounced as Popery. There is still friction, but the crux is ethical or doctrinal.

One of the less-known personalities of the Catholic forward movement is the Rev. Arnold Pinchard, the stormy petrel of the English Church Union. He is a born fighter in more senses than one. Forty years ago he taught boxing to the down and outs of Birmingham; today he loves a round with a Bishop or a too rash editor. Preaching on the Feast of the Assumption at the Church of St. Silas-the-Martyr (Rev. F. Napier Whittingham) he trounced the *Guardian* newspaper. For the belief in the bodily Assumption of Our Lady he finds support, analogous and doctrinal, from Holy Writ, from Blunt's Dictionary and from common sense. Then he goes for the *Guardian*, which had a recent article on the subject and "playing for safety—as safety is understood from the 'Life and Liberty' point of view—tucks up its skirts and scuttles away from the problem, merely pauses to look back over a shawled shoulder, and to warn us that if we allow ourselves to adopt this belief, we shall probably be charged with being credulous." For himself, Mr. Pinchard regards the doctrine as a necessary consequence of belief in the Incarnation. "If I have seen God asleep in a boat, . . . suckled at the breast of a pure Virgin . . . spreading His arms upon a bloody Cross . . . if I have heard on His lips the sacred name of 'Mother'—well, how shall I wonder if I see that mother seated where one would imagine she might sit, close to her Son, and sharing something of His glory?"

Agree or disagree, this is the "school" that has to be reckoned with in the future. It knows its own mind and is prepared to face the consequences—for "life and liberty" it says can only come about via disestablishment and disendowment.

Just a whisper. A parson friend of some standing tells me that he has it from a Bishop whose habitat is not more than a hundred miles from Worcester, that the next Archbishop of Canterbury is likely to be—Dr. Burge, the Bishop of Oxford. I have now given you three names to choose

Our Bishops

John McKim, the Missionary Bishop of North Tokyo, was born in Pittsfield, Massachusetts in 1852. He received the degree of Bachelor of Divinity from Nashotah in 1879, and went almost immediately to Japan, having served in Chicago for but two years. The House of Bishops elected him Bishop in 1893, and he was consecrated in June of that year by both American and English Bishops. He has received honorary degrees from Nashotah, Trinity, and Oxford.

from, Durham, Lichfield and Oxford. The politicians unfortunately, will have the last say in the matter. They probably share the sentiments of a great war general about his padre friends: "They can be divided into two classes; if he helps me nearer to God he's a good fellow; if he doesn't, he's a damned nuisance."

They probably agree with Lord Haldane's brother, Professor J. S. Haldane, who gave an address yesterday to the Conference of Modern Churchmen at Oxford. His subject was "Biology and Religion." There were many, like himself, who are kept away from existing churches by dogma they cannot countenance. They regard the churches as hotbeds of superstition. If he thought the country would get on equally well without churches he would not care what was taught in them, but he did not think so, . . . etc., etc., . . . and so on and so forth. . . .

Why weary you. We have heard this stuff before. What we want is a Summer School for Scientists where they could learn the difference between a dogma and an hypothesis, between a test-tube and a theological treatise, between a saint and a stink.

* * *

The strike of Canon Adderley's late proteges, the Covent Garden porters, has roused the fury of *Truth*, the *Daily Mail*, etc. *Truth* deplores the sympathetic menace from the dockers and electricians. It recalls the railway strike, when the Government of the day lent the assistance of the Admiralty and the War Office. But what will happen when we have a government afraid to prosecute an editor who implores the army and navy not to shoot manual laborers, but to turn their arms against capitalists and employers.

It reminds readers of 1886, when the "Guards," horse and foot, were turned out, when John Burns and Cunningham Grahame were haled off to jail. Now we

have policemen in petticoats and God help us! It warns the strikers that it will lead to municipal markets.

That was Bismarck's plan—state regimentation of industry. That is really Socialism, though mis-called Bureaucracy. Bismarck no more understood Socialism (I am quoting *Truth*) than do British politicians and trade unionists today. That Man of Blood and Iron imprisoned the persons of the Socialists and then appropriated their principles. Only a few men—Lord Milner, Sidney Webb and Snowden, for example—know that Socialism means substitution of the State for the capitalist, not only as owner, but as controller. They are Hardshell Bureaucrats as George Bernard Shaw sees clearly.

We have to choose between the State Bureaucrat and the Mob Dictator. To Trade Union Congress and labor leaders Socialism spells Syndicalism. The expropriated owners are to be quieted with bits of paper. When the interest is not forthcoming the answer will be, "Why! We've sold them a pup; that's all!"

But Syndicalism is a long way off. It is either Mussolini or Bismarck. But Mussolini fails to separate the sheep from the goats. Dictatorship requires an extraordinary man. Who is there? asks our distracted journalist, as he thinks of his perishing bananas and plumes. MacDonald would like the job, and not do badly, if his Clydebanks would let him, but they won't. Lloyd George fancies himself, but he's a washout. Who is there left? Who is the best leader of an English Facisti? There is only one man. You have guessed, of course, Winston Churchill.

CLERGYMAN PRESENTED WITH CAR

On his return from a summer abroad, the Rev. James Mills, rector of St. Paul's Church, Duluth, Minn., was presented with a sedan, the gift of his congregation. The car will be a great asset in calling upon the people, for Duluth is "twenty miles long, a mile high, and a mile wide." St. Paul's is the oldest parish in the city, and its members live in every section, and beyond the city limits.

RETREAT

Taylor Hall, Racine College, Racine, Wis.
A Retreat for Deaconesses and Lay Women will be held D. V., October 6 to 9, 1924 (Monday evening to Friday morning). Conductor, the Rev. Charles S. Hutchinson, D. D. For further information communicate with Mrs. George Biller.

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THE WITNESS PUBLISHING CO.

6140 Cottage Grove Ave.
CHICAGO, ILL.



Entered as second class matter at the Post office at Chicago, Ill., under the Act of Congress of March 3, 1879.

Editor:

Rt. Rev. Irving P. Johnson

Managing Editor:

Rev. William B. Spofford

False Enthusiasms

By Bishop Johnson

"They would tolerate no enthusiasm but the enthusiasm of exaggeration and excess." These words by Father Pullan in his excellent work "Religion since the Reformation," accurately describes the attitude of those who led in the Reformation on the one side and the Jesuits who staged the Counter-Reformation on the other.

The Reformation was caused by the fact that Rome was possessed by the demon of "covetousness which is idolatry."

The period of the Italian Renaissance which preceded the Reformation was a curious mingling of pagan philosophy and Christian traditions.

It was not strange that popes whose philosophy was pagan should exploit Christian Tradition to gratify their pagan instincts.

They needed money to carry out their classical taste in buildings, their barbaric taste in magnificence and their moslem taste in harems.

If Peter held the keys to Heaven, Christians must pay handsomely to have the door opened. So the Papal court levied tribute heavily on those who coveted and received high office.

Incidentally, one Albert had been made Archbishop of Mainz, but before he could receive the pall which confirmed him in his high position, he must pay the equivalent of some hundred thousand dollars in cash to the Papal Court.

Albert had to borrow the money of the bankers, and then, as now, bankers did not care to loan large sums without security.

So Albert received permission from Leo X to go into the wholesale indulgence business. He therefore sent out one Tetzel, accompanied by a banker's clerk to collect the money which Albert must pay for his new dignity.

Indulgences are curious things.

You had sinned and your conscience troubled you.

Sin always carries its penalty and men have ever been more willing to sin than they have been to face the consequences of sin.

So the Pope very kindly agreed to deliver them of these consequences for a pecuniary consideration; said money to be divided fifty-fifty between Albert's bankers and Leo's treasury.

And so stringent was the need of money that Leo agreed to extend these indulgences to a country over which he had no jurisdiction.

He agreed to release departed sinners from the pains which they were now enduring in Purgatory, unmindful of the fact that he was invading a territory in which several popes were undoubtedly resident, and in which he had not yet arrived. One is fearful that the Pope was obtaining money under false pretences. At least so thought one Martin Luther, and was imprudent enough to say so publicly.

Tetzel was as indignant as any other man would be, who was conducting a bunco game at great profit.

The upshot of it all was that Tetzel got the money and a Doctor's degree; Luther was excommunicated for his pains and the basilica of St. Peter's Church went on to its completion.

No doubt those who were plucked got as much for their money as they would have done if they had spent it foolishly.

Leo, Albert and Tetzel were satisfied; those who bought the indulgences were happy and the world has a beautiful Church to show for the transaction which is a far better thing for all concerned than it would have been if these sinners had wasted their money in more riotous living, for then there would have been nothing to show for it but a larger brewery in that part of Germany. However, the thing wasn't permitted to go on quietly. Luther protested, and everyone got excited on one side or the other and the potter wasn't over until there had been a war and a shocking amount of bad names and a reformation.

But as is usually the case in a reform wave, the bunco men are united and the reformers are divided.

And running true to history the bunco men cut out some of the crude stuff and staged a counter-reformation with an inquisition thrown in to impress people with the fact that it was real.

As a consequence of this little episode in a small place in Germany, everyone got mad and started a feud which has been going on ever since.

Very few people know what the feud is all about, but they do not have to. All that is necessary to perpetuate a feud is to do exactly what Father Pullen said they did:

Neither Romanist nor Protestant would "tolerate any enthusiasm except the enthusiasm of exaggeration and excess." Of course they had to have something to fight about all these centuries, so they fought about "grace," which means that they fought about the inheritance which Christ had bequeathed to them.

This is very human and quite in line with the habits of the beast, homo. He never can stand it to have something given to him.

Many a fine family has been torn asunder by a quarrel over the inheritance.

Nor were the reformers any more consistent or kindly than the confidence men.

The reformers were all angry and had to smash some of the furniture before they quieted down.

So Luther smashed the Apostolic Ministry.

He would have no bishops.

One can scarcely blame him, because he could not be the only bishop; it would not

have looked well for him to have been a Pope; and Luther like most reformers had very strong prejudices and a testy disposition.

Zwingli smashed the sacraments and couldn't concede that our Lord had done anything when He had instituted them. Calvin smashed the faith and substituted a fatalistic philosophy for the tender mercies of Christ.

They all fought over grace and in their eagerness to discredit one another said a lot of very unkind things about one another. When everyone in a household is angry and begins to call names one doesn't look for reason or love to be very evident.

Neither of these estimable qualities had much chance to be heard in the XVI century; and ever since that time Christians have been sleeping at the foot of a volcano which becomes active under very little provocation.

Just now we are having an eruption of the same old crater and no enthusiasm is possible except the enthusiasm of exaggeration and excess.

Once again certain religious and social interests have been a little shifty in political and financial transactions and certain other individuals have admitted their own virtues and desire that the country permit them to do practically the same thing as the other fellow does, only they claim to do it in the name of the Lord.

Frankly I don't think the Lord is being consulted and I think the use of His name or His symbol is entirely unauthorized.

It is much like it was 400 years ago.

Tetzel said you could have your sins forgiven if you paid cash for the privilege.

Luther said that you could have your sins forgiven if you had the assurance that you were justified. Luther's method was the cheaper and yet, it wasn't any more effective.

I didn't see much difference in Lutheran Germans and Roman Catholic Germans in the late unpleasantness. They both seemed to know how to hate most cordially.

And I don't see much difference now between those interests which use political power for their own aggrandisement and those who desire it for no different purpose.

Political integrity is about the same in Tammany Hall and in the Ku Klux Klan. Neither of them are very good Indians and the country would be better off if they speedily exterminated one another, but the trouble is that once again they are liable to smash all the household furniture in the process.

And so bitter is the fight, that now, as then, moderation and charity are looked upon as vices.

"They will tolerate no enthusiasm but the enthusiasm of exaggeration and excess."

Surely the purpose of the Master was to make of one blood all nations of the earth but all these disturbers are making bad blood.

We need a physician who can locate the pus pocket from which emanates envy, hatred, malice and all uncharitableness. It doesn't require any virtue to see red; it does take a great deal of effort to be white. In the latter case every one has to wash his own clothes. It is best done privately.

THE SOCIAL IMPLICATIONS OF CHRISTIANITY

BY THE RT. HON. RAMSAY MACDONALD

(Concluded from last week)

There is another application of our Christian Faith which would help us very much if we would make it. When you begin to talk of your Father—this is an old point, too—when you begin to talk of your Father, what are you asserting? You are asserting the existence of the human family, and you can't get away from it, and you can't go in that frame of mind to your Churches on Sunday and then go to your counting-house in exactly the opposite frame of mind on the Monday, because either the Sunday frame of mind is wrong or the Monday frame of mind is wrong. There is no reconciling of the two; you have either to apply your Sunday frame of mind to the conditions of business or you have not. If you don't, it is rather a waste of time to get into a Sunday frame of mind at all. I am a lazy man. I never do a stroke of work that I can avoid. That is why one finds oneself so very busy. Those people who are not lazy but who are always fussing about are never busy at all—because when you are only fussing about you can always stop your work without feeling any conscientious scruples. But here we have got a unity in a community; we are members one of each other, and the bond between us is not *economic*. It is not the bond of the vineyard; I am a hired servant and you are my master. That is not the bond. The bond of this unity in community is the spiritual bond which exists because we are possessors of a common soul and the inheritors of a common destiny.

I am one of those people who believe in the Socialist faith, and I am neither ashamed of it nor afraid of it. Socialism is a thing that has got two values. One is as an electioneering cry, and the other is a philosophy, and a system of life. As an electioneering cry the less you say about it the better for yourself; you will be able to talk most about it and in perfect innocence contribute the largest volume of nonsense to Socialist criticism. As a philosophy, as the material embodiment of the spiritual conception of unity in community it is a philosophy, it is a system, it is a comprehensive thought, and it is based upon the Gospels. I mention it because I am going to appeal to you.

My friends, if you are going to live life as completely as you can, and I am sure you want to live as complete a life as you can, and as consistent a life as you can, I appeal to you to systematise your ideas. Life depends upon idea. Ah! you cannot go on for ever and say "Circumstances on Sunday are so and so, and one conduct issues from them; circumstances on Monday are so and so, and another conduct issues from them." You can't! You can't! You will either live a barren life or else your intelligence, and your moral nature will challenge that method of life and compel you to be consistent and free. And, therefore, this is another contribution which the Christian faith brings to our social problems. Every man and woman who sits down and tries to apply it discovers in it

not patches of thought, discovers in the Gospel not detached *obiter dicta* of a wise man roaming aimlessly over his experiences, but they discover in it a conception of the whole of life: the life of the individual in relation to God, the life of the individual in relation to the individual, the life of the individual in relation to his community, the life of the individual in relation to his state, the life of the individual in relation to his own conception of faith. And by that systematising of those various aspects of conduct and responsibility you bring out a great scheme of social organism, a completed social mind, a complete conception of what Mrs. Wintringham should do one day in the House of Commons, what I should do another—quite different perhaps, she sitting in one corner, I in another, she looking on her problems from one angle, I looking at my problems from another angle—but when the line of vision is completed, both meeting at a point.

There is another corollary from this. We are all inclined too much for one reason or another, to think in terms of class. I am supposed to be one who does that, but I doubt if anybody here has fought against that idea—more persistently at any rate than I have. This idea of class is poisonous to the social mind. We have classes; when we are wiser, when we are more moral they will have disappeared, not by a sort of huffer mugger equality—not at all—but still they will disappear in a state of society in which your clothes, your tastes, your differences will be so naturally followed that you will not be at all conscious that a person who is following other vocations, other tastes and other qualities, belongs to a different category of humanity from yourself. The more men are driven in upon their own qualities, the less capable are they of creating distinctions between themselves and other people. It is only, my friends, when you have no quality to boast yourselves of that you go and draw your cheque for a suit of clothes that marks you off from your fellows. It is the only thing you can do, and it has its good sides, because the man with no distinction feels his poverty not only in the eyes of God, but in the eyes of his fellow men. He knows in his heart that he can't cheat God, so he does not try; he knows by his experience that he can cheat you, so he does. And fundamentally that is the origin of class distinction.

Finally, our Christian faith makes a magnificent contribution to a certain side of our social problems of the present time, and it is this. It does give us the courage to believe in truth, in justice, in the moral categories. What faith have we, what trust can we have in these, except by believing that they are absolute in themselves? You can't do it. Now, you arm yourselves and you say: "We are safe"; and you make this Treaty and that Treaty for convenience, and you say: "We are safe," and you put flights of aeroplanes into the air and you say: "We are safe." And you know perfectly well in your heart of hearts all the time that you are nothing

of the kind—nothing of the kind. The nations from the very beginning of things have been trying to secure security with a big club; and the human brain has been exercising its ingenuity for centuries and centuries to develop the aeroplane out of the big club; and it has done it, and you are just as insecure with your aeroplane as you were with your big club—justly exactly the same. In the days of the big club, the other fellow went and got one a little bit bigger. And it has gone on and on and on, and it always will go on, it will go on until the end of time, until we discover a nation so full of Christian courage that it will say the only security we can have is the security of pursuing the moral categories of justice, fair play, honesty, uprightness and so on, and that is not only true internationally, it is true nationally.

I wish I could appeal to the interests of this nation to pursue methods in accordance with moral categories. We are threatened with strikes and lock-outs and disputes and disturbances. How childish it all is. How foolish it all is. What has happened? Why is there no mutual confidence? Surely these things can be arbitrated. Surely these things can be considered. Surely there are minds and heads that can say "this is the best that can be done, this is the way to overcome difficulties." But what has happened is that the two sides—not owing to the faults of one—have lost confidence in each other, in the whole of the nation, and the only way you can get out of that is to have an occasional fight which is a loss to everyone, and we will never get beyond that stage until we go back and believe in those great moral categories, put materialism on one side and remember that man lives for his soul, for justice, and not for his pocket.

We have but a short time to deal with these things—a very short time. A year or two after war are the most precious years in the life of a nation desirous to follow moral ways. You go back to the old ways, the old fears, the old lack of a sense of security. You are driven back again by the evil hounds that have driven you up to now, and the years go on as an inevitable certainty, and the evils accumulate, and another war comes as inevitably as the war that preceded it. The time for change is the time that elapses between the end of a war, when people are exhausted and wise, and the time when people begin to recover and have no sure guide as to how their recovery is going to be for their security. The sands that are flowing through the sand-glass are a golden power—preciously golden today—and if this opportunity is missed, and if you go back to the old ways and the old faults, to our old materialism and our old trust in mere strength and power and force, then there will be another war, there will be more grief, there will be more loss, more pain, more indefiniteness, and more missings of the marks that, in the hearts of every one of you, you would like to attain.

Let's Know

By Rev. Frank E. Wilson, S.T.D.

DIVORCE CANON

It is not easy to answer questions without knowing all the facts.

Here, for instance, is a letter from a correspondent written during the summer while the editor of this column was sandwicheing in a little vacation between summer conferences. The writer asks whether a priest in the Episcopal Church can marry people who are divorced.

Then two cases are cited. A divorced woman who is described as "rich" was married by a priest of the Church. But a "man with little money" who was the innocent party in a divorce proceeding was refused by the same priest. The writer asks—"would you consider this fair?"

One should know more about it to give an intelligent answer. The provisions of the canon are perfectly clear. The clergy are forbidden to marry anyone with a husband or wife living from whom he or she has been divorced for any cause arising after marriage. But there is an exception—namely, the innocent party in a divorce for adultery. In the event of such an exception the procedure is as follows: First, a year must have elapsed since the divorce was granted; then satisfactory evidence must be presented to the Bishop of the Diocese, including a copy of the Court's Decree; then, the Bishop must certify in writing that this particular case is within the provisions of the canon. All these steps must be gone through before any priest is authorized to solemnize such a marriage.

Regarding the cases mentioned by our correspondent, I have no way of knowing whether either or both of them met the requirements of the canon or not. My natural supposition would be that the lady in question was the innocent party in a divorce granted on grounds of adultery and that she had submitted satisfactory evidence to the Bishop who thereupon issued a written authorization to the priest for her marriage. My further supposition would be that in the case of the man his divorce was secured on some other grounds and therefore it was automatically impossible for a priest in the Episcopal Church to marry him. In any event, I feel quite

certain that no such distinction as that suggested by the fact that the woman was "rich" and the man had "little money" could have had anything to do with the outcome. Probably one case was canonical and the other was not.

That the Church is in earnest in this matter has recently been illustrated by the example of a certain priest who did insist on marrying certain persons forbidden by the canon and who was presented for trial to his Bishop on account of it. The priest renounced his ministry, however, without standing trial.

I know of at least one case where a bishop asked one of his clergy to perform such a marriage because it was clearly within the canonical requirements. I know of another bishop who makes it a practice to perform all such marriages himself when they are referred to him by the clergy, in order to protect his clergy from just such misunderstandings as that which appears in this letter from our correspondent.

Yes, the Church plays fair. And I think this clergyman did also.

REV. HORACE FORT RETURNS FROM ENGLAND

The Rev. Horace Fort, Secretary of the Berkeley Divinity School, who has been in England during the summer securing articles from leading Churchman for THE WITNESS, has returned to this country and has resumed his work at Berkeley.

The Church at Work the Entire Week

By Rev. Worth M. Tippy

Secretary, Federal Council's Commission on the Church and Social Service.

A silent revolution is taking place in our thinking about the Church building and its use. In rapidly increasing numbers the church doors are open every day and every evening of the whole year for a continuous and well-founded ministry to the community. And why should not all our Churches be more largely used seven days in the week? There they stand, representing great capital investments from the savings of the congregation and the community. For a Church to stand idle most of the time when it might be used for the good of the community is both a spiritual and an economic waste. It ought to be developed as much as if it were an office building instead of a church. If anything, ought we not to be more careful of money consecrated to human welfare than of that which is applied to economic production?

A pastor and a congregation may well regard the use made of the building as one of the norms by which to judge the completeness of their Church's work. It is not the only standard, nor the highest, but it is a good one and salutary.

To be more concrete and definite: every Church should provide a five-fold program of worship, religious education, organized friendship and social life, opportunities for the service of God and humanity, and rec-

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reation. Multiply these five types of service by the natural age and sex groups of a Church, which are not less than seven or eight, and you have a good weekly calendar.

But the calendar will be much more extensive than this bit of multiplication would indicate. Each Sunday school class, each club will want its own week-day committee meetings, parties, tramps into the country starting from the Church, periods of instruction, and the like. The young men will want basketball twice a week, and the girls will want the same. The young people's society will have its committee meetings, its parties and its special forms of service. There are likely to be two or three Boy Scout patrols meeting separately as well as in a troop and as many Girl Scouts.

Additional forms of service should grow out of a parish or community survey. I do not mean by this a study going into elaborate detail, which brings together a mass of information that cannot be used before it gets out of date, but rather a project study to discover facts about the parish which the Church should know in order to develop its own work intelligently.

The main facts to be discovered are the following: a house-to-house knowledge of the people of the parish, classified by age, sex, religion, vocation, married or single, in homes, boarding houses, apartments or hotels; community or social agencies such as Churches, schools, clubs, settlements, lodges, hospitals and library; recreational needs and facilities such as parks, playgrounds or lack of them, commercial forms of recreation and their character; general social conditions such as housing, health, streets, sanitation and safety, especially conditions which endanger the public welfare. Most denominations are prepared to give help to pastors in making surveys. The Federal Council's Commission on the Church and Social Service will send questionnaires and give other assistance on request.

Out of such a parish study is sure to come, not only the knowledge of a large number of new families and individuals, but also valuable and unexpected opportunities for service. An old down-town Church in Philadelphia, for example, not long ago found itself with its former families moving out, and splendid old homes being turned into boarding houses, with inevit-

able effects upon the work of the Church. A trained worker was sent out to visit one hundred of these young people in boarding houses, to discover what they wanted from the Church, and the answers were classified. The young women asked for facilities for washing, ironing, and sewing. Both sexes wanted athletics, library, game room, a pleasant Sunday afternoon and evening at the Church, organized social life during the week, and parties, including social dancing. As a result of this inquiry, the Church has become the neighborhood center for the district and is having a far-reaching influence on large numbers of young people who had been practically untouched by the Church.

I suggest to pastors the study of the experience of outstanding Churches. A pastor or a committee will always come back from a visit to another Church with ideas applicable to their own parish. When it is not practicable to visit Churches on the ground, they may be studied by means of their year-books. The Federal Council of Churches will be glad to give suggestions concerning typical churches for study.

Pastors are likely to say of the seven-day idea that it is applicable to large churches which can have salaried help but not to small communities and to the country. This is a real difficulty, but is not prohibitive. The country and the village community need the open Church as much as or more than the city, for cities have many neighborhood centers and the country few. If the pastor has the gift of organization or if he has learned it by study,

almost any Church can become a center of seven-day service. If he gives great attention to selecting leaders, if he builds gradually and patiently, if he opens the Church for community organizations, he will gradually develop an open Church, whose life has flowed out into the community and to which the community has come back with gratitude and confidence.

CHURCH ART EXHIBITION IN COLORADO

An exhibition of Church Art was held in Denver, August 25 to September 12, under the auspices of the Diocesan Church Art Commission. This is one of a series of such exhibitions which have been held in Denver, for the interest and profit of Church people.

This collection is a "traveling exhibit," so arranged that it can be quite easily carried through the dioceses of the province. Most of the articles are photographs, framed and glazed in celluloid, which is both lighter and stronger than glass.

Each diocese in the country was asked to send pictures of its two finest churches,—one large and the other small.

St. Hilda Guild was represented by pictures of its work, already well known in Denver from previous Art Exhibits. The collection also included sixteen photographs from the architects of Washington cathedral, and pictures of woodcarving, furnishings, lighting fixtures, and the illustrations from the Diocesan Art Commission's "Book of Little Churches."

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CATHOLIC PUBLICATION

THE CATHOLIC CHURCHMAN IS A monthly magazine of the American Episcopal Church. Regular features: a contributed article, an instruction, St. Joseph's League for Children, The American-Catholic Pulpit, The Catholic Afield, Sacristy Talks, The Minor Saints, Traveler's Guide to Mass, The Blessed Sacrament Novena, Editorials and Book Review. Annual subscriptions, \$1. Discount to rectors for orders in quantity. The Catholic Churchman, 1 East 29th St., New York City.

Free Scholarships to Sewanee Conference Offered to Young People

Contest Planned Between Young Fellowships with Five Scholarships at Two Weeks Conference for Prizes

A two weeks' vacation, with two hundred and fifty young people, in the most beautiful spot in the Southern Mountains—that is the prize that will go to five members of Young People's Fellowships or Service Leagues. The place is Sewanee, the occasion the Young People's Conference that lasts for two weeks—the last week of July and the first week in August.

This year over 250 young people attended this conference; young leaders from Churches all over the country. Every morning they met in the great hall there at the University of the South, and worked out their own programs for meetings that they propose to have in their parishes this fall and coming winter. Gordon Reese, recently elected rector of Porter Military Academy, and a WITNESS editor, and Bishop Quin, who is to take charge of a WITNESS column for Young People commencing next month, were in charge.

THE WITNESS is going to print these programs, commencing with the issue of October 9th. They will run until May 15th. A nation wide vote will then be taken to decide which two programs are the best. Only members of Young People's organizations will be entitled to a vote—and all votes must be in by June fifteenth. The winners will go to Sewanee next summer and will eat the good food, sleep in the soft bed, and attend the fine classes without any expense to themselves while there. Thus two people who were at Sewanee this past summer will be rewarded for their good work. And it ought to be a lot of fun in picking the winners.

THREE MORE PRIZES

And here are three more prizes—one of them the biggest prize of all. We want to know what Young People's Groups are doing—we say groups because we never know whether to call them Fellowships or Service Leagues. So THE WITNESS offers three prizes to the three Fellowships whose accomplishments between November first and May fifteenth are the greatest. We are going to name three judges one of these days. Every group entering the contest will submit to them a report of their activities. These must be in by June Fifteenth. The judges will then pick the winners—taking into consideration of course the size of the group, the size of the parish, etc.

Each winning group will then select one of its members to represent it at Sewanee next summer. This gives a chance for a local contest. Or it can be done by voting—in any way the group may decide. The representative of the leading Fellowship will have all expenses paid to Sewanee, including transportation. The representatives of the second and third Fellowships will have all expenses paid except transportation. Of course we will print the

winning reports in THE WITNESS and probably others as well. And the pictures of the winning Fellowships will adorn the covers of three successive issues of the paper—which is to change its make-up slightly after next week to make the printing of a picture on the cover possible.

The next question is how to enroll? Very simple—very simple. If your parish is now taking a bundle of papers each week simply send in the name of the rector, the parish and the address. If you are not getting papers order ten or more. You will have to have them of course—and you should have them quite apart from this contest, with a whole page given to Young People's work. So order ten or more copies, with the name of the rector, parish and address. The papers will be delivered to you every week before Saturday. They will cost you but three cents a copy and we will bother you with a bill only once every three months.

The contest will interest the Young People—it will give them good programs—it will give them a knowledge of the activities of other Fellowships, through the column by Bishop Quin and Miss Fischer—it will help the parish by stimulating the Young People to do things—it will get them reading a Church paper—it will send five young people to a great summer conference. The value of it is real we believe. The mails next week will tell us whether or not you think so. We hope you enter the contest. Let us know as soon as you can.

CONSECRATE BEAUTIFUL CHURCH AT BEDFORD, INDIANA

On Sunday, September 7th, the Rt. Rev. Joseph M. Francis consecrated the completed edifice of St. John's Church, Bedford, Indiana, in observance of the twentieth anniversary of the first permanent organization of the Church in that city. The consecration sermon was preached by the Rev. Wm. Burrows of Bloomington. The Rev. William Crossman Otte, aged 82

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years, Vicar from 1906 to 1917, and Honorary Canon of All Saints' Cathedral in Indianapolis, was present and acted as celebrant at the early communion, reading Morning Prayer in the Consecration Service. Following this service, more than 150 persons took dinner at the Greystone Hotel, after which there were introductions and felicitations from a number of former members and the clergy. Canon Otte was unanimously elected Rector Emeritus, and Mr. George E. Lary, Warden Emeritus in recognition of his twenty years' service as Committee Chairman and Warden.

In the evening the Bishop confirmed the largest class ever presented in this Church, consisting of fifteen men, women, and young people. The total attendance, the number of communions, and the interest manifested throughout the day marked the highest point ever reached in the history of the Parish.

An anniversary Year Book has been published, containing over twenty half-tones of individuals and the beautiful features of the Church building, together with a perspective of proposed buildings and much information of interest and importance. The organization was begun with eight communicants and \$34.85 spent the first year. There is now a communicant list of 135, and last year's finances totalled \$6,757.29, of which nearly one-fifth was for missions and benevolences. The Rev. Harry R. Hole is the present rector.

BISHOP CHESHIRE WANTS CHILDREN TO LIVE

An apartment where children will not only be welcomed, but bribed to come in by a reduction of \$5 a month in the rent of families who have children, will soon be completed in Raleigh, N. C., by Bishop Joseph B. Cheshire. The bishop is using his life-savings for the project. An editorial in the Asheville Citizen comments very favorably on his action.

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Plans Announced for Fiftieth Anniversary of the Diocese of Newark

Churches in Debt to Mark Anniversary by Diminishing or Removing Debts. To Stir Diocese to New Activity.

A visitation of all the churches in the Diocese of Newark by the Bishops with a company of clergy and laymen is planned for October as a part of the observance of the fiftieth anniversary of the Diocese of Newark. The purpose is to gather in every parish or mission church as many of the people as can be brought together, to plead with them for a remembrance of the diocese and of the work of their own parishes. An hour will be given in each church to the service and instruction, and a programme has been prepared and distributed assigning an hour to every church, beginning with September 30th and ending November 10th. Neighborhood dinners are appointed for twelve central places where representatives of the parishes of the districts may be brought together. One of the Bishops is expected to be at each service, with the Canon Missioners, the Archdeacons, lay officers, members of the diocesan commissions, and others making up groups for different places, about one hundred and fifty appointments.

In the plan of visitation distributed, the dates of the formation of the churches are given, with other information. It is purposed to have a service of thanksgiving, with a sermon by the Presiding Bishop, in Grace Church, Newark, where the diocese was organized, on November 13th, and it is planned also to broadcast the service to all the parishes on Sunday evening, November 16th. Thought will be had for the preparation for the campaign for the work of the general Church.

With remembrance of the fifty years of the life of the diocese, the purpose will be to stir up the life of all the parishes, for the building up of the congregations, the increasing of the number of communicants, and the bringing back of the negligent, the extension of the ministry of the Church by services in new forms and in new places. All the churches in debt have been urged to mark the Anniversary of the Diocese by diminishing or remov-

ing their debts, and parishes not in debt are urged to give a helping hand to mission churches or diocesan undertakings. A history of the establishment and a record of each church is to be written, to be read to the congregation, with a copy of each to be preserved in the diocesan house. So it is hoped to make the fiftieth anniversary a commemoration of the work done under Bishop Odenheimer, Bishop Starkey and the present Bishops, and also to stir up the diocese to new life and activity.

COMMUNITY HOUSE FOR PHILADELPHIA PARISH

Early this month St. Stephen's Church, Philadelphia, will begin work on a four-story community house, to cost \$130,000, and to be one of the finest in the diocese.

THE CHURCH IN SHANGHAI

Present conditions of civil war around Shanghai draw attention especially to the institutions and parishes of the Episcopal Church's Missionary District of Shanghai, which constitutes the Diocese of Shanghai in the Chinese Church.

There are about 28 parishes or mission stations, their communicants varying in number from little groups of 15 or 20 to larger congregations of 200 and 300. The Church of Our Saviour in Hangkow was founded in 1845; Grace Church, Shanghai, in 1848.

The outstanding institution is perhaps St. John's University, with its fine record of training young Chinese men for leadership, through its schools of arts and sciences and through its theological, medical and engineering schools and departments. Chinese history and literature are taught by Chinese scholars. A library, athletics, publications, and a loyal body of alumni are other features that make this a university of excellent standing.

Secondary schools are too numerous for separate description. Most of them, probably all, are crowded. Many have long years of history behind them. Their reputations have been built up by our

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faithful missionaries of former years, and are sustained and added to by those of the present time. The leading school for girls in St. Mary's Hall, Shanghai. Among other familiar names are Chants Academy, Soochow Academy, Epiphany School, Soochow, St. Mark's, Wusih, Mahan and St. Faith's, Yangchow. There is also the Church Training School for Bible Women, in Soochow.

St. Luke's and St. Elizabeth's Hospitals, in Shanghai, St. Andrew's in Wusih, and the Church Hospital in Changshu are important and interesting institutions, good hospitals, stations for intensely practical social service, training schools for Chinese nurses, and centers of regular evangelistic teaching and preaching.

One who does not share the conventional distaste for statistics, which frequently only betrays a faulty imagination, may find interest in some of the figures for the Shanghai District, as given in The Living Church Annual. That the diocese is becoming really Chinese in character may be seen from the fact that the foreign clergy number 17 priests and 2 deacons, while there are 22 Chinese priests and 8 Chinese deacons, with 3 Chinese candidates for Orders, 41 Chinese catechists and assistants, and 26 Bible women. The ratio is even better in the other missionary professions, as Chinese physicians and teachers outnumber the foreigners. There are also 19 medical students and 75 student nurses, about half of the latter being men.

There are over 6,000 baptized persons on the rolls, and 3,004 communicants, an increase of 399 communicants since the last yeral report.

PERSONAL

Rev. Walter G. Harter, rector of St. Paul's Church, Gardner, Mass., has accepted the call to the rectorate of St. Augustine's Episcopal Church, St. Louis, Mo., and will begin his new duties Oct. 1.

CONFIRMATION INSTRUCTIONS

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THE MORAL RELATION BETWEEN SIN AND PAIN

Wayfarers in Boston who turned from the hot pavements of last Sunday evening into the Cathedral Church of St. Paul, filled all the pews of this old-time sanctuary with worshippers forgetful of the wilting temperature. The preacher, the Rev. Edward T. Sullivan, D.D., repeated by request a previous discussion of the question, "Do We Reap What We Sow?" Quoting at length from various men of letters, from Dante to Bernard Shaw, who have depicted the relentless issue of evil, Dr. Sullivan asserted that death cannot change character.

"Some persons seem to lose the power to want change," remarked the speaker. "This comes as a lasting consequence of personal habit.

"Real action functions in the soul and leaves its record and influence there. Such is the inwardness of human experience. We read that Dives lifted up his eyes in

torment. But we do not read that anybody was doing anything to him. His hell was of his own creation. I sat once in a cell beside a man who was already in hell. He needed not to wait for a hell of the next world.

"In 'The Dream of Eugene Aram,' Hood presents the doctrine of the impossibility of escape from ourselves and from God. A schoolmaster attempts to bury in the earth the body of the man he has slain. The body will not stay buried. It becomes ever uncovered. Earth refuses to keep the dark secret. The schoolmaster tries to mingle with his boys. At last he shuts a ponderous book with the cry:

O God, could I so close my mind
And clasp it with a clasp!

This is a parable, an allegory, a dramatic statement that whatever we do is never put out of sight, but is open always to the eye of God, just so long as a man remains a fugitive unconfessed.

"Men and women are their own victims.

ANOTHER FEATURE FOR YOUNG PEOPLE

LAST week we announced "Programs for Meetings of Young People," written by the Young People themselves, to start in THE WITNESS for October second, under the direction of REV. GORDON REESE.

The Young People's Page will also have each week a column on

ACTIVITIES OF THE YOUNG PEOPLE

- - Edited Jointly by - -

RT. REV. C. S. QUIN

Bishop Coadjutor of Texas

- - and - -

MISS. DOROTHY M. FISHER

Secretary of the Texas Young People's Service League

This column will report the activities of the Young People's Groups throughout the country.

Parishes with Young People's Service Leagues and Fellowships will want to adopt the

WITNESS BUNDLE PLAN

The chief suffering that we experience comes through the wrong we have done. Do we rebel against the ordinary restraints of life? Then we learn that good manners are but the sentinels and safeguards of good morals. Those who tread the forbidden path leave behind them the sign, 'No Thoroughfare to Happiness.' Flouting right standards never brought joy, but always bitterness of spirit. We are punished by, not for, our sins. We made our own suffering."

HEAD OF HEALTH GUILD RETURNS FROM EUROPE

The Rev. Franklyn Cole Sherman, president of the American Guild of Health, has returned from the summer in Europe, where he spent his time studying the work of the parent organization, The Guild of Health, in London. He attended the Annual Conference of the English Guild of Health held at St. Margaret's Hall at Oxford.

The fall work of the American Guild of Health is being opened with a two weeks' session of "The Cleveland School of Applied Religion," the teaching organ of the Guild. This school is a unique method used by Mr. Sherman as a means of making the Christian religion practical in the daily life. Special stress is laid on the true relation of the spiritual life to mental and physical health. Lectures are given on both the spiritual and scientific aspects of the subject of religion and health. The work of the school is not confined to Cleveland; classes are organized in various cities. The school usually covers a period of two weeks.

REV. GORDON M. REESE ELECTED HEAD OF SCHOOL

Rev. Gordon M. Reese, Senior Canon of Christ Church Cathedral, St. Louis, has accepted a call to become Rector of Porter Military Academy, Charleston, S. C. He will not assume his new duties until November 1st, remaining at the Cathedral to go on with his work for the Bishop Tuttle Memorial. He has formulated a plan by which every Church school child in the country will have an opportunity of contributing to the Memorial, the campaign for which will be October 12th to 30th. By Canon Reese's plan every boy and girl is to be given a box the first Sunday in Oc-

tober with the request that they earn or save a dollar during the month as a tribute to the much beloved Bishop who always signed himself "Your Commander in Chief" in his annual messages to the children in the Spirit of Missions.

Canon Reese was ordained Deacon in 1920 while in charge of the Junior Department of the Brotherhood of St. Andrew



Convention, and 'Priest a year later in Texas. While Young Peoples' Pastor of Trinity Church, Houston, Texas, he organized the Young Peoples' Service League, which now has branches in many dioceses. Porter Military Academy was started in 1867 and is one of the best known Church schools in the country.

Gordon Reese is also an Associate Editor of THE WITNESS and is in charge of the columns of Programs for Young People's Meetings, which are to start in the issue of October 2nd. He was also associated in young people's work with Bishop Quin, who is also to have a column of Young People's activities in the improved paper.

RELIGIOUS EDUCATION PLANS IN CHICAGO

Miss Mabel Lee Cooper of the National Department of Religious Education will be in the Diocese of Chicago from September 25th to October 5th. An effort has been made to arrange her time so that the greatest number of church school teachers may benefit by her visit.

The Diocesan Normal Schools will follow shortly after Miss Cooper's conferences. This year, schools will be held at St. James' Church, Chicago, and St. Mark's Church, Glen Ellyn. The schools will run for a period of ten weeks, instead of five, and the winter term will be eliminated. The school in the city will be held on Monday evenings, and in Glen Ellyn on Tuesday evenings. Further information will follow.

Since much of the Christian Nurture material has been revised, there will be a decided need for group conferences, on this material this school year. Miss Noyes, supervisor of Religious Education in the Diocese, will conduct such classes at Diocesan headquarters. A conference will be held for every course each month and each conference will cover the succeeding month's lessons. The day and hour of classes will be determined by those who enroll, the preference given to the majority. Teachers not within easy reach of the city may make appointments and Miss Noyes will come to them.

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FULL SCHEDULE FOR EVENTS AT TAYLOR HALL

The following schedule has been planned for Taylor Hall during October and the first part of November:

Oct. 4-5—Retreat for Young Women in Business or College. Conductor: The Rev. Harwood Sturtevant, rector St. Luke's Church, Racine, Wis. It is desired that those attending the retreat will come on Friday and remain until Sunday.

Oct. 6-7-8-9—Retreat for Deaconesses and Laywomen. Conductor: The Very Rev. Charles H. Hutchinson, dean of All Saints' Cathedral, Milwaukee.

Oct. 25-26.—Conference for Laymen. Leaders to be announced later. Topics for discussion:—The Layman's Place in Parish Life: As a man; as a father; as a communicant; as a worker; as a worshipper.

Nov. 4-5-6—Retreat for Priests. Conductor: Rev. McVeigh Harrison, O. H. C.

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Dorchester Avenue and 50th Street

Rev. George H. Thomas, Rector.
Sundays: 8, 9:30, 11 A. M. and 5 P. M.
Holy Days: 10 A. M.

CHICAGO

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The Rev. Frederic S. Fleming, Rector.
Sundays: 7:30, 9:30, 11:00 a. m.; 5:00 p. m.
Daily: 7:30, 9:00 and 5:30.
(Fridays—10:30 additional)

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Rev. Frank H. Nelson and Rev. C. Russell Moodey, Clergy.

Sundays: 8:45 and 11 A. M. and 7:45 P. M.
Daily: 12:10 P. M.
Saints' Days: Holy Communion, 10 A. M.

WHAT WAS DONE WITH YOUR DONATION

Several hundred Frankfurt children were recently sent to a country home for a summer outing.

The deserted army barracks at Wegscheide in the Spessart Mountains have been repaired and made suitable for housing these children. Wholesome food and fresh air are supplied in abundance. For entertainment and instruction there are nature classes, picnic, folksinging and folk-dancing. The children are taught to wait on themselves and to help each other, and to thus develop their bodies as well as their minds.

The parents of these children are charged a small sum to help toward paying the expenses; but, small as it is, many are unable to save the required amount of M. 16. The welfare workers in charge of selecting the children to be sent to this country home, frequently allow the parents to pay this

sum in instalments as they are able. One mother reported that she could pay 50 Pfennigs, but that, in order to do this, a smaller child at home must go without milk.

The Frankfurt station was a busy place when several hundred of these children collected there to start on their journey to Wegscheide. Mothers and sisters had mended and washed until the children were exquisitely clean and tidy. Their hair was shining from vigorous brushing, their faces likewise from energetic ablutions.

The children from the Annaschule classes

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Week Days: 7:00, 5:00.
Holy Days and Thursdays: 9:30.

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The Very Rev. Robert S. Chalmers, Dean.
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Daily: 7:30, Eucharist; 10:30, Matins, Monday, Tuesday, Saturday; Litany, Wednesday, Friday; Eucharist, Thursdays and Holy Days.

MILWAUKEE, WIS.

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Marshall and Knapp Streets.

Rev. Holmes Whitmore, Rector.

Sundays: 8 and 11 A. M., 7 P. M.
Church School: 9:30 A. M.
Saints' Days: 9:30 A. M.

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SAINT JOHN'S

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Services, 8 and 11 A. M. 7 P. M.
Church School 10 A. M.
Saint's Days, 10 A. M.

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All Week Days: 8 A. M. and Noon.
Holy Days and Thursdays: 11 A. M.

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Daily Services: 7:15, 12:00 and 4:45.

CHICAGO

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1424 North Dearborn Parkway.
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Tuesdays at 10 A. M.
Thursdays at 8 P. M.

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Wednesday, Thursday and Holy Days

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Sunday Services: 8:00, 11:00 and 4:00.
Daily Services: 8:00, 11:00 and 4:00.

are the poorest of all. It is not infrequent here to find those who have only one garment, each, and these are not from the industrial classes, but from middle-class homes, where poverty is felt most keenly. Mostly they suffer in silence; but under the dreadful lash of unemployment, they are forced to ask for help.

MATERIAL FOR EVERY MEMBER CANVASS

New literature for general use in connection with the fall canvass is confined this year to two issues of *The Church at Work* and a reprint of Chapter IV of Mr. Gill's book, "My Father's Business." Leaf-

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lets used in previous years are still available.

The first of the two fall issues of *The Church at Work* is to be ready early in October. This is to contain in shortened form the little book, "My Father's Business," written by the Rev. J. M. B. Gill, which, although only recently published, has already received enthusiastic notice. It is a popular book for every Church member and is reprinted in *The Church at Work* in the hope that it may be of the widest possible usefulness.

Stewardship in its largest meaning is the idea of Chapter IV of this book. The chapter has been reprinted in attractive form as Leaflet 2115, for separate free distribution. It is possible by means of a proper use of this leaflet to put in the hands of every Church family a really interesting discussion of what the Church should mean to every person, and, more

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especially, what every person should mean to the Church.

In the second fall issue of *The Church at Work*, to be ready early in November for distribution, well in advance of the canvass on December 7, another new book is to be partly reprinted, "Evangelism in the Church," by the Rev. J. A. Schaad, a book which is being eagerly welcomed on all sides as the first of its kind to emphasize the place and the character of evangelism in and through the Church.

WHOLE FAMILY IN DEAF MUTE WORK

Miss Olive A. Whildin, one of the daughters of the Rev. Oliver J. Whildin, missionary to the deaf in our Church, has been appointed a special teacher of the deaf in the Baltimore public schools by the Board of Education of that city.

Miss Whildin is qualified for the important and newly created position not alone by reason of a life long association with the deaf but also by a five years' thorough course of normal training in the best methods of educating the deaf. It is interesting to note that her duties require her to inspect all the schools of the city, to provide medical attention for children who show early signs of losing their hearing, to arrange for instrumental aids for the partially deaf and to furnish instruction in speech and lip reading to all who

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THE WARHAM GUILD — The Secretary will forward, free of charge, (1) a Catalogue of Vestments, Surplices, etc. (2) Examples of Church Ornaments. (3) Leaflet describing St. George's Chapel, Wembley Exhibition, which has been furnished by The Warham Guild. All work designed and made by artists and craftsmen. The Warham Guild Ltd., 72, Margaret St., London, W. I. England.

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MISCELLANEOUS

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cannot hear in order to enable them to read their teacher's lips and thus to keep abreast of the normal children in their class studies.

A younger sister, Miss Mabel Whildin, is also engaged in teaching the deaf, in the Preparatory School of Gallaudet College for the Deaf, Washington, D. C. Being experts not only in speech and lip reading but also in the use of the language of signs as applied to conversation and public speaking, the Rev. Mr. Whildin and also Mrs. Whildin, who is greatly interested in the social and humane sides of the Mission, find the frequent and practical aid of their daughters, as advisers and interpreters, invaluable to them and very much appreciated by the silent people. It is somewhat unusual to find all the members of a family so thoroughly interested in the church and educational work among the deaf in this country.

NEW CLERGYMAN FOR CINCINNATI PARISH

Pleasant Ridge, Cincinnati is one of the most rapidly growing home sections of that city. All Saints' Mission is well located to take advantage of that growth. The Rev. Canon Otte, who resides there and was recently honored by being made Rector-Emeritus of St. John's Church, Bedford, Indiana, has done splendid work in building up the congregation, and now to his aid comes the Rev. Winfield Shiers, from Franklin, Va., who will have charge of the mission of St. Mark's, Oakley, another adjoining suburb.

Mr. Shiers was born in Lawrence, Mass., and educated at William and Mary Col-

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regrets that it can not, for lack of room, consider more applications for entrance this autumn. The full enrollment has been accepted. A new dormitory will be ready in February and a few more men can be taken, therefore, at the beginning of the second semester.

Early application for 1925-26 is advised.

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FIVE PRIZES FOR MEMBERS

Of Young People's Fellowships

COMMENCING with the issue of October 2nd THE WITNESS is to print each week a Program for a Young People's Fellowship Meeting. Commencing with the issue for the following week each program printed will have been written by some one of the Young People that attended the Young People's Conference at Sewanee this year. These programs will run until May 15th. A nation-wide vote will then be taken to determine the best program printed. All votes must be in by June 15th, and only members of Young People's Fellowships and Service Leagues will be eligible to vote. The authors of the two programs receiving the largest number of votes will be given free scholarships to

The Young People's Conference At Sewanee in 1925

These scholarships will include tuition, board and room for the Conference, Which lasts two weeks.

THREE MORE PRIZES

Three prizes will be given to the Fellowships whose accomplishments between November first and May fifteenth are the greatest. The winners will be selected by three judges, to be announced later, who will base their judgments upon reports of activities submitted by the Fellowships before June 15th. The judges, in determining the winners, will take into consideration the size of the Fellowships, parishes, etc. The winning groups may then select, by vote, by a local contest, or in any way their desire, the members who will represent them at Sewanee in 1925. The representatives of the leading Fellowships will have all expenses paid, including transportation (up to \$25). The representatives of the second and third highest Fellowships will have all expenses paid, exclusive of transportation.

*THE REPORTS OF THE WINNING FELLOWSHIPS WILL BE
PRINTED IN THE WITNESS, WITH THE PICTURES OF THE
WINNING GROUPS PRINTED ON THE COVERS OF THREE
SUCCESSIVE ISSUES.*

HOW TO ENROLL IN THE CONTEST

Parishes now taking a bundle of papers each week may enroll by simply sending us a card announcing their desire to do so. Others may enroll by ordering a bundle of ten or more copies of THE WITNESS, to be delivered weekly at 3c a copy. We will send a statement quarterly.

THE WITNESS

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