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The
WITNESS

CHICAGO, JULY 29, 1926



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THE STANDARD OF THE MASTER

What We Learn from His Practice

BY BISHOP JOHNSON

WAS it Mrs. Malaprop or William Shakespeare, who said that "Comparisons are odorous?" Whoever it was, one did not have to have a keen sense of smell to have discovered this truth.

The consequence is that it is somewhat offensive to compare the practice of one sect with another and yet this country has suffered grievously from the heresy, that because of this bad odor in comparing them, consequently one religion must be as good as another.

Religion is very much like music, and I am very sure that bad music is far worse than no music, for when we hear no music we can at least enjoy the peaceful tranquility of silence.

Unless we have musical standards that are approved, we shall have no symphonies that are worth hearing and unless we accept some standard of faith and practice in religion we shall fill the land with spiritual discord.

A great deal of so-called liberality is nothing more than spiritual laziness which prefers the dim haziness of religious uncertainty to the bright light of spiritual endeavor. Of course there is considerable noise and smoke to be found in all industrial centers. It is much pleasanter to enjoy the peaceful stagnation of life in the South Sea Isles.

Yet it seems strange that anyone should invoke Christ as the patron of a religion devoid of rough edges and unpleasant situations.

He never sought to make trouble, but he could make any religious upstart, who attempted to patronize Him, feel uncomfortable.

Read the account of that most uncomfortable dinner as recorded in St. Luke XIV where He did anything but make the event pass off smoothly.

He did not hesitate to scold bad religion whenever it obtruded itself into His presence.

The Pharisees sat in Moses' seat and He bade His disciples to respect their legitimate authority, but He told them plainly that the bad use of their privileges would debar them from the kingdom of Heaven.

What He said to the Pharisees savored of unpleasantness.

The Samaritans were heretics, and so He treated them with consideration when they merited it, but told them plainly that "Salvation was of the Jews and they worshipped they knew not what."

Now this God, "Not What," is worshipped by a good many Americans today. I should say that "Not What" is the popular idol in the spiritual vacuum which is the temple of many cults, where devotees are frequently distinguished by having many husbands which are no husbands, and who draw water at many wells which are deep but not eternally satisfying.

It would seem, however, if we weigh all of our Lord's words most carefully that it was more perilous to be orthodox than it was to be heretical, just as it is more dangerous to be a musician than it is to be the leader of a jazz band.

The former is more apt to be offensively egotistical and the latter to be more popularly accepted.

Herein lies the profound meaning of the statement which our Lord made: "Because I tell you the truth, therefore you will not believe me."

The ranks of master musicians has never been crowded, but anyone with a mouth organ can play jazz and be popular. It does not follow therefore that the Master was chiefly concerned as to whether a man was an egotistical Pharisee or a multi-

married Samaritan. They are each non persona grata so long as they continued such. Possibly the Samaritan was the less offensive.

But there were certain standards that the Master required in those to whom He gave the promises. His disciples were not selected to point out His limitations but to confess their own failures and when they acknowledged their faults, He began to give them His grace.

No doubt there is such a thing as infallibility, but if there is, it is a virtue which He possessed but did not bestow on any individual.

Even St. Peter failed to manifest it after His Commission, even in his official utterances. Certainly, if St. Peter lacked it, no one else acquired it.

It would seem as though any claim to infallibility on the part of any individual will work badly, since Petrine infallibility works worst where its opportunities have been most exclusively exercised.

Though General Councils may have possessed competent authority, I hesitate to ascribe infallibility to their canons.

Certainly one cannot recognize it as dwelling justly in any group, sect, party or fraction of the whole.

If none of us possess infallibility, it is very bad for us to act as though we did.

The Scribes and Pharisees sat in Moses' seat and were therefore competent to command, but their arrogant assumptions in commanding was sufficient reason for the Master to condemn them.

The air of finality which is common to groups of the most diverse theological views, is one of the traits which we inherit from the Pharisees

rather than from any sanction given to us by Christ.

It is bad religious manners for any man to treat other men as though they were fools and to act as though their own logical deductions were final.

It is a cross-section of all religious sects and groups in which we find this cocksure attitude, cutting off debate. It is the real bar to any reapproachment of Christian groups that each group has leaders who trust in themselves that they are right and despise others.

Our Lord met this intolerance of others and rebuked it.

Humility is a virtue that we cannot afford to lose because we know that we are right and the more right we are the more dangerous it is to be contemptuous of others; the greater necessity that we be as considerate of heretics and sinners as was the Master.

The formal knowledge of spiritual truth is of vital importance; but the considerate treatment of those who depute it is equally essential.

Christians will never be one as the Master prayed that they should be until they know the truth and love those who dispute it.

It is just as bad to be right and to be contemptuous of others as it is to be wrong and to be considerate of others.

Christians need to be converted not only to the faith but also to the practice of our Lord.

They can if they will learn from His practice, the keeping of the balance between intellectual integrity and fraternal consideration. The two go together in His Gospel.

Cheerful Confidences

YOUR SUCCESSOR

By Rev. George Parker Atwater

PROBABLY every rector in our Church has had the serious responsibility of leaving his parish ship-shape, so that his successor could assume the rectorship with a minimum of disadvantage due to his lack of familiarity with the parish and people.

For the first time in my life I am confronted with this responsibility. After serving this parish for nearly twenty-nine years I am preparing to turn it over to another leader. Thousands of bits of knowledge about the people, which are now stored in my memory, and are a guide and an assistance in my pastoral work and in the administration of affairs, will be unavailable to the new leader. He must grope his way with no earlier

Our Cover

Gustavus Warfield Hobbs, Jr., is the editor of *The Spirit of Missions* and the executive secretary of the publicity department of the National Council. Mr. Hobbs was born in Washington, D. C., in 1876, and has given his life to newspaper work, holding executive positions on several large eastern daily papers. He has studied privately for Holy Orders, was ordained deacon several years ago and priest this past winter.

associations, or information, to uphold and guide him.

I feel that it becomes my duty to relieve as far as humanly possible the disadvantage of the new rector in this dilemma. The Vestry agrees with me, and it has relieved me from the routine parish duties, that I may prepare the parish for a new administration.

Inasmuch as many a rector will face the same problem, I venture to set forth the steps I am taking to meet the situation, in the hope that these suggestions may be of value. It is quite possible that not every step in my program will be completely taken, as time flies rapidly.

My first step is to see that the parish records are complete and in good condition.

The financial affairs of the parish will be in the hands of a strong department, so that the parish will not suffer financial losses.

We are about to print a parish directory giving the names and addresses of every family with whom we are in contact. It is not a list of members only, but a mailing list. It will have the names of children who attend our Sunday Schools, and of persons who are affiliated with organizations but who are possibly not members of the Church. This list will be printed in a pamphlet, and this pamphlet will be sent to every family or person, whose name appears on the list.

Aside from being a convenient directory this pamphlet has two special purposes. It definitely assures many a person that he is a recognized adherent of the parish. This will tend to prevent the drift that so often occurs with a change of rectorship. It likewise makes known to every person the entire membership of the parish. This assist in establishing the solidarity of the group.

A copy of this list will then be marked for the new rector so as to

give some information about the individuals.

(1) Every communicant will be designated by some special mark.

(2) Every name will be marked so as to indicate whether the person is active, indifferent, or dormant.

(3) The list will be marked so as to show whether the family has long been attached to the parish, or has come recently.

This information will be very valuable to the new rector, as he makes his initial parish calls.

I expect to put into the hands of the new rector also, a statement of the parish methods and customs. I shall indicate what we do at Christmas time, on Palm Sunday, on Easter, etc. I shall try to give every suggestion possible about the conduct of the parish. He may not care to follow any of these methods, but he should be aware of the parish practices.

If time permits I hope to establish what might be called an interim organization of pastoral responsibility. This is too extensive to describe in this article. In the main it will provide that every feature of the Church's work, shall be under the oversight of a vestryman. But the chief feature is the creating of fifty very small pastoral groups with a man and his wife as a leader. Each group will have about ten persons. It will be the duty of the leaders to see that the members of the group do not stray away from the Church or from their organization during the period in which the rector is becoming acquainted with the parish. It is especially necessary to have newcomers, young communicants, and detached individuals, affiliated with a group.

So we expect to have a busy summer in Akron.

For Young Folks

By Rev. W. A. Jonnard

AT the Florida Convention for young people, the young people had the great privilege of hearing the Rev. Elwood Lindsay Haines, as their special speaker. He quoted, at the close of one of his addresses, his poem, "A Call to Youth," which has already been printed in the Church press, but which I reproduce here as well worthy of the scrap-book of any young person, and quoting at any young people's meeting.

Mr. Haines was a missionary in Liberia, West Africa, from 1921 to 1924. He was stationed for a part of the time at the interior station of Bendo, but the greater part of his work was in connection with St. John's Industrial School in Cape Mount, of which he became principal.

His poem follows. It can be sung to the tune of the hymn, "Jesu, my Lord, my God, my All" (O. H. 600; N. H. 228) if the words printed in italics are repeated in those lines in which they occur.

A CALL TO YOUTH

The Church, the Master's Body calls,
And shall not Youth *reply*?
She needs your gifts of heart and
mind,
Your warming love for human-kind,
O! With holy emblem signed
Of Him Who came *to die*.

The Church, the Master's Body calls—
For you, O Youth, *she pleads!*
She needs your strength to run the
race,
Your steady nerve, your sturdy
pace—
O Youth! On whom He sheds His
grace,
She needs your gift *of deeds*.

The Church, the Master's Body calls;
The world is *shadowed* still
With doubt and fear, with strife and
pain—
She needs your clear and ready brain,
O Youth! For whom the Lamb was
slain;
She needs your gift *of will*.

The Church, the Master's Body calls
For *courage* to admire.
O Youth! All gifts that you possess
Are hers by right, and He will bless
Those gifts with growing blessedness,
If you but *answer* sure.

The Church demands your life for
Him
Whose blood *for love* was poured.
The veins of Age are running thin,
O Youth! But lend the will to win,
Your bounding blood to outrun Sin—
O lend them to *the Lord!*

The Church, the Master's Body calls—
Each hour a soul *is lost*;
Each hour a soul for whom He gave
His body to the Cross and Grave
Is drifting past His power to save;
Arise! Count not the cost!

About Books

Sharing in Creation. The Bohlen Lectures, 1925, by Crosby Bell, D.D. The Macmillan Company, New York. Price \$2.00.

REVIEWED BY REV. JAMES FOSTER

Dr. Bell is professor of the philosophy of the Christian Religion at Virginia Theological Seminary. We imagine that after the last examination some senior must have gone to the professor and said, "Now, Dr. Bell, would you tell me in a few words what the Christian view of the world is?" And that Dr. Bell must have taken the earnest but



BISHOP CROSS
at Wyoming Conference

numb young man into the study and told him gently what is here set down. If our surmise be correct we would that more books might have such a genesis. For here is philosophy set forth not only with the power of a full knowledge, but with the cogency and lucidity of a good reporter.

Dr. Bell calls these lectures studies in the Christian view of the world. There is, of course, such a thing as the Christian view of the world. But it is not a static thing; it grows and develops as our knowledge and experience grows. In the past sixty-five years there has been such a tremendous extension of our knowledge, and so much of what we have learned seemed to belie the Christian view of the world, that most of us have been puzzled. This book comes to help us. For Dr. Bell takes the essential elements of a Christian view of the world, examines them in the light of our new knowledge and gives us the foundation for a reasonable and inspiring belief and life.

* * *

Grace and Personality, by John Oman, M. A., (New York; The MacMillan Co.)

REVIEWED BY DEAN CHALMERS

"Challenge" is a word which one hates to use at present,—it has been so over-worked that it has become almost meaningless; and yet I feel

compelled to say at the outset regarding this significant and important book that it must and will prove both an inspiration and a serious challenge to thoughtful and intelligent Churchmen.

The author would probably describe himself as a liberal and a modernist. He has discarded, it seems, the whole idea of authority, but he has a profound belief in the existence of a "gracious personal relationship" between God and man, and in the most attractive possible way, brings out the necessity for all Christians of a vital belief in the Grace of God.

So far, the book is inspiring. What makes it so seriously a challenge to the Churchman is not merely the fact that the author has utterly thrown off all allegiance to the Calvinistic side of the Presbyterianism of a former generation; but he has been unable, apparently, to find anything attractive in the doctrine of Sacramental grace as held by our own or other branches of the Catholic Church. That is what must give us pause, because this author has given an exposition, not only brilliant, but very beautiful in its whole tone, of the Christian's need of the Grace of God. We must acknowledge frankly the thoughtfulness and power of conviction characterizing the whole work; and if in the end, we cannot help feeling that we have in the Church that which is needed to complete his thesis, why have we apparently failed to make it attractive to him and to many others like him? Altogether a worth-while book.

Preacher, Pulpit
and Pew

By E. P. Jots

"Now, Herbert," said the teacher, "how many seasons are there?"

"Do you mean in the United States?"

"Yes, certainly."

"Two."

"Only two? Name them."

"Baseball and football."

* * *

Publisher: "In your story I notice you make the owl hoot 'to whom' instead of 'to whoo'."

Author: "Yes, this is a Boston Owl."

* * *

Ruth came home from her first visit to Sunday School eating a bar of chocolate.

"Why Ruth, where did you get the chocolate?" asked her mother.

"I bought it with the nickel you gave me," she said. "The minister met me at the door and got me in for nothing."

WHAT IS COMING IN THE CHURCH

Four Modern Tendencies

BY CHRISTOPHER DAVENPORT

MR. STUDDERT KENNEDY recently quoted the following conversation: "A certain colonel of my acquaintance, who was in a good way of business, went one Sunday morning, as his custom was, to play golf. He told me that, as he was driving from the second tee, there came a cloud all over him, and he suddenly asked himself: 'What the devil (that is the colonel, not me) is the good of all this playing golf to keep myself fit to go to the office to earn money to play golf to keep myself fit to . . .'"

It is a vicious circle, and crowds of people are travelling round and round it. Unfortunately, nothing happens in most cases to make them pull up and ask the colonel's question, because the circle in which they travel is not one in which they have time to pause. They are driven on and on. "So many of us," it has been said, "are so busy trying to keep the wolf from the door that we have no time to see the angel at the window."

But, undoubtedly, the time will come when the spur of necessity will not be continually applied to the bulk of the human race. It is certain that as democracy gains power, it will aim at a much more widely diffused standard of comfort and security. The majority of men will demand peace, comfort, assured employment and reasonable leisure, and when they have got it—then they will be exactly at the point where the colonel made the remark with which we began. When people get time to think they are bound to ask: Is this all? And some of them will make the great discovery that, as Mr. Wells says: "Religion is the first thing and the last thing. Without it we begin at no beginning, we work to no end. Man has his partial loyalties, his scraps of honor, but these fall into place, life itself falls into place, only with God—only with God."

FOUR TENDENCIES

What sort of religion will be ready for men when they return to it? Still applying our principle of estimating the present to forecast the future, we discern four clearly-marked tendencies in religion.

There is what we may call the "Modernist" tendency, using the word in its broadest sense as indicating the kind of people who accept the conclusions of biblical criticism, the study of comparative religion, etc. They rebel against legend and fable, and at the present day have largely

rebelled against the churches because they imagine that Christians attach equal importance to Jonah and to the Sermon on the Mount.

CHURCH SCHOOLS

Many leaders of missions have found that great numbers of men have utterly mistaken ideas about what the Church really does teach, and hence they attribute to us revoltingly crude ideas, *e. g.* as to the nature of God. Where they got them from it is difficult to say, but probably the type of Sunday School of thirty or forty years ago has much to answer for. Every effort should be made to support the new movement in Sunday School method, which does not confine itself to equipping the teacher, but to insuring that what is taught shall be really what the Church believes, and not a travesty of it. The modern teacher aims at giving the child an intelligent presentation of religion, which does not contain anything that will have to be unlearned in the light of fuller knowledge. Already the status of a Sunday School teacher has been enormously raised, and what was once considered the sort of job that any fool could undertake is coming to be recognized as one of the most honorable duties connected with a Church.

THE CHURCH BEAUTIFUL

Then there is what we may call the "Catholic" stream of thought, again in the broadest sense. It runs through all churches and exhibits itself in a willingness to discard old prejudices, to welcome art, music and dramatic expression in worship, and, above all, to appreciate certain aspects of Catholic doctrine, *e. g.*, in relation to the departed.

Oddly enough, the Church rather lags behind in this direction. Instead of driving away people by ornate services or gorgeous buildings, it is often not nearly ornate enough! Go to a large commercial establishment and there you will see magnificent carved oak stairways and galleries, harmonious tints, exquisitely wrought fittings and tasteful decoration. The crowds of well-to-do shoppers go home to their suburbs, where very possibly they attend churches of poor design, cheap glass, pitch pine pews and conventional appointments. Of course, it is their own fault; if they realized that the temple of God must be at least as mag-

nificent as the temples of commerce, they would not be content with anything less than the best.

We do not suggest that the Church of the future must have an elaborate ceremonial in order to conceal how little the man of the future really believes. But we do contend that there is a feeling for the adjuncts of Catholic worship, and for some of the doctrines of Catholic belief, and we need to present the whole faith as a system, and not to be afraid of its outward expression. This means getting rid of much prejudice.

SOCIAL RELIGION

There is the Social Movement in religion, which began with Kingsley and Maurice in the Church of England, and developed into various church organizations. We need say no more about this except to notice that it has passed into a very interesting stage at the present time, the stage when it is getting busy with causes and not simply with symptoms. When people bewail, as they sometimes do, the fact that there is not so much of "philanthropy," "social work," settlements, clubs, etc., as in the days when "slumming" was fashionable, it is important to remember that there is much more serious study of the root of the evils which the earlier pioneers tried to remedy.

We no longer think that poverty is something to be alleviated; we are more inclined to regard it as something to be abolished. The enormous expenditure on "charity" is seen to be rather like applying a poultice to a wooden leg. The stream of social interest in the churches has disappeared under-ground, but it is flowing more rapidly than when it was more evident on the surface. When the stream emerges, it will sweep all before it.

UNITY

The three currents we have noticed might never converge, but there is a fourth and even more powerful one which is running strongly in all denominations, and that is the longing for unity. The average member of the Church is often ahead of the clergy in thinking that union with other Christian bodies is immediately practicable. The clergy are often rather in the position of a man who sees stretching before him what looks like a flat green meadow, quite easy to cross—until the attempt is made,

when the meadow is found to be intersected with many streams and dotted with dangerous marshy patches.

SHORT CUTS

The short cuts which look so invitingly only lead to disaster, so it becomes the duty of those whose vocation is to guide their flocks either to find or to build a way across. This, we honestly believe, they are doing, and already they have reached as far as it is possible to go toward each other on firm ground, and now they must throw a causeway over the space which still intervenes. The letter of the Anglican bishops in 1920, and its reception by the Free Churches, marked one piece of the

road; the recognition of Anglican orders by many of the Eastern churches marks another. Different groups of Christians are looking hopefully across at each other, instead of pursuing their separate ways on opposite sides of the marsh of misunderstanding.

So we got our glimpse of the Church of the Future, in which the fullest light of research and scholarship will be welcomed, in which the fullest Catholic faith and practice will be enjoyed, in which the strongest instinct for social justice will have full play, and in which, though there will always be "diversities of gifts," there will be "the same Spirit."

Letters from Witness Readers

THE CHURCH PRESS

A letter from the Rev. Guy Emery Shipley, the editor of The Churchman, New York City

May I have the courtesy of your columns to correct a natural but mistaken statement in Dean Chalmers' arresting article, "Successful Religious Journalism," in your issue of July 15th? Dean Chalmers writes: "I am interested in watching *The Churchman's* endowment plan; but, personally, I do not believe the secret of success lies there. If enough people are interested, the necessary capital can be provided and the paper run on a strictly business basis."

Many people have assumed that *The Churchman* is seeking an endowment. This is not the fact. It is seeking a fund of \$250,000 to be used as working capital over a five-year period, with the purpose of putting the journal on a self-sustaining basis by the end of that period.

Since you have asked for expressions of opinion on the subject of religious journalism perhaps you will not mind such an expression from a fellow-editor and an admirer of THE WITNESS. It is pretty generally believed that the financial crisis faced by religious journals today has been brought about by decreased circulation, due to a depleted interest in these publications. I cannot find that there has been any notable loss of circulation among religious periodicals. The crisis has been created by two major facts: first, inflated manufacturing (printing) costs following the war; second, loss of advertising revenue over a period of several years.

The loss of advertising revenue has been brought about largely by the advertising agencies. In an effort to save overhead costs, due to multiplication of copy, checking, etc., in

placing advertising in a large number of small circulation units, these agencies have carried on a propaganda to the great national advertisers in behalf of the so-called mass circulation publications, such as the *Saturday Evening Post*. In an address before the advertising clubs of one of our larger cities recently, Don C. Seitz, for twenty-five years managing director of the *New York World*, made some plain statements to these advertising men. He told them that he was a little weary of their pious sentiments, expressed in slogans about purity in advertising and in the prayers opening their meetings. He reminded them that, though he had respect for these sentiments, they had, in practice, by forcing the bulk of national advertising into a dozen mass circulation mediums, succeeded in starving every cultural periodical in America, since these mediums are not in the mass circulation group. It is Mr. Seitz's opinion that national advertisers are beginning to recognize that the mediums of smaller circulation represent a virgin field of salesmanship promotion which they have neglected to their own cost.

If Mr. Seitz is right in this opinion, as I believe he is, the religious press, as well as other cultural mediums, is on the eve of greatly increased advertising revenue.

Dean Chalmers has referred to the success of the *Church Times* and the *British Weekly*, of England. It ought not to be forgotten that the *British Weekly* had behind it from its inception, one of the strongest publishing organizations in Great Britain. It therefore had adequate working capital with which to promote circulation and obtain advertising revenue. I do not know, but I suspect that the *Church Times* has also had strong financial backing. In my own opinion, whatever financial failure has

attended the religious press in America has been due to lack of adequate working capital. Periodical publication is a precarious and costly business, which can never be ultimately successful without sufficient capital for development. In reference to the English religious press, also, one ought not to overlook the fact that there has been no such mass circulation propaganda as that which has been carried on in this country. The result is that mediums of smaller circulation, including the religious press, have not suffered as have American periodicals of limited circulation.

We have been told on good authority that the membership of the Episcopal Church controls one tenth of the wealth of this country. In its membership are many business men representing the great national advertisers, from food products to automobiles. If these men could be aroused to what I believe to be a proper interest of the value of the religious press to the religious life of America, they could do a mighty stroke toward making that press self-supporting. They could see to it that the weekly journals of the Episcopal Church were placed on the space-buying lists of their advertising representatives.

I am one who is not pessimistic about the future of the religious press. On the contrary I believe that it is on the eve of its greatest usefulness and prosperity. I have been told frequently of late that the day of the religious journal is past, because best secular journals are carrying so many articles on religion. I will venture the opinion that any journalist of experience will arrive at an opposite conclusion from this fact. The amount of space devoted to religion by the daily and periodical secular press reveals a mighty awakening of interest in religion. That interest is in the process of being capitalized by the specialized medium for religious information and inspiration. That medium is, and will continue to be, the religious journal.

A letter from the Rev. W. L. Johnson, rector at St. Peter, Minnesota

I want to commend you on your work in THE WITNESS; the paper is very fine and I would not be without it. Since you ask for suggestion would it not be a splendid thing to publish an excellent but short sermon, text and all, say every other week? Pick out twenty-five of our best preachers and ask them to furnish you the best sermon that they preached during the year. Then you boil each one down so that each would mean something. The trouble today seems to me to be that even

(Continued on page 16)

Anglo-Catholics Talk About Social Problems

Bishop of Truro Supports His Radical Priest When Effort is Made to Oust Him

MAKES GREAT SPEECH

By Rev. A. Manby Lloyd

Great times at the diocesan conference of Truro. Admiral Stuart Nicholson started the fun by moving that the Rev. Jack Bucknall, the radical parson of Delabole, be cut off the fifteen pounds granted him by the Home Mission's Society. Another gentleman of the navy, Admiral Stoddart, hitched up his trousers and seconded the motion amid applause, so that it looked as though Father Jack would have to go without his money. Then up rose the lean and hungry Bishop of Truro, Dr. Frere, and reminded the council that it was not their business to dictate what a parson should preach, agreed that Mr. Bucknall had said things that made people uncomfortable. He then added: "One of the best things that could happen to comfortable people, like some to be found in the Church of England, is that they should be reminded of the unpleasant things in the scriptures; passages like "If a man will not work, neither let him eat."

He answered the charge lodged against Mr. Bucknall of disloyalty to the country by saying: "Mr. Bucknall has criticised the way the British Empire is worked. Are views on imperial questions to be matters for which a priest is to be turned out of his work and place? However great our pride is in the Empire there is a great deal done in its name of which we are thoroughly ashamed. Why not let someone tell you of these things?"

He spoke of Mr. Bucknall as a sincere and a saintly man who loved God's poor, ending his address with a resolution which had been passed unanimously by Mr. Bucknall's congregation, which is made up for the most part of laboring people. The resolution was, in part, as follows:

"We ask to be allowed to continue our work in peace. As regards the insinuation that Rev. J. Bucknall is a Bolshevik, stirring up a bloody revolution, we state that in our view he is preaching the Gospel of Christ, the good news of a life to come, where all who produce bread and pleasure, and who have the right spirit of justice and comradeship will share in this new life. As regards Communism, he is constantly warning the people against the dangers of atheism and materialism. But he has

spoken of the communism of the early Christian church as the ideal to aim at. He has never advocated bloodshed and violence, as has been asserted, but has continually spoken against it. In fact, we believe that a bloody revolution can only be avoided by the Christian church recovering the ancient faith."

The whole matter ended, after much talk, by the withdrawal of the resolution. But it is a case that will make history for Dr. Frere in a masterly way defeat the attempt to muzzle a clergyman.

* * *

Sir Henry Slessor, Solicitor-General in the Labor Government, spoke at the Anglo-Catholic Congress in the Albert Hall and said that one consequence of the Catholic view was not only a demand for more houses, but also for the dignity of craftsmanship. The middle ages had shown the close connection between architecture and faith. He warned his hearers to be prepared to pay the price of unpopularity, but if they lost it in some quarters they would gain in others. The courageous action of the Archbishop of Canterbury during the strike had made a great impression on the poor.

Mr. G. W. Currie urged his hearers to fight landlordism in every possible way. Bishop Gore (who labors under the delusion that nationalism is the cause of war and the occasion of pride), told us he was out for something better, he was out for humanity. Was the topic of wages a proper topic for the Congress? Should we insist on the living wage being a first charge upon industry? He disputed the contention that our Lord gave no political or economic instruction, but even if true there was the obvious retort that He gave none about matters of ceremonial, etc., which nevertheless, we believe we have the right to concern ourselves.

Miss Margaret Bondfield aroused the audience to something like enthusiasm. She appealed to the middle classes to "tax themselves for humanity as well as talk about it." She, too, assured the meeting that the Primate's general strike letter had done untold good—"more good than dozens of sermons."

* * *

Next year's Congress will probably last a week and resemble the Congresses of 1920 and 1923 "except that it will be five times larger." Meanwhile the A. C. people will do well to get out something better than penny booklets with pretty pictures on them. We want something to make people angry. I do not agree with Conrad Noel in every respect, but he manages to catch the eye.

High Churchmen To Meet in Milwaukee

Plans Are Announced for the Catholic Congress to Be Held in October at Milwaukee

TRIP TO NASHOTAH

A notable event in the American Episcopal Church this year will be the second annual meeting of the Catholic Congress, which will convene in Milwaukee, Wis., Oct. 12, lasting two days. A most interesting feature will be the pilgrimage on the final day to Nashotah, a real shrine of Anglo-Catholicism in America, where Very Rev. E. J. M. Nutter, dean of Nashotah House, has assured the congress members of a hearty welcome.

"The Catholic Congress stands for the Nicene Faith in its fulness, as against every denial on the part of Protestantism and Rationalism," says an official pamphlet, recently published by the congress committee. "Its purpose is to propagate and defend the religion of the Incarnation of God the Son, as that religion is made available for men through the seven Christ-ordained sacraments of the Holy Catholic Church. And as we believe that every phase and form of human life and activity are, through these sacraments, to be redeemed and consecrated to the service of God, the interests of the congress are as wide as humanity itself.

"The Catholic Congress is not an organization which emerges annually in a convention, after which it subsides into innocuous desuetude for the rest of the year. It is a permanent agency, and, as such, functions actively every day in the year. It has a permanent membership roll, and everyone who loves the Catholic religion should be on it, whether they be men, women, or children.

"The dues are \$1 a year, and members are entitled to all the privileges of the congress, and to the literature which is distributed gratis by the various committees. Inability to attend the Congress does not in any way affect the standing of a member."

Rt. Rev. William W. Webb, bishop of Milwaukee, will be the honorary president of the congress of 1926, and the sessions will be presided over by Rev. George C. Stewart. Rt. Rev. Charles Fiske, bishop of Central New York, will be the preacher at the solemn pontifical mass which will be celebrated at All Saints' Cathedral, Wednesday, Oct. 13.

Among distinguished speakers and essayists will be Bishop Johnson, editor of THE WITNESS, Professor Chauncey B. Tinker of Yale University, and Haley Fiske, of New York.

Figures Show Results of Forward Movement

Records Show That the Church Has Made Great Increase Since 1919

COLLEGE WORK

By Rev. H. P. Alman Abbott

The professional code of ethics for Presbyterian ministers which has been drafted and submitted to the Presbytery of New York suggests that ministers are as human as the rest of the population. It deals with elementary standards and with matters of professional propriety; but one clause is worthy of the consideration of clergymen of the Episcopal Church. "It is unethical to speak ill of the work of another minister." We all know something about that. The echoes of the unpleasant things that have been said concerning our precious selves by brother priests come back to us.

* * *

The factual evidence of the Church's growth since the inauguration of the forward movement in 1919 should silence the tongues and paralyze the pens of all adverse critics. Over 500 missionaries have been sent out in the past five years, a great increase over any previous record; baptisms and confirmations have multiplied; church schools, of the Sunday variety, show an increased enrollment of 75,000 pupils and nearly 8,000 teachers; and the number of candidates for the ministry is on the ascending scale. The number of members contributing to the world-wide program has increased by fifty per cent. The total contributions for all purposes are 65 per cent larger than in 1919. Clergy salaries have been increased four million dollars, or nearly fifty per cent. The annual income of the national authorities is over a million dollars a year larger than it was before the start of the nation wide campaign, and the dioceses receive approximately two million dollars more each year for their local missionary work than they did six years ago. Surely we have abundant cause for thankfulness and may reasonably indulge in an optimistic outlook. We should bring these facts home to the rank and file of our congregations.

* * *

Vacation time is the time when we take stock of the past, appreciate our failures, and determine upon better things for the future. We can wring success out of defeat! I was much struck by the fact the other day in re-reading the Life of Abraham Lincoln. What a failure he was, presum-

ably; and, what a tremendous success, in the deepest sense, he became! All his early efforts ended in disaster. He attempted a military career, and went to the Black Hawk War a captain. But, through no apparent fault of his own, he returned a private. Then, he tried store-keeping, but his little country store "winked out." He experimented with surveying, but in the end his surveyor's compass and chair had to be taken to pay his debts. He was defeated in his first attempt to be nominated for congress, defeated in his application to be appointed Commissioner of the General Land Office, defeated in the election for State Senator in the Illinois Legislature of 1854, and defeated again when he hoped to be nominated for Vice-President in 1856. What a list of catastrophies! Surely, the remembrance of "Father Abraham" should prove to be an inspiring influence to all of us who are a trifle down-hearted and who, nevertheless, are determined to "win out" in the Battle of Life.

* * *

The National Student Council of our Church numbers today seventy-nine units, among the three hundred and seventy American colleges and universities. This means that some eleven thousand Episcopal students are kept in direct personal contact with their Church. During the last six years 112 colleges have given 189 candidates for Holy Orders, 42 foreign missionaries, thirteen domestic missionaries, 56 social service workers, seventy-three workers in religious education, eleven deaconesses and two sisters. This is heartening news, and speaks volumes of praise for our enthusiastic and consecrated student pastors. And, it was only a few years ago that the field, one of the most vital fields whitening to the harvest, was altogether untouched.

News Paragraphs of the Episcopal Church

Washington to Be the Headquarters of the Bishops' Crusade, Plans for Which Are Developing

THE BATTLE OF CONCORD

By Rev. W. B. Spofford

A promise of great things: Very soon an article by the Rt. Rev. Randall Thomas Davidson, the Archbishop of Canterbury, on *Work, Worship and Preaching*, in which this venerable leader contrasts present day tendencies with church life of a generation ago. The following week the first of a series of three articles on *Evangelism in England*, written by Canon Storr of Westminster, a leader of the English Church. These articles, setting forth what is being done by our mother Church, should prove especially valuable at this time of preparation for our own evangelical effort, the Bishops' Crusade. In the issues of September we will run a series of three articles on *College Morals*, written, not by a critic, but by a participating observer, a graduate from the University of Illinois *this year*. Clergymen, parents—all concerned with the problems of youth—will find value in these entertainingly frank articles. And, lastly, THE QUESTION BOX, conducted by the Rev. G. A. Studdert-Kennedy, the famous war chaplain, which will start in the first issue of September and will be a regular feature of this paper.

Parsons! You had better do your people a favor by making it easy for them to secure THE WITNESS. Order a bundle—ask a boy to sell them at the church door at five cents a copy. Mention the paper in your announce-

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* * *

Plans for the Bishops' Crusade are going forward under Bishop Darst's direction. A meeting of the commission will be held during the week of August 9 at Keene Valley, New York, where the members will be the guests of Mr. Samuel Thorne, who is a member of the commission. At this meeting it is expected that definite plans for the Crusade will be completed. In the meantime Bishop Darst is in receipt of communications from all parts of the country requesting addresses on the subject of the nationwide plan, the spiritual preparation for which has been fixed for the approaching Advent season. On October 19 he will preach the opening sermon at the Synod in Tulsa, Oklahoma, and deliver an address on evangelism that afternoon; on October 27 he will speak on evangelism at the meeting of the Synod of Washington in Bethlehem, Penna., and on November 16 he will address the Syn-

od of the Province of Sewanee in Jacksonville, Fla., on the same topic. Bishop Darst is also scheduled to talk on evangelism and the plans for the Bishops' Crusade at the meeting of the Synod at Sioux Falls in South Dakota on Sept. 28. Other members of the Commission are also active in the promotion of the Crusade.

An indication of the awakening interest in the Crusade is had in the fact that the Rt. Rev. Arthur C. Thomson, D.D., Bishop Coadjutor of Southern Virginia, the Rt. Rev. K. G. Finlay, D.D., Bishop of Upper South Carolina and the Rt. Rev. Edwin A.

Penick, D.D., Bishop Coadjutor of North Carolina, have offered to assist Bishop Darst in the work of his Diocese during the period that he will be actively in charge of the direction of the Crusade. The Crusade will be directed from offices soon to be opened in Washington.

* * *

Gearhart summer school, formerly the Oregon school, had to drag in the cots to take care of the crowd. Seventy attended, with room for fifty. But everyone was happy, with courses by Bishop Sumner, Miss Grace Lindley, head of the Woman's Auxiliary,

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Ten thousand dollars is being asked for the restoration of St. Paul's, Portland, Maine, the Rev. Richard L. Fenton, rector.

Attendance at the Wyoming summer conference was twice that of last year, eighty-two being present. One of the features was the daily organ recital by Mr. John Seely of Trinity, Toledo, Ohio. The faculty was composed of the following: Dr. Hallock, professor at Seabury; Bishop Cross of Spokane; Mrs. Thornberry, wife of the dean at Laramie; and Prof. Veatch of the Drake University faculty. Yellow Calf was not on the faculty but he did give an interesting talk, thanking the folks particularly for their kind treatment of Ralph Grass Hopper, his little grandson. Yellow Calf and Grass Hopper, as readers may have guessed, are American Indians.

A conference of the clergy of the diocese of Maine is to be held in September, with the Rev. A. R. McKinstry of "281" and the Rev. R. H. Heron of Lawrence, Massachusetts for leaders.

A great conference of Negro workers was held last month at St. Augustine's School, Raleigh, N. C. Close to a hundred workers from all parts of the country enrolled. Among those who lectured were Miss Tillotson, educational secretary of the Woman's Auxiliary; Mrs. Frank Challen, head of religious education in the diocese of North Carolina; Mr. Everett Johnson of the St. Augustine faculty, and the Rev. A. Myron Cochran, who has gained prominence recently by composing a Communion service by using the well known "Negro Spirituals."

Bishop Thomas of Wyoming will have to answer for it if it is wrong, for it is taken from the paper of his diocese, of which he is the editor:

Washington Cathedral

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St. George's Church, Lusk, Wyoming, has been placed in charge of Miss Mary E. Bakewell, former assistant to the rector of St. Stephen's, Sewickley, Penna. I take it from the diocesan paper that she is to read the services, preach the sermons; to be, in fact, the minister of the congregation. And she is qualified if training means anything, since she is a graduate with the degree of bachelor of divinity, of the Hartford Theological Seminary, was a student of oratory at Harvard summer school, and has had much experience with Bible classes, in children's work, and in community affairs. Hope the news is correct. There will be folks who won't like it but I doubt if they can present any good reasons.

The sympathy of Church people from all parts of the country go to Bishop and Mrs. McIlwain because of the tragic death of their young son, Tom, who was killed instantly when a gun which he was cleaning was discharged. He was a cadet at the Shattuck School and was an expert marksman as well as being a real leader in the school.

Twenty-fifth anniversary of the consecration of the church was celebrated by St. Mary's, Pittsburgh, Pa., on the 29th of June. The Rev. W. H. Anthony, former rector, preached.

St. Peter's, New York City, Rev. Thomas Cline, who is a professor at

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the General, rector, is to allow women to serve on their vestry.

A one hundred thousand dollar parish house is soon to be built for St. Albans' church, Washington, D. C. The Rev. Charles I. Warner is the rector.

Let us here pay tribute to Mr. John T. Coxhead, a layman of the district of South Dakota, who has long been an advertiser in the pages of THE WITNESS. Mr. Coxhead, who died recently, served as a vestryman at Yankton for fifty-two years, was a layreader during all of this time, serving wherever he was called, his records going back to the days of Bishop Hare. One of his great interests was in children, it being recorded in the books of Christ Church, Yankton, that he was sponsor for forty-nine infants. In addition Mr. Coxhead left behind him a lasting memorial in the interior woodwork which he did for parishes throughout the country; a skilled craftsman, who worked with chisel and mallet for the glory of Almighty God.

The Rev. Smith Owen Dexter, the rector of Trinity Church, Concord, Massachusetts, has a tale to tell of

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the land of liberty. Words have appeared here of his fight to win the right of a group of young people interested in the discussion of peace to meet in his town; a fight which he won when the vestry of his parish supported him by granting the use of their parish house. Some of the foremost educators in the country were on the program; professors from Harvard, Tufts, Wellesley, Smith, Simmons, Radcliffe. Yet a group of self-appointed guardians of American liberty, composed for the most part of veterans of the world war, did everything possible to prevent the meetings by hurling rotten eggs and oranges at those attending the conference, most of whom were young women. The following editorial, which appeared in the Boston Globe, seems to me to about tell the story: "The Concord tradition seems mildewed. On Sunday a group of earnest people, mostly young women, gathered there to begin a discussion of one of the most important topics of all time. They sought an answer to the question, "Is War Necessary?" The assemblage was in keeping with the Concord tradition where young people several generations ago were wont to talk over almost everything with a freedom and a seriousness which made them leaders of American thought.

"The seekers of truth were as before, but the spirit of the town seemed to have altered. A crowd armed with eggs was waiting for the meeting to break up, or to break up the meeting. At any rate the eggs were thrown.

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"Concord now has something to live down. It can only accomplish this by trying very hard to live up to the spirit of free inquiry which made Concord famous."

Communications for the standing committee of California should be addressed to the secretary, the Rev. Edgar F. Gee, 5801 Broadway, Oakland.

The band of crusaders of the Church Army of England came into the diocese of Albany on July 10th, visiting Hudson, Catskill, Stottville and Troy up to and including July 15th.

The crusaders came to the city of Albany on July 16th and were wel-

comed at the Cathedral of All Saints by Dean Carver. They held an open-air service on the Cathedral terrace that evening, at Grace Church on Saturday evening, and at St. Andrew's, West Albany, on Sunday evening. At the Cathedral and St. Andrew's the outdoor services were followed by services inside. The crusaders also held services at St. Margaret's, Menands, on Sunday afternoon.

The sum of \$8,800 has been raised by the Epiphany, Chicago, under the direction of the pastor, the Rev. John F. Plummer, the money to be expended immediately upon improvements.

Seven archdeacons and twenty-three priests made up the Episcopal group at the Wisconsin Conference for Rural Workers, held at the University at Madison. Seven of them completed this year a three year



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ATLANTIC CITY

The Ascension

Pacific and Kentucky Avenues.
Rev. H. Eugene Allston Durell, M. A.
Sundays: 7:30, Eucharist: 10:30, Matins;
12:00, Eucharist: 8:00, Evensong.
Daily: 7:30, Eucharist: 10:30, Matins,
Monday, Tuesday, Saturday; Litany, Wed-
nesday, Friday; Eucharist, Thursday and
Holy Days.

NEW YORK

Cathedral of St. John the Divine

Sunday Services: 8:00, 10:15, and 11:00
A. M.; 4 P. M.
Week-day Services: 7:30 and 10 A. M.;
5 P. M. (Choral except Mondays and Sat-
urdays).

The Incarnation

Madison Avenue and 35th Street
Rev. H. Percy Silver, S. T. D., Rector.
Sundays: 8:00, 11:00 A. M.

Trinity

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

Church of the Heavenly Rest and CHAPEL BELOVED DISCIPLE

Rev. Henry Darlington, D. D., Rector.
Sundays: 8, 10, 11 A. M. and 8 P. M.
Saints' Days: Holy Communion, 7:30 and
11:00 A. M.

St. James'

Madison Ave. and 71st St.
Rev. Frank Warfield Crowder, D.D., Rector.
Sunday Services: 8 and 11 A. M., 4 P. M.

BUFFALO

St. Paul's Cathedral

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

CINCINNATI

Christ Church

Rev. Frank H. Nelson and Rev. Warren
C. Herrick.
Sundays: 8:45 and 11:00 A. M. and 7:45
P. M.
Daily: 12:10 P. M.
Saints' Day: Holy Communion, 10 A. M.

DALLAS

St. Mathew's Cathedral

The Very Rev. Robert S. Chalmers
The Rev. Robert J. Murphy
The Rev. H. K. McKinstry
Sundays: 8:00, 9:45, 10:45 A. M. and 7:45
P. M.
Daily Service: 7:00, 9:30 A. M. and 5:30
P. M.

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James Alderson, organist and choir director.
Services on Sunday: 8:00 and 11:00 A. M.;
7:30 P. M.

NEW YORK

Grace Church

Broadway and Tenth Street
The Rev. W. Russell Bowie, D. D., Rector.
Sunday: 8 and 11 A. M., 4 and 8 P. M.
Daily: Noonday Services and Address,
12:30, except Saturdays, Holy Communion,
12 on Thursdays and Holy Days.

MINNEAPOLIS

Gethsemane

4th Avenue South, at 9th Street.
Rev. Don Frank Fenn, B.D., Rector.
Sundays: 8:00 and 11:00 A.M., 7:45 P.M.
Wednesdays, Thursdays, and Holy
Days.

ALBANY

All Saints Cathedral

Swan and Elk Streets
The Very Rev. Charles C. W. Carver, B.D.
Dean.
Sundays: 7:30 A. M.; Church School,
9:45 A. M.; Sung Eucharist, 11:00 A. M.;
Choral Evensong, 4:00 P. M.
Week Days: 7:30 A. M., 9:00, and 5:30
P. M. Wednesday and Friday, the Litany
after Matins. Thursday and Holy Days,
the Holy Eucharist, 11:00 A. M.

DENVER

St. John's Cathedral

14th Ave., Washington and Clarkson.
Very Rev. B. D. Dagwell, Dean.
Rev. J. Watson Rev. H. Watts
Sunday Services: 7:30, 11:00 A. M.
Church School, 9:30 A. M.

MILWAUKEE

All Saints Cathedral

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

St. Paul's

Corner Marshall and Knapp Streets
Rev. Holmes Whitmore, Rector.
Sundays: 8:00, 9:30, 11:00, 4:30.
Saints' Days and Tuesdays, 9:30 A. M.
Wells-Downer Cars to Marshall Street

St. Mark's

Hackett Ave. and Bellevue Place.
Rev. E. Reginald Williams, Rector.
Sundays: 8:00, 9:30, 11:00, and 5:00.
Gamma Kappa Delta Club, 6:00 P. M.
Sheldon B. Foote, Mus. Bac., F.A.G.O.,
Choirmaster.
Wells-Downer Cars to Bellevue Place.

PHILADELPHIA

St. James' Church

22nd and Walnut Streets
Rev. John Mockridge, Rector.
Sundays: 8:00 and 11:00 A. M., 8:00 P. M.
Week Days: 7:30 and 9:00 A. M., 8:00
P. M.
Thursdays and Holy Days: 10 A. M.

course and were granted a certificate from the university.

* * *

Large picture charts showing the Ten Commandments were recently placed in a hundred rooms of the Cincinnati public schools.

* * *

Bishop Anderson of Chicago has appointed the Rev. Paul Reinhardt to make a survey of rural communities for the purpose of determining how best to serve them. It is felt that the rural church is on the decline, and that outlying communities may best be served through a chapel car, containing all of the equipment of a small church. This plan has been tried in Michigan with considerable success.

* * *

One hundred and fifty young people attended the conference of the diocese of Connecticut, which was held at the Taft School, Waterbury.

* * *

Nine dioceses were represented in the 175 people who were registered at the Burlington, N. J., summer conference, held at St. Mary's Hall. Bishop Matthews of New Jersey, Bishop Coleman of Porto Rico, Bishop Johnson of Colorado, the Rev. Edgar Goold, president of St. Augustine's School, and Lt. Edward Rigg, a member of the McMillan Arctic Expedition, were popular lecturers.

* * *

"The chapel at the University of Illinois is passing daily from the two dimensions of a picture to the cubic solidity of massive stone," says the Rev. John Mitchel Page, student chap-

lain. "We wish that all its friends and benefactors could see it rising in the first freshness of a beauty which time will dim for some years and then enrich for many centuries. Indeed if some could see it now who have not been friends and benefactors, I am sure they would be moved to make possible the erection of more and more of a building, which will rank, even as a fragment, among the few outstanding pieces of architecture in the middle west."

* * *

A series of Carillon Recitals are being given this summer at St. Stephen's, Cohasset, Massachusetts, by Mr. Kamiel Lefevre, of Malines, Belgium, one of the most gifted of the younger carillonners. His training was under Jef. Denyn, greatest of living carillonners, and possibly the greatest that ever lived. He is the carillonner at Saint Rombold's, the late Cardinal Mercier's cathedral at Malines. Mr. Lefevre is his assistant and favorite pupil.

* * *

Enlistment of the leading nations of the world in a crusade against

drug addiction, especially among youths, was the purpose of a world conference on narcotic education, held at Philadelphia, July 5-10. Delegates from fifty-one governments were present.

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Letters from Readers

(Continued from page 7)

the best men say nothing and take too long to say it. Let's see if the Episcopal Church can't produce something better.

A letter from the Rev. Alfred Miller, rector, St. Luke's, Fair Haven, Vermont

Since you ask for suggestions and opinions I venture to write a few.

I hope THE WITNESS will not try to raise an endowment. I have read all of Dr. Aawater's ably written articles on the subject, but still remain convinced that an endowment is one of the surest means of killing enterprise and generosity. Let the paper continue to make its way on its own merits.

Would it not be possible to have a column devoted especially to women's work or interests in the Church? And another for children? Get them started to reading the paper early, and as they grow older they will read the other columns too. As it is I think the paper very fine.

Clerical Changes

HAUBERT, Austin A. H., from Nevada, in charge of the Good Shepherd, Rangeley, Maine.

HORSFIELD, F. H. T., rector of St. Stephen's, Oxford, N. C., for twenty years, has resigned. On July 2nd Mr. Horsfield completed his fiftieth year in the ministry.

BERKELEY, Alfred R., from St. Paul's, New Orleans, to St. John's, Roanoke, W. Va.

MELBOURNE, Arthur J., graduate this June from Berkeley, stationed at Redfield, South Dakota.

GILBERTSON, A. N., from Marblehead, Massachusetts, to be rector of St. Paul's, Vermillion, S. D., and chaplain at the state university. He succeeds the Rev. J. M. S. McDonald, who resigns to pursue his studies toward a doctor's degree.

SWAIN, W. D., layman, has been appointed executive secretary of the district of South Dakota.

GILMORE, A. C., appointed priest in charge of St. Albans, South Portland, Maine.

GOODFELLOW, Wallace C., recently graduated from the Philadelphia Divinity School, appointed in charge of St. Andrew's, Millinocket, Me. Mr. Goodfellow was recently married to Miss Gladys Frye, known throughout the province of Sewanee as the secretary of the Sewanee Summer School.

BARRY, Frederick L., former chaplain of St. Paul's School, Garden City, L. I., accepted appointment as assistant at St. Paul's, Flatbush, Brooklyn.

TAXDAL, Henry R., from the Epiphany, