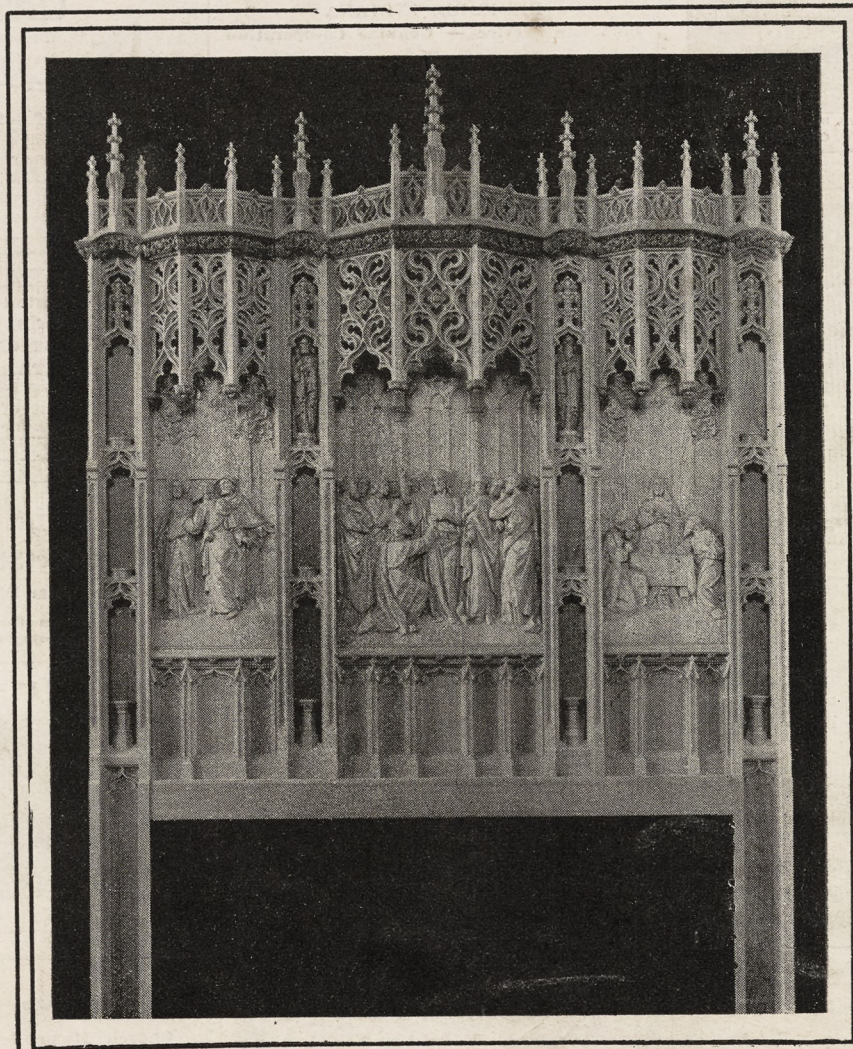


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BISHOP JOHNSON'S EDITORIAL

THE NATIONAL PROGRAM

IN OUR effort to create a national consciousness in the Episcopal Church, we are limited by three centuries of provincial background. From 1607 to 1781 the Episcopal Church functioned in this country without any Episcopate.

During this period of 175 years if one wished to be confirmed, or if a candidate for Holy Orders wished to be ordained, he was obliged to take a long and expensive journey to England for that purpose in a sailing vessel.

As a result of this condition the Church in the colonies for more than five generations consisted of a group of unrelated parishes.

It is not strange, therefore, that there grew up a strong spirit of parochialism, and a very slight spirit of cooperation in missionary effort among parishes which had no corporate life.

From 1781 to 1919 the Episcopal Church in this country had no national administrative board.

The only bond of union between the separate dioceses was a legislative body known as the General Convention which met for three weeks once in three years.

During this period of missionary opportunity the only executive body was the Board of Missions, which was merely a committee of General Convention, without any executive authority.

So, for more than another century, the Church developed a strong diocesan consciousness, very similar to the spirit of states' rights manifested in the earlier days of this Republic.

This diocesan spirit is very strong today, especially in these dioceses which have a long and interesting history.

The Church, however, suffered from this provincial policy.

For while the Roman Church had its hierarchy which could enter any diocese without asking permission, and the Methodists, having no dio-

ceses, had its Board of Strategy, the Church lacked any adequate organization to give force and cooperation to its missionary efforts.

Nor was this condition due to accident, but was rather the result of design.

The idea of any close cooperation was regarded by diocesan authorities as an invasion of vested rights.

Bishops would rather that the Church be ineffective in its missionary enterprise, than that they should surrender to a general body anything of the autonomy resident in their little principalities.

As a consequence of this provincial policy the Church was outstripped by religious bodies who were not so hampered by local barriers.

It was not until 1919 that a larger vision of possibilities caused the creation of the National Council which legislation was strongly opposed by some of the older and stronger dioceses in General Convention.

But any student of Church History can see that the principle of expansion and not the continuance of contraction must be the policy of the Church if it is to make progress and conquest.

The National Council is, therefore, in the infancy of its development and should receive from the whole Church that vote of confidence which was so unanimously given it by the House of Bishops in the recent joint session of that body with the National Council.

Mistakes may have been made. Such mistakes are inevitable during the experimental stage of any administrative body, but the mistakes form a very small percentage of the whole enterprise.

The Episcopal Church is a representative body.

The National Council is the selection of us all.

It is composed of exceptionally able men who represent the best ideals of the Church.

The executive officers of the National Council are doing a difficult job as well as any other group of men could do it.

What they need and what they have a right to expect is cooperation and support.

The result of the joint session was to advise the substitution of an assessment based on probable expectations and not on hoped for results.

It was also advised to abolish "priorities" and to substitute "specials" to be raised under the direction of the council.

In short, if the council acts upon this advice, we will be confronted with a flight of steps which we ought to ascend rather than a precipice which we are expected to climb.

It is reasonable to expect that after the mutual understanding between the bishops and the council that much misunderstanding will be done away, and a program submitted in 1925 at New Orleans, in which we can all cooperate most enthusiastically and which will proceed in an ascending scale until our fondest hopes are realized.

We have passed through our most difficult period of readjustment and we believe that the Church will respond to an increasing interest in the problems which lie before it.

After all, it is a sporting proposition.

If one belongs to any organization in which he is vitally interested, he expects to do his share, not merely in the local work of some part of the organization, but in the whole work authorized and carried on by the action of the whole body.

We cannot hope to be a prosperous portion of a bankrupt whole, and there is no reason why the obligations of a delinquent parish should be borne by a parish which has already done its full share.

Cheerful Confidences

By Rev. George Parkin Atwater

MANNERS VERSUS MORALS

JIM lived in our town. He was supposed to be somewhat naughty (no particulars available), but he was good natured, friendly, sympathetic, and he had good manners. One liked to sit near him at a dinner.

John also lived in our town. John was the strictest disciple of the old patriarch Deuteronomy that ever scowled on modern ways. He was standard-made in morals, and good for seventy or more years. But he was ill-natured and had bad manners. Children avoided him.

The upshot of this condition was that Jim was a real moral uplifter among us. It gave us a tiny thrill to be on friendly and familiar terms with wicked but cheerful Jim, and it stiffened our backbone against his faults. It was quite safe to know Jim if you did not imitate him. So he braced the community. He was a sort of a danger sign, and we were all better for knowing him.

But John was a menace. We approved of his morals in an academic way, but we condemned his disposition and we resented his manners. Consequently we began to dislike his "tout ensemble" by which I mean his whole general attitude toward life and society. So when John was particularly right, and very unpleasant about it, we were strongly tempted to be wrong. So John became a sort of a model menace to us all.

All of which convinced us that manners are of some consequence when it comes to making morals attractive.

I can think of a score of applications of this simple truth. If I were a good stiff Churchman and I wanted to promote an entire parish to a more elevated position, I would ask no better ally than a militant evangelical, of bad manners, in the pews. Or if I were an evangelical and I wanted to deflate a parish that had played "This is the way to Rome," but was forgetting the way home, I would seek no better helper than a high church layman, who would criticize the people, sneer at the P. E. Church, use the term "invincible ignorance," and roar around like a papal bull. Very soon that parish would be set in an opposite frame so solidly, that, compared with its convictions, reinforced concrete would seem like putty.

A few persons may refrain from going to Church because they have picked up some catchword about creeds. A few may allege intellectual



Rt. Rev. P. T. Rowe, D.D.

difficulties. Many more are merely lazy and torpid. But still many more fail to come to the Church because they do not feel the warmth of real fellowship, which they crave. In other words, they do not like the manners of the Church.

If we are to make any real gains in numbers, we shall be obliged to make our religion, and our services, and our fellowship, attractive by the human friendliness, and good manners, that commend our convictions and practices.

The Council's Work

By Mr. Alfred Newbery

MORE FLASHES

THE BISHOP of Kentucky writes, "The increase of funds under the new plan of the Church's Program has enabled us to become self-supporting as a Diocese."

The Bishop Coadjutor of Mississippi reports, "Under the inspiration and results of the Nation-Wide Campaign, the Diocese is able to consider, for the first time in its history, the surrender of the National Council appropriation for white work."

In the Diocese of Sacramento there are thirty-seven towns of more than one thousand population, and we have a church in all but four of them. There are eleven of our churches in the towns of smaller population.

During the first ten years of its

existence, namely from 1906 to 1916, the American Church Institute for Negroes spent about \$25,000 a year for secondary and higher education among the Negroes of the South. In 1923 the amount spent was more than \$125,000.

Or look at it from another angle. Ten years ago practically nothing was given in the South for the Institute. But during 1923 the South gave in buildings, endowments, and maintenance gifts, \$169,000 over and above what was given through the canvass for the Church's Program.

The National Council supports wholly or partly an army of 3,244 workers in various parts of the world. It is interesting to see how this figure breaks up. For example we often hear that we should not neglect the home field in our interest in the romantic distances of the foreign field. As a matter of fact we have 436 American missionaries abroad as compared to 721 at home. And in this connection we must not forget that the home field is powerfully affected by the work and example of the home parishes whose very existence is a missionary factor.

Another point often brought up is the fear that we are doing too much for the foreign field, that they should be taught to stand on their own feet, that more of the work should be done by themselves. What do the figures reveal? We have 436 of our missionaries abroad, and the native staff is 1980. And that does not include the staffs of the self-supporting parishes.

When you recollect some of last week's items in this connection, such as the two native dioceses in Japan, the raising within the borders of the Shanghai district more than the appropriation we give it, the Brazilian Church's missionary effort directed toward the Indians of its own hinterland, and the large proportion of native clergy, especially in Brazil and Liberia, it must surely become apparent that we are not imposing upon unwilling people an alien organization but that we are making fair headway in the development of native national branches of the Holy Catholic Church throughout the world.

CHURCH CONGRESS TO MEET IN ST. LOUIS

The Executive Committee of the Church Congress has accepted an invitation from the Bishop of Missouri to hold the 1925 Congress in St. Louis. The accurate dates have not yet been fixed, but in all probability, the time will be in the latter part of April.

Let's Know

By Rev. Frank E. Wilson

A TEXT

“FOR THIS cause many are weak and sickly among you, and many sleep”—1 Corinthians 11:30. What, asks our correspondent, does this text mean?

No text without its context.

In the Greek society of apostolic days, groups of people in a community often meet together in associations or guilds. It was quite common for them to gather for meals at more or less regular intervals. Sometimes the personnel of these guilds was of a mixed variety, including people who were well-to-do and also others who had very little of this world's goods. The wealthier members of the guild were accustomed to make provision for the others at these common meals so that all participated on an equality of social fellowship.

Naturally this custom would find a ready expression among the Christians with their strong sense of Christian brotherhood. It came to be known among them as the “Agape” or “Love-Feast.” It was sometimes, perhaps generally, associated with the sacrament of the Holy Eucharist. Food was brought by the members of the congregation and either before or after the Sacrament itself (the details are very obscure) the Christians would share their food with one another as an evidence of Christian friendship. In oriental countries to break bread together has always constituted a bond of friendship which may not be carelessly dissolved.

Now the Corinthian people were a pleasure-loving people and in the pagan state were exceedingly promiscuous in their habits. They did not at once get a firm grasp upon the moral standards of their newly adopted Christian faith, as is clearly shown by sundry passages in these corrective letters of St. Paul. It was not long, therefore, before the purely social features of the Love-Feast became unduly prominent. Indeed, utterly sacrilegious as it may seem to us today, the point was reached where the Sacrament of the Lord's Supper actually became an occasion for riotous feasting and drunken brawling. “When ye come together,” writes St. Paul, “this is not to eat the Lord's Supper. For in eating every one of you taketh before other his own supper; and one is hungry, and another is drunken.”

So the Apostle reminds them of the sacred significance of the great Sacrament. He recites the circumstances under which it was instituted

Our Bishops

Peter Trimble Rowe, the Bishop of Alaska, was born in Canada in 1856. He graduated from Trinity College, Toronto, in 1878, and went immediately into missionary work in Canada. In 1882 he came to Sault Ste Marie, Michigan, where he remained until 1895, the year that he was elected Bishop of Alaska. The twenty-fifth anniversary of his consecration was celebrated at the General Convention in Portland, at which time a fund was presented to Bishop Rowe to help him in the carrying on of his pioneer work. A letter from him, printed elsewhere in this issue, gives one an idea of the work being done by this bishop, one of the heroes of the Church.

and exhorts them to partake of it with worthy intention. The abuse of such a holy rite turns its blessing into a veritable curse for them. “For this cause many are weak and sickly among you, and many sleep.”

Apparently the text carries a double meaning. Dissolute habits are plainly injurious to health. Even if associated with religious observances they will produce weakness and sickness and eventually death. Also—and what is worse still—the sacreligious abuse of holy things inevitably brings spiritual degeneration and, if persisted in, imperils spiritual life itself. “Let a man examine himself, and so let him eat of that bread and drink of that cup.”

It was not long before the Love-Feast was abolished, though I understand that something like remnants of it have persisted in some places down to the present day. For instance I am told that in the Greek Church and also in France loaves of bread are sometimes blessed during a celebration of the Holy Eucharist and are then distributed among the people as something quite distinct from the Sacrament itself.

Labor Goes Out in England

By Rev. A. Manby Lloyd

IF LABOR had adopted the motto of Lord Fisher—“never explain, never apologize”—the present Ministry need not have fallen. But when Sir “Pat” Hastings, Attorney-General, began to explain his withdrawal of the proposed prosecution of a Communist organ, the *Workers Weekly*, it was all U.P.

An ex-soldier, who lost both feet in the great War, has brought about the present situation. Placed in temporary charge of a third-rate paper, this man (Campbell) practically asked the rank and file of the Army and Navy to shoot their officers—when the revolution came. This was too much for the psalm-singing, local preacher type of politician whom Galloper Smith is fond of calling the “wild men,” and a prosecution was set on foot. But it was almost as suddenly withdrawn, and the opposition saw its chance. Pat Hastings had discovered Campbell's splendid war record, and chivalrously refused to prosecute.

* * *

Labor has been wise in choosing this ground of appeal to the country rather than that of the proposed Loan to Russia, for whatever be the truth about Bolshevism, no one in this light-hearted land takes Leninsky or Dottovitch seriously. And the Labor party has already purged itself of its revolutionary “class-war” elements by ejecting the Communists, neck and crop.

At the 25th Annual conference held recently, Mr. Hodges moved that the application of the Communist Party for affiliation be refused, and that no Jacobin be eligible as a Labor candidate for parliamentary or any other elections. Both resolutions were carried by enormous majorities. By a majority of only 350 thousand they decided also to eject the Communists from membership. Mr. Hodges estimated their numbers at between three and four thousand. That may be, but they have a large following.

Jack Jones gave them the *coup de grace*. “I am here,” he said, “as a believer in the possession of all things in common. What I object to is the claim that we are the only pebbles on the beach. The Communists say: “We believe in force. What right have you to ask for peace?” They believe that tyranny began with Alexander the First and ended with Trotsky the Second. (Laughter.)

“If the Communist Party of Great Britain, the whole half-dozen of them—(loud laughter)—will accept our conditions I am willing to vote that they shall come in, but I shall not if they claim that certain people from Moscow, with unpronounceable names and even less distinguished nationalities, shall dictate our policy, and lay down conditions, such as that MacDonald is a traitor. They may talk like sucking doves, but go to their private meetings and read their newspapers, and then you will learn the truth. Every Labour man, apparently, is a fraud, every Trade Union official is a freak, and there

is only one man right, and that is Harry Pollitt!"

Exit Ramsay MacDonald! Enter Madame Galli Curci, who gave her first concert at the Albert Hall on October 12th. So great is her reputation, built up here almost entirely on gramophone records, that 20,000 tickets were sold in advance, nine months ago.

Of course, says the *Crusader* (the organ of Dr. Orchard and Social reformers of all denominations)—of course, Labor is unlikely to return to office again just yet. Though it will increase its members, it will probably have less than the Tories. Even so, we have left the old politics behind forever. All parties confess to a greater sense of reality and less of recreation in the work of the House of Commons.

Mr. Bernard Baron, an employer of labor, has subscribed 5,000 pounds to the Labor party's election campaign fund. "We have had for the last 8 months one of the best Governments we have ever had, and I want to help it back to office."

The Children Want An Organist

By A. Sponsor

LET US go back to our cellar school. It is all we have to go to, anyway, for my ten-room house is only a dream; though there is a beauty right next door. If the vestry doesn't buy it soon I fear that a certain ministerial undertaker (whom I detest) will buy it and turn it into a "Funeral Home."

Well, here we are in the cellar: that is, only part of the cellar. The best and sunniest part under the south transept is partitioned off for the organist. There he has a good, grand piano, blackboards and everything in style. We have an old square piano made in Boston just after the Civil War. It was a precious heirloom, but Mrs. Senior Warden kindly gave it to the Sunday School when she decided that she must have a really modern instrument if she was to give musicales.

When museums of the future begin to look for Chickerings of not later than the Philadelphia Centennial they will not have to look far. They will find them in the cellar Sunday Schools of the Episcopal Church. The ivories will have disappeared here and there. The sound board will be cracked. The pedals won't work and the tone will be frightful in its effect. Until the museums begin to care for these lost souls in pianos, we shall have them.

And who plays? The church organist? Oh, dear no! He would

rather play a Jew's Harp than that old square. He hasn't time anyhow. His busiest time is Sunday School time. He is waiting now with impatience for us to get done with our wretched opening service so that he can rehearse 22 of our boys and men for the last time before church. The organist has positively nothing to do with the Sunday School, that is a sacred understanding between him and the rector. Nothing must be allowed to interfere with the dignity and beauty of the 11 o'clock service upstairs. And if we have any nice likely boys, the organist is privileged to pick them out for the choir, and good-bye to Sunday School, and fifty cents a week for the boy—and camp next summer and a bronze silver or gold cross on a red neck ribbon for him if he is regular.

Then who does play on the old square for the Sunday School? Mary Wood of First Year High School. Mary is a dear and as regular as clockwork. She does very nicely at home at "Rippling Waves" or "Moonlight on the Hudson" but "hymns are hard for her," and all we have are hymns. Then also Mary "can't play in sharps or flats": that is, not where there are "very many flats or sharps."

Our superintendent is as dear a man as Mary Wood is a dear girl but nearly every Sunday Morning those two have a long muttered confab with much shaking of heads over just what we shall sing.

And then when we do sing!

Well, I hope the organist behind his partition is writhing in agony. It serves him right. Why doesn't he come out and lead us?

Note II. The angels have good hearing. I wonder if what they have heard from us poor juvenile half-past-niners in the cellar doesn't spoil them for the sacred grand opera of the eleven o'clockers upstairs?

In my dream Church School the Church Organist will somehow love the Sunday School and do his best work there. Won't that be wonderful? Meanwhile we are going to sing "Fling out the Banner" for the 6th time in two months, and hope for the best.

WOMEN IN HARRISBURG WELL-ORGANIZED

The Woman's Auxiliary in the Archdeaconry of Altoona, Pa., enjoys the distinction of having a branch of the Auxiliary in every parish and mission in the Archdeaconry. At the autumn meeting, held in St. Mark's, Lewistown, on Thursday, October 9th, every parish and mission in the Archdeaconry was represented by delegates as well as the clergy.

Books and Cognate Subjects

By Dean Chalmers

SOMETIMES one wishes to write about a book that is not new, and the feeling of deep gratitude for the help that it has been to me, in a personal way, prompts me to call the attention of my brother clergy to the hand-book entitled "The Personal Life of the Clergy," by A. W. Robinson, D. D. This book was sent to me by a friend, not long ago, and it would be difficult to be sufficiently grateful for such a book. It is one of a series of "Hand-books for the Clergy," (published by Longmans, Green and Company) and while other numbers of that series are valuable, this is the best that has come into my hands.

Where the Bible is taught as literature, a little book called "The Literature of the Old Testament," by Herbert R. Purinton (Scribner's) will probably be found of great value. It would be a good Junior College text. The arrangement of the various studies is eminently practicable for class work; but the book suffers decidedly for the lack of a definitely Christian viewpoint. It cannot be compared, for instance, with the new manual of the Christian Nurture Series "Our Bible" as a useful Church School text-book, or as suitable for young men and women who are studying the Bible in connection with their religion. It might well, however, be an excellent supplementary text-book to place in the hands of experienced teachers.

We wonder, sometimes, how far it is possible to make a detached study of the Bible as literature. It would seem that most of us have strong prepossessions, either of a religious character, or else of a distinctly anti-religious character. Recent conversation which the writer has had with those who are deeply interested in this subject leads him to question the value of the study of the Bible as literature and apart from religion, until the student has acquired a considerable amount, both of knowledge and experience.

The introduction to "The Literature of the Old Testament," about which we have been speaking, is written by Augustus O. Thomas, meant to be taken seriously. It is State Commissioner of Education, who is determined to prove that religion, and even the Bible, can be made palatable to modern democracy. Hooray for Democracy! Listen to this fine key-note convention speech, in the best style of political oratory,

embodied in the introduction to a text-book on "The Literature of the Old Testament." "The Bible is the instrument of progress of all western civilization, for those nations which have rested upon it have made greater progress in all lines of human endeavor than those which have not known it. It is the greatest production and the greatest force in the world. It has come down to us through generations, centuries, almost without changing a jot. It has withstood the onslaughts of the atheist and the pagan and the idolator. It has survived the changing creeds of men. Its very mystery has been its strength and has allowed each individual to read into it that which most satisfied the hunger of his own soul. Strange that we cannot see that religion is individual, personal; that I may read the Bible my way and you may read it yours; that we may not agree possibly on the way of salvation but it cannot be said by intelligent men that any one man or set of men or any company of human beings, organization or association, has the only royal road to the soul's triumph. The Bible, therefore, is a personal instrument and every man must be allowed to interpret it according to his own reason, investigation, and the best light he can obtain." Once again, Hooray for Democracy! Aren't we the great people?

A far more valuable book comes to hand at the same time, "Historical Method in Bible Study," by Dr. Albert Edwin Avey, of Ohio State University. This is a thoroughly worthwhile book, and should be recommended to lay people who want to know exactly what historical criticism is, and how it deals with documents of Old and New Testaments. It is clearly written, scientific in spirit, and on the whole, remarkably free from bias. Evidently, the author is a Protestant with some prejudices against Roman Catholics, and once, at least, he does grievous injustice to that great Church. But apart from this single defect, the book is excellent, and very free from the dogmatic spirit which usually characterizes the higher critic.

It seems impossible for some minds to distinguish the Christian faith from what this author calls "The Multiplication of Opinions." I need not go into this. The distinction has been made very clear to THE WITNESS readers in Bishop Johnson's editorials. The editors of this series state that the volume under discussion seeks to show that the historical approach in Bible study opens the way for a reasonable harmony in religious

belief. But is it not true that the only genuinely historical method in the approach to any book is a thorough understanding of its source and authors. The Bible as a whole has been given to the world by the Church. It has been and is the Church's book, and the one great defect in any such treatment of that of even this valuable manual, is the author's apparent ignorance of the whole concept of a Catholic Church. He wants to study the Bible all by itself, to investigate the authorship of the various books, without any thought of the purpose with which they were brought together in one volume, or of the authority which sanctions the process.

Evangelism in the Church

By Bishop Johnson

THE EDITOR wishes to add a word to the excellent review by Dean Chalmers of the work on Evangelism by the Rev. J. A. Schaad, a member of the Commission on Preaching Missions, and also a missionary of considerable experience.

The value of the book lies in its timeliness.

There is a growing disposition on the part of laymen to recognize the fact that after all the Master intended them to be missionaries, but they lack direction and information.

It should be the business of the clergy to encourage this rising tide of lay endeavor.

It has been done most excellently in various places by the Brotherhood of St. Andrew, but all men do not feel called to belong to the Brotherhood, and yet all men are called to be missionaries of Jesus Christ.

One cannot do better than to heed the words written by the Personal Workers Committee of St. Paul's Church, Chattanooga, who have been doing intensive work along the line of lay Evangelism for some time.

"For inspiration and instruction we have had to rely on personal workers' handbooks whose authors are not of our church. "We believe this book will supply a great need and will be not only of inestimable value for Brotherhood Chapters and in the work of Daughters of the King, but will also create in laymen the desire and show them how to pursue personal evangelistic work.

"Still further this book itself should induce rectors to select and organize with instruction in and use of this book, groups of mature laymen for the purpose of understanding personal evangelistic work."

I know of nothing which would

solve all parochial problems so effectively as a group of laymen who had read and mastered the contents of this book.

I would therefore cheerfully counsel rectors to organize groups of men who desire to consecrate themselves in some degree to the Master's service, and have them study this book chapter by chapter.

In my judgment such a group would accomplish two things: It would arouse in laymen a desire to serve and at the same time it would tell them how to do it in an effective way.

NOVEL PLAN OF ORGANIZATION IN PITTSBURGH PARISH

The Church of the Ascension, Pittsburgh (Rev. Frederick G. Budlong, D. D., rector), has been observed to average a larger proportion of men in its congregation than is usually to be found at a Sunday service elsewhere. The existence of an Auxiliary Vestry, appointed by the rector, with committees paralleling those of the parish vestry, may help to explain this.

Both vestries act as advisory boards to the clergy in all parochial matters, spiritual as well as temporal. They share in presenting the confirmation classes and come with each class to its first corporate communion. They have increased the parish pledges for missions 75 per cent, in addition to doubling its contribution for social service purposes.

The new marble floor and the refinished woodwork make the interior of the church very beautiful and the proposed enlargement of the parish-house will provide for the increased parish activities.

The new memorial organ, dedicated by Bishop Mann on October 22, is reported to be unsurpassed in its tonal beauty in any church in America.

CONFERENCE FOR CLERGY OF HONOLULU

A preaching mission and conference of the clergy, led by the Bishop, has been held in Hilo on the Island of Hawaii from September 17th to 24th. These conferences have become an annual affair with a two-fold object. First to strengthen the hands of the Priest in the particular place where the conference is held, for the Priests on the other Islands are very much isolated, and second, that the clergy may learn by the difficulties and encouragements of each other how to meet their own. The morning of each day is given up to the conference and the evening to the preaching mission.

Activities of the Young People

By Rev. V. C. McMasters

THE YOUNG PEOPLE'S CAMPS DIOCESE OF ALABAMA

THE YOUNG PEOPLE'S SERVICE LEAGUE of the Diocese of Alabama has had two successful Camps. Both meetings have been held at the same place—Magnolia Beach, just across the Bay from Mobile. The site was chosen because of the recreational advantages of a meeting place where there were excellent and safe bathing facilities. In June when the Camps are held, youth's fancy turns to water sports. At Magnolia Beach nature and man have combined to supply all youthful desires along these lines. Swimming, diving, yachting and boating are there for those who delight in them. Then, too, it so happened, that the last Camp occurred at the time of the full moon which shone in all her fullness for six out of the seven nights. After each even's "events" the wharf was crowded with Service Leaguers enjoying nature at her best—Mobile Bay in the moonlight. So great was their delight with the sublime beauty of such a scene that they set the date for the next annual Camp for "June the full-moonth, 1925." They didn't care what the actual date might be just so there was a full moon. These are but incidentals at our annual Camps, yet they have their powerful influence upon the Leaguers who come. God seems very real and very close when the heavens so beautifully show forth His handiwork.

The daily program for the Camps is little different from that of other Diocesan gatherings of young people. We worship, we study, we play and we give practical illustrations of Leagues at work. We have always started every day with a celebration of the Holy Communion. While it was never made compulsory for the Young people to be present, sickness was the only thing that kept them away. We found also that the Leaguers entered into all the prescribed courses of study with an evident desire to get as much as they could from the Camp. Perhaps one reason was that we attempted to schedule only three courses each morning and allowed a short recess—a sort of seventh-inning stretch between each period. Another reason, perhaps, was that we opened Camp on a Wednesday and had a welcome break about the middle—Sunday. Yet, Sunday has proved to be the real Climax of our Camp, for besides Church School and Morning Prayer at the little Church in Fairhope, we

have real Life Work Conferences. Last year, one of the Counselors was kept up till midnight Sunday night discussing the Ministry with a group of intensely interested boys.

The recreational features of our Camps are not confined to water sports. Baseball, tennis, beach parties, dancing, etc., all find their place on our program. The various group stunts of the last night reveal a vaudeville versatility which is a marvel to the uninitiated and the antics of some of our dignified clergy make one almost believe in Dr. Jekyll and Mr. Hyde. At our Camps all are young people—if not in years, in spirit, and when we depart for home after the week's association, there is only the thought that in about 360 days, God willing, we young people shall meet again.

Programs for Young People's Meetings

Edited by the Rev. Gordon Reese

THE CLASS of young people at the Sewanee Conference was asked what in their opinion could be done to make Young People's Meetings more interesting. Some of the answers received are listed here:

Our meeting can be made better by giving everybody something to do. Sing more accurately and beautifully.

- Have interesting programs.
- Put pep into them.
- Let everybody take part.
- Post subject of meeting. Have roll call answered by appropriate verses.
- Make programs in advance—careful preparation.
- Social meeting and careful preparation.
- Greater division of activities.
- Adults and young people cooperate.
- Everyone to cooperate on program.
- Get the interest of the older people.
- Better attendance.
- Get different speakers on varied programs.
- Varied programs. Everybody take part.
- Larger membership.
- Larger crowd and better programs.
- Loyalty instilled into members.
- Follow 5 rules of service.
- Lure instead of force members to come.
- Have not more than two older persons at each meeting.
- Well prepared meeting.
- More pep.
- Better order.
- Better spirit of friendship among own members.
- Don't be snobbish.
- Interesting devotional service.
- Make own talks—don't "import" speakers.

Take your work seriously.
Connect and relate programs from Sunday to Sunday.
Divide into contesting groups.

Pulpit, Preacher and Pew

By E. P. Jots

During dinner at Balliol the discussion turned on the careers of two Balliol men, the one of whom had just been made a judge and the other a Bishop. "In my opinion," said a Fellow, "the bishop is the greater man. A judge, at the most, can only say, 'You be hanged,' but a bishop can say 'You be damned.'" "Yes," twittered the Master, "but when the Judge says 'You be hanged' you are hanged."

One of the best replies traditionally reported at Oxford was made by the great Saint of the Tractarian Movement—the Rev. Charles Marriott. A brother-Fellow of Oriel had behaved outrageously at dinner overnight, and coming out of chapel next morning, essayed to apologize to Marriott: "I fear I made rather a fool of myself last night." "My dear fellow, I assure you I observed nothing unusual."

Professor Edwin L. Earp of Drew Theological Seminary told the following story in a recent address to the graduating class of Boonton High School, New Jersey:

"Whenever I speak without a manuscript I am reminded of the Presbyterian minister who arrived very late one Sunday morning and explained to his waiting congregation that he could not deliver his regular sermon because his dog had chewed up his manuscript just as he was about to leave the house. Then the preacher proceeded to deliver a very short sermon, stopping right on time. When he had finished a visitor in the audience arose and remarked that if that dog ever had pups she would like to have one to give to her minister."

We begin to take religion cheerfully. In Oklahoma City several hundred Rotarians shared a raffle for a live pig. It was won by Rabbi Blatt of Temple B'Nai Isreal, who gave it to Father Monnot of the Church of Our Lady of Perpetual Help. The reverend father couldn't eat it that day, it being Friday, but the rabbi could never eat it. They and others enjoyed the pleasantries. That's better than religious hating and burning each other in the old-fashioned way.

Witness Editor Stirs 'Em Up in Boston

Bishop Johnson's Speeches in Massachusetts Call Forth An Editorial in the Boston Transcript

THE RURAL PROBLEM

The following editorial appeared in the Boston Transcript for October 28th, following a number of addresses in the city by Bishop Johnson:

"Bishop Irving P. Johnson of Colorado, in speaking this week in Boston, gave an opinion that merits the closest attention—indeed, goes beyond matters ecclesiastical and touches the social and political life of the whole United States. Briefly, as he puts it, the rural communities of the country are becoming paganzized to such an extent that the Nation is threatened with a farm population in no wise sympathetic to the aspirations and ideals of American democracy. It may be that he emphasized this condition overmuch and was moved more than a layman would be by a solicitude that may have caused his judgment to incline too much in one direction, but after making allowance for this, his words remain as a reminder to statesman and sociologist that the things of the spirit cannot be disregarded in the most realistic and matter-of-fact scheme for political entity.

"This Western clergyman pointed out something that many overlook, the change in the West of the character of much of the farm population, the place of the pioneer farmers and their immediate descendants being taken largely by a class of tenant farmers utterly unlike in education, blood and habits of thought. Beginning in 1890, this change has become more and more pronounced until, with the aggravations of deflation after the war, its representatives have in many cases become bitter, discontented and, as he well puts it, 'not interested in the village church.' These facts aside, in the East one can look about and see without any straining that too often there is not enough interest in the village church and sometimes none at all. It is hard to steer clear of the claims of this or that faith, it is hard not to appear partial towards one or the other, but this question can be tackled with more hope of success if the layman understands that here is involved a political condition that touches him directly. We live by our rural communities, they are the lungs of our country's population, they are the storehouse of the women and men whom the Nation must have to win

the fulfilling of that 'massy gold' which Cotton Mather said was the promise of this North American continent. We must have women and men who have the vital balance of the knowledge that there is a Creator and possess the moral carriage that such knowledge gives, but this was bred in the fear of God and must be so continued.

"Speaking later at the Boston City Club, Bishop Johnson said that there was not nearly so much juvenile delinquency as juvenile irreverence. The thing was well said and again we have a clergyman putting his finger on a political principle, that without a working capacity for reverence in its broadest and real sense, a community makes trouble for itself. Combine this last statement with what he said about the rural communities and we have something that will stand a good deal of reflection."

SPEAKERS AT THE UNIVERSITY OF ILLINOIS

St. John's Chapel Club, the organization of Church students at the University of Illinois, has a fine list of speakers on their program for the present school year. Among them are Bishop White of the diocese of Springfield, Mr. Crosby of Laurence Hall, Chicago, Rev. H. L. Bowen of St. Peter's, Chicago, President Bell of St. Stephen's College, Bishop Fawcett of Quincy, Rev. F. R. Godolphin of Grace Church, Oak Park, and Bishop Anderson of Chicago.

ORDER OF SIR GALAHAD MEETS IN BOSTON

To focus the work and method of the Order of Sir Galahad a demonstration conference of Galahad leaders was made at Trinity Church, Boston, Oct. 28-30. The first session, Tuesday, was devoted to organization and introductory addresses. At 4:30 P. M. Rev. Charles H. Brown gave an historical sketch of the order, which was founded by Rev. Ernest J. Dennen, who is still supreme director. The conference was the guest at supper of Charles E. Mason at the Harvard Club, and the evening was devoted to demonstrations of ritual and ceremonial, culminating with the coronation of the king at Trinity.

LARGE AMOUNT IS IN ON JAPANESE FUND

On October first the Treasurer of the National Council was able to report that over four hundred thousand dollars had been received for the Japanese Reconstruction Fund, while nearly two hundred and fifty thousand is due in pledges.

Rev. F. S. Fleming Is Elected Twice

Rector of the Church of the Atonement in Chicago is Elected for Northern Indiana and Olympia

HE IS UNDECIDED

The Rev. Frederic S. Fleming, rector of the Church of the Atonement, Chicago, was elected Bishop Coadjutor of Northern Indiana on October 22nd, and Bishop of Olympia in the state of Washington on October 29th. It is supposed that the special convention meeting in Seattle had not been notified of his election to Northern Indiana. The diocese of the west had held a previous election in the spring to elect a successor to the late Bishop Keator, and at that time there was a deadlock between two Witness editors for the office, Rev. George Craig Stewart of Evanston, and the Rev. Frank E. Wilson of Eau Claire, Wisconsin.

Mr. Fleming received a majority of the votes of the clergy of the 13th ballot in the Northern Indiana Convention, while the laity gave him a majority on the 20th ballot, after a conference had been held between representatives of the two houses that made up the convention. The Rev. Charles Herbert Young, the rector of Howe School, had received a majority of the votes of the clergy on several ballots previous to the election, while the Rev. Frank E. Wilson had been given a majority by the laity, as had also the Rev. Reginald Williams of Milwaukee.

Mr. Fleming, at the time of going to press with this issue, had not decided what he would do. He feels that he has obligations at the Church of the Atonement, a growing parish, that is just entering upon a building project, and he is, of course, at a loss to know what to do about his double election, should he decide to accept one of them.

DR. LOARING CLARK HAS MIS- SION AT OIL CITY

A Preaching Mission was conducted in Christ Church, Oil City, Pennsylvania, by Rev. W. J. Loaring Clark, D.D., Head Missioner of the National Council, New York City, Oct. 12th to 19th, inclusive. In addition to the Mission Mr. Clark addressed five conferences of the Clergy of the Diocese of Erie, meeting in Christ Church, Oct. 14th, 15th and 16th. Also, he was guest and principal speaker at the noon-day luncheons of the Kiwanis and Lions Clubs. In all Dr. Clark delivered 26 addresses.

Bishop Graves Writes of Chinese War

Chief Fear of Our Missionaries Is
From the Looting of Soldiers
Rather Than Shooting

WORK GOES ON

Bishop Graves writing on September 24, from China, says:

"The situation here is not very different from what it was last week. Everybody at the outstations is well and at work. At St. Andrew's, Wusih, St. Luke's, Shanghai, and at the Church Hospital at Zangzok our doctors are doing a great deal of work for wounded soldiers—when the Chinese soldiers are wounded the Chinese authorities seem to wash their hands of them. At Soochow there are more than a thousand wounded in the hospitals. Mr. Cox and Mr. Borrman and some other foreigners meet the trains and put the men on stretchers to be taken to the Hospital. They say that the Chinese at the station will not handle these wounded men or the bodies of those who have died, and the foreigners have to do it themselves, and yet people will tell you that the Chinese have a good enough religion of their own."

In a letter to the Church Missions House, dated September 17th, Bishop Graves told of the looting by the soldiery, the chief fear being that rather than the firing of the soldiers. He stated that the news from all the outstations where there are foreigners is the same—everything fairly quiet, with the missionaries carrying on their work as usual.

NICE CLOSED CAR GOES WITH THE JOB

At a recent meeting of the Executive Council of the Diocese of Harrisburg it was decided that in future closed cars be furnished to diocesan missionaries instead of touring cars. All new cars are to be labeled on each side, "Diocese of Harrisburg," in letters at least one and one half inches high.

GIRLS' FRIENDLY MEETING IN ALBANY

About 400 girls attended the annual diocesan meeting of the Girls' Friendly Society, of Albany, held at St. Paul's Church, Troy, N. Y., October 21. Following supper in the parish house there was a service in the church, at which Bishop Oldham made the address. Basing his theme upon the initials of the society's name, Bishop Oldham spoke to the girls on "Goodness, Fellowship and Service."

The Cover

The photograph on the cover for this week shows a memorial carved oak reredos for St. Thomas's Episcopal Church, Camden, Maine. This beautiful reredos is constructed of white oak, deeply traceried, canopied, and entirely hand carved. The grape vine cap mould is surmounted by cresting and pinnacles, all carved out of the solid wood. The central panel grouping is appropriately dedicated to St. Thomas the Apostle. The carved panel on the Gospel side represents "The Road to Emmaus," while the panel on the Epistle side depicts "The Supper at Emmaus." When completed, the canopied niches will contain hand carved figures of the Twelve Apostles, two of which are shown in the photograph. This truly remarkable work of art is a product of the wood carving studios of the American Seating Company of Chicago.

OPEN NEW MISSION STATION IN HAWAII

A mission is shortly to be organized at Kapaa on the Island of Kauai, with a resident Priest. This is a great advance, as hitherto all the work on this Island has been done through unorganized missions by the Rev. Marcus E. Carver whose work is, primarily, to preach at the Union Church at Waimea. Mr. Carver has done and is still doing a wonderful work on Kauai and it will be a great relief for him to have another Priest who will not only take charge of the work at Kapaa, but also of all the other places on that side of the Island.

Many Join in Task of Building Cathedral

Many States and Denominations Represented By Contributors to
National Cathedral Fund

FOREIGNERS HELP

A survey of the contributions to the building fund of the National Cathedral through memberships taken out in the National Cathedral Foundation and stones given at the curator's office during the first month since its erection at the entrance to Bethlehem Chapel shows that the contributors came from twenty-four states and the District of Columbia and four foreign countries and represented eleven different religious denominations. During the four weeks the visitors to the Cathedral totaled nearly 17,000.

Strange as it may seem contributors from New York State made up 15 per cent of the total and outnumbered the District of Columbia, with 10 per cent. New Jersey and Pennsylvania came next with Virginia, California and Ohio following in the order named. The foreign countries represented were Canada, New Zealand, Scotland and England.

Members of the Episcopal Church constituted only 40 per cent of those who made their religious affiliations known. Presbyterians and Methodists ranked next with Roman Catholics and Baptists following. The others were Congregationalists, Disciples of Christ, Christian Scientists, Unitarians, Universalists and members of the Church of England. About 10 per cent put their names down as belonging to no church.

How Long to the End?—Dan. 12:6

Does the Chronological Prophecy in Daniel 12 point to the very year of our Lord's Return?

When the difference in the lengths of the four periods in this chapter (which were given as an answer to the above question) is regarded as occurring at their beginnings, instead of at their endings, they are found to have a common end, because they culminate in a single year, the present one.

Is not this the answer requested and the opening of God's long-closed time-lock, the unsealing promised to "the wise" in "the time of the end?"

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Adequate Equipment For College Work

Women of the Church Make Tour of
Inspection to Find Out Needs
of a College Community

PLAN TO BUILD

By Rev. A. A. Hughes

The wonderful weather of October 1st made it possible for St. Andrew's Church, to carry out successfully its plan to demonstrate the value of its work among students of the Pennsylvania State College. The Campus never looked more beautiful,—with the mountains fading away into the dim haze of the distance, and the leaves of the trees just touched with the first frosts of autumn.

Fifteen automobiles in procession startled the college community into wondering "what new educational or industrial group is this which is inspecting the college today?" It was in fact the Women of the Williamsport Archdeaconry in the Diocese of Harrisburg, eagerly seeking to understand the material background within which the spiritual activities of the Church may work for the guidance and upbuilding of our youth. After their tour over the Campus and through the town they were better able to appreciate the appeals which the Rev. Edward M. Frear, rector of the local parish, and the Rev. Charles Everett McCoy, rector of Trinity Parish, Williamsport, made in behalf of a farsighted building program. They saw the College, with its thousands of students, giving the Church a great challenge and an opportunity; they saw the local mission with its one little room, doing heroic service; and they came to the inevitable conclusion that if the Church could provide adequate buildings, the work would repay the Church many times over when the students return from State College to their homes throughout the state of Pennsylvania, with their religious interests deepened and strengthened, instead of having them dulled and dissipated during their college days. Equipment is essential. The women were keen to recognize that. They went home enthusiastic for the work. Now the Rector says that he would like to take ALL the Churchmen of Pennsylvania around in this way, and show them the opportunities awaiting development.

On October 20th, the Most Rev. Ethelbert Talbot, D.D., Presiding Bishop of the Church, called together at St. Andrew's, State College, the Interdiocesan Building Committee to consider plans and a program for a new church building.

BAZAAR FOR ST. MARY'S HOME IN CHICAGO

On Thursday, November 6th in the Crystal Ball Room of the Blackstone Hotel, sixty-nine parishes in the Diocese of Chicago will come together to hold a joint bazaar in aid of St. Mary's Home for Children.

This event is sponsored by the members of St. Francis Guild—a body of women organized by Mrs. Charles Palmerston Anderson to assist the Sisters of St. Mary in their work for the Home.

NEW PARISH HOUSE IN PORTLAND

Plans have been accepted for a new parish house for St. Paul's Church, Portland, Me. A building 110 by 30 feet will be erected at once. It will contain a large assembly hall and other quarters for departmental work. Codman House, which as a parish house has grown inadequate, will be remodeled for a rectory.

BISHOP HEADLAM TO VISIT STATES

The Bishop of Gloucester, England (Dr. Headlam), after spending some time in Canada, will fulfill engagements in New York, Philadelphia, Baltimore, Washington, and Harvard University.

What Does Youth Ask of the Church?

Youth of England Meet in Conference to Discuss Attitude
Toward Church

FOR CATHOLICISM

By Rev. A. Manby Lloyd

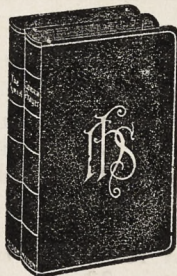
By including students of both sexes among the speakers, the Oxford Church Congress deserves well of our Youth. Miss G. M. Highley pleaded for a greater emphasis on the mystical view of life. The Church would fail if she lays all her stress on ethics and on restrictions. There was no reason why the Church as a whole should not move boldly towards her ideal of Catholic worship.

Mr. Godfrey Nicholson said the Church has to fight against Youth's supreme self-satisfaction. Don't blame Youth. From the first the successful public-school boy is set before him as the ideal. The product seems good in itself; the code is not a bad one; Youth does not see what use religion is except for fanatics.

Parsons take too much for granted; they fail to realize that for most of their fellow-men, the existence of a benevolent God is an open question. As to Church services, Youth, if bored by the service, will give up going to church. Sunday matins was a source of boredom and if retained by the Church of tomorrow as the central

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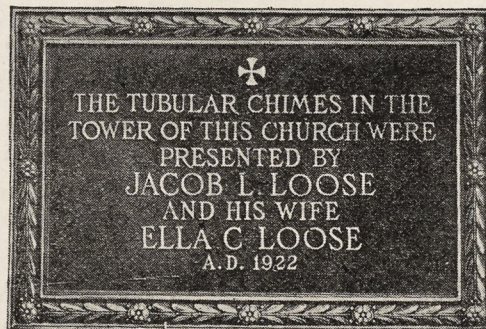
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CHICAGO

feature of the week, will make still less appeal to Youth. Need we always have a sermon! Why is it considered lazy to read another man's sermon, such as Kingsley's or Newman's? We should avoid sentimentality or half-hearted meddling with political ideas. Neither sermons about the League of Nations, nor interchange of pulpits with dissenters will interest more than a tiny minority. He felt certain that only through Anglo-Catholicism can the Church gain the support of Youth. While we might admire the Protestant ideal, on Protestantism alone must blame be laid for the mistaken conception of religion which obtains throughout secular England. But Anglo-Catholicism made room for everyone—for the free-thinker and the Modernist, as well as for the Mystic and the Ritualist. On behalf of Youth he asked for Catholic teaching and Catholic services.

Mr. H. Elwin had asked many people, "What does Youth ask of the Church?" He found a whole row of sounding words set up in reply—Adventure, Sincerity, Reality, Truth. But there was one, an undergraduate, who said, "Just one thing, Jesus Christ."

For Jesus Christ was young. His power over Youth lay in His love for it and trust in it. With Him one did not have to face the sounding brass plate. "Please do not ring unless an answer is required," the starched maid, the immaculate aloofness of the library in some fashionable vicarage. Jesus was always in the midst of the people, and Youth found that irresistible.

* * *

On the other hand, Mr. Patterson, who was put up to tell us what the Church expected of Youth, said we badly needed to resurrect the idea of duty. "Youth may be important," said another, "but they are not the only people in the world. We are getting tired of the criticisms of young people who are very ready to tell us what the Church ought to do, but do not stir a finger to help her do it."

The Congress was painfully sur-

Cured Her Rheumatism

Knowing from terrible experience the suffering caused by rheumatism, Mrs. J. E. Hurst, who lives at 204 Davis Avenue, B-59, Bloomington, Ill., is so thankful at having cured herself that out of pure gratitude she is anxious to tell all other sufferers just how to get rid of their torture by a simple way at home.

Mrs. Hurst has nothing to sell. Merely cut out this notice, mail it to her with your own name and address, and she will gladly send you this valuable information entirely free. Write her at once before you forget.

prised to hear that "Dick" Sheppard was not only too ill to read his paper, but was likely to be laid up for several months. Much amusement was caused when the secretary held up a letter addressed to "Dr. Samuel Wilberforce, Church Congress, Oxford." As Dr. Sam did not appear, the envelope was opened and found to contain a member of small pamphlets. A young man in a blue jacket and grey flannel trousers attacked our hymns. No one reads Tennyson's *Maud* or *Dora* now. "Why not" cried a member. Mr. Wood went on unperturbed and continued to tilt at our surgery and sentimental hymns.

CONFERENCE OF VESTRYMEN IN MILWAUKEE

A conference of vestrymen, attended by over 200, was held in Madison, Wisconsin in October. Addresses were made by Mr. Franklin of the National Council and by Rev.

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George Craig Stewart, rector of St. Luke's, Evanston, as well as by leaders of the diocese. The Venerable William Dawson now proposes to follow up the conference by sending to each vestryman in the diocese a copy of Bishop Johnson's editorial which

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DAILY BIBLE READINGS

When the National Council was requested in 1921 to publish daily Bible readings no one supposed that their use would total a quarter of a million within three years. For each year since a Kalendar of Daily Bible Readings has been issued, and the combined distribution of these three issues has exceeded that figure.

The Kalendar for 1925, beginning with Advent 1924, is now ready. It is a 32-page booklet, illustrated.

The readings from the Bible for the first six months follow subjects suggested by the Collects in the Prayer Book, those beautiful prayers which give the Christian a life motive each week. During the remaining months, the readings are from the Books of Prophecy, the Poetical Writings, The Acts, and the General Epistles. The year closes with passages selected from the Book of Revelation.

The price of the Kalendar is 5c or \$3.50 per hundred in lots of one hundred or more.

Address all orders with check to The Book Store.

CHURCH MISSIONS HOUSE
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was addressed to VESTRYMAN, that appeared in the issue of October 23rd. A number of requests have come in for the reprinting of this editorial. The management of The Witness has therefore decided to reproduce it in the issue of November 20th. If there are other diocesan secretaries who care to follow up Dr. Dawson's

suggestion they should place orders for copies of this issue at once.

BISHOP REESE OF OHIO HOLDS MISSION IN ST. LOUIS

Bishop Reese of Southern Ohio conducted a mission at the Church of the Ascension, St. Louis, Rev. John S. Bunting, rector, from Octo-

ber 12th through the 19th. The impression made by the missionary was profound and the influence of the mission far reaching. An innovation of the mission was a most attractive leaflet, written by the rector, entitled, "Why the Episcopal Church?" copies of which were given to all those who attended the mission.

SERVICES IN LEADING CHURCHES

CHICAGO

Grace

St. Luke's Hospital Chapel
1416 Indiana Avenue
(Until New Church Is Built)
Rev. Wm. Otis Waters, S.T.D., Rector.
Sunday Services: 8 and 11 A. M.,
7:30 P. M.

St. Paul's

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

The Atonement

5749 Kenmore Avenue
Rev. Frederic S. Fleming, Rector.
Sundays: 7:30, 9:30, 11 A. M.; 5 P. M.
Daily: 7:30, 9:00 and 5:30.
(Fridays—10:30 additional).

St. Chrysostom's

1424 North Dearborn Parkway
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.
All sittings free and unassigned.
From Chicago, get off at Main Street,
one block east and one north.

BOSTON

Trinity

Copley Square
Rev. Henry K. Sherrill, Rector.
Sundays: 8, Holy Communion; 9:30,
Church School; 11, Morning Prayer and
Sermon (first Sunday of month, Holy
Communion and Sermon); 4, Service and
Address; 5:30, Young Peoples Fellowship;
7:30, Service and Address.
Wednesdays and Holy Days: 12:10, Holy
Communion.

ATLANTIC CITY

The Ascension

Pacific and Kentucky Aves.
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,
Wednesday, Friday; Eucharist, Thursday
and Holy Days.

NEW YORK

The Incarnation

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

Trinity

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

The Heavenly Rest

Fifth Ave., above Forty-fifth St.
Rev. Henry Darlington, D.D., Rector.
J. Christopher Marks, Mus. D., Organist.
Sundays: 8 and 11 A. M., 8 P. M.
Saints Days: Holy Communion, 11 A. M.

BUFFALO

St. Paul's Cathedral

Rev. Charles A. Jessup, D.D., Rector.
Sundays: 8 and 11 A. M., 4 and 8 P. M.
Daily: 8 and 12 A. M.
Holy Days and Thursdays: 11 A. M.

NORTH ADAMS, MASS.

St. John's

Rev. Arthur Murray, Rector.
Services: 8 and 11 A. M. and 7 P. M.
Church School: 10 A. M.
Saints' Days: 10 A. M.

CINCINNATI

Christ Church

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.

DALLAS

St. Mathew's Cathedral

Very Rev. Robert S. Chalmers, Dean
Rev. B. L. Smith, Assistant Pastor
Sundays at 8, 11 and 7:30 P. M.
Daily Services: 7:30, 9:30 and 5:30.

CLEVELAND

Trinity Cathedral

Very Rev. Francis S. White, D.D., Dean
Sundays at 8, 11 and 4.
Daily at 8, 11 and 4.

MINNEAPOLIS

St. Mark's

Oak St. and Hennepin Ave.
Rev. Phillips Endicott Osgood, Rector.
Rev. Hanford Livingston Russell, Asst.
Sunday Services: Holy Communion,
8 A. M.; Bible Class, 10 A. M.; Morning
Service and Church School, 11 A. M.; Com-
munity Service, 4 P. M.; Young People's
Fellowship, 5:30 P. M.

Gethsemane

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

ALBANY

All Saints Cathedral

Very Rev. Charles C. Williams Carver,
B. D., Dean.
Sundays: 7:30, 9:45, 11:00 and 4 P. M.
Week Days: 7:30, 9:00 and 5:30 (Evensong,
Wednesdays and Fridays, the Litany,
9:30; Thursdays and Holy Days
Eucharist, 11 A. M.)

DENVER

St. John's Cathedral

14th Ave., Washington and Clarkson.
Very Rev. D. B. Dagwell, Dean
Rev. Jonathan Watson, D. D., Assistant
Sunday Services: 7:30, 11:00 A. M.,
7:45 P. M.; Church School, 9:30 A. M.;
Young People's Society, 6:00 P. M.

MILWAUKEE

All Saints' Cathedral

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

St. Paul's

Marshall and Knapp streets
Rev. Holmes Whitmore, Rector.
Sundays: 8:00, 11:00 and 7:00.
Church School: 9:30.
Saints' Days: 9:30.

OAK PARK, ILL.

Grace

924 Lake Street.
Rev. F. R. Godolphin, Rector.
Rev. A. Gordon Fowkes, Assistant.
Sundays: 7:30, 9:45, 11 A. M. and
6 P. M.
Monday, Wednesday, Thursday, 7:30
A. M.
Tuesday and Friday, 10:00 A. M.

DR. DANDRIDGE DECLINES HIS ELECTION

The Rev. E. P. Dandridge, rector of Christ Church, Nashville, who was elected bishop of Idaho at the meeting of the House of Bishops on October 9th, has declined the election. He feels that the importance of his present work makes it necessary for him to do so.

CHURCH TIMES KNOCKS NEW BISHOP

Having been consecrated as Anglican Bishop of Birmingham, Dr. Barnes announces his intention of continuing his policy of cooperation with the Free Churches. The Church Times, which regarded his appointment as "a grievous blunder," says "it now appears in the light of a menace, the only remaining hope being that grace may be bestowed on him through the episcopate." Dr. Barnes's parents were Baptists, and before he went to Cambridge University he regularly attended a Baptist Sunday school.

BISHOP COLEY RECEIVES MESSAGE FROM K. OF C.

Rt. Rev. Edward H. Coley, consecrated bishop coadjutor of Central New York, has received a cordial congratulatory message from the Knights of Columbus council at Utica, N. Y., where he was for twenty-seven years, rector of Calvary Church and where he will continue to reside. The message comes from William J. Cahill, grand knight, and reads: "Upon behalf of Utica Council 189 I desire to express sincere and hearty felicitations on the occasion of your elevation in the Episcopal Church. I feel confident the success you enjoyed as rector of Calvary Church will be continued, if not surpassed, in your new field of labor. May God spare you many years to carry on your noble and praiseworthy efforts." Bishop Coley is a trustee of the Utica Rescue Mission and the Home for the Homeless, a member of the county committee of the State Charities Association and secretary of the managing board of

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the Utica State Hospital. He has held rectorates at South Manchester, Conn., and Stamford, Conn.

SOME ENCOURAGEMENT

Mr. Franklin, the treasurer of the National Council, has sent the following communication from headquarters:

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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 Afeld, 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.

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THE SISTER SUPERIOR

PLENTY OF ADVENTURE ON BISHOP ROWE'S JOB

Bishop Rowe, in writing from Point Hope, Alaska, on September 1, says:

"After all I managed to reach Point Hope on the small 'Bureau of Education, Boxer.' Now the question is how and when to get away from here. Already two steamers, near Point Barrow, have been crushed, and lost by the ice. The 'Boxer' is, if still safe, marooned by the ice field. A small boat has just made this mission with some members of one of the lost ships. We are housing them. They fill the house. This has been the worst season in the recollection of the oldest inhabitants. I have been here now, for four Sundays. I never saw the weather so bad as it has been on this visit. Every day it has fierce wind from the north, and so cold! I could not keep warm, was laid up some days with a croupy cold. Am better, but have a bad cough.

"The Thomas family is well. Everything is in good shape here. The natives killed 16 whales—a 'big killing'—and have plenty of food. Tony is well—also his wife and two children. His work is excellent. Mr. Thomas finds the tractor of great service. No sickness. I confirmed a class of 22."

NEW MISSION SUPERINTEND'NT FOR CHICAGO

The Rev. John F. Plummer, pastor of the Church of the Epiphany, of the Episcopal Diocese of Chicago, has been appointed superintendent of City Missions in Chicago by the Right Reverend C. P. Anderson, D.D. He will continue to be in charge of the Church of the Epiphany. This is a co-ordinating of the work of the Church of the Epiphany with city missions of the diocese. The staff includes four clergymen and six deaconesses who are engaged in the work of ministering to the afflicted in the various civic institutions and State hospitals. The Reverend Mr. Plummer began his work as pastor of the Church of Epiphany in February, 1923.

FORD RUNS 57 MILES ON GALLON OF GASOLINE

A new automatic and self-regulating device has been invented by John A. Stransky, 4363 Fourth St., Pukwana, South Dakota with which automobiles have made from 35 to 57 miles on a gallon of gasoline. It removes carbon and reduces spark plug trouble and overheating. It can be installed by any one in five minutes. Mr. Stransky wants distributors and is willing to send a sample at his own risk. Write him today.—Adv.

BISHOP OLDHAM AIDS CAUSE OF WORLD PEACE

Returning from the convocation of the Third District of the Diocese of New York and of the Archdeaconry of Susquehanna, Diocese of Albany, at which he had preached in St. Peter's Church, Bainbridge, N. Y., the Rt. Rev. Dr. G. Ashton Oldham, Bishop Coadjutor of Albany, recently spoke to the Rotary Club of Oneonta, N. Y., on the subject of "World Peace." Bishop Oldham's activities in the interest of world peace are constantly multiplying and he is being repeatedly asked to speak on this subject by both church and secular organizations.

HERE'S A LIVE OUTFIT IN GEORGIA

Chirst Church, Rev. David Cady Wright, rector, Savannah, Ga., has put in the group system ready for immediate use; has completed the organization of the Church school by the initiation of a new junior high school department; has set a goal of an enrollment of 700 for all departments including two adult Bible classes; has completely reorganized its parochial mission, the House of Prayer, with organizations for old and young in addition to the regular school on Sunday afternoon, and the parish has a "superintendent of religious education."

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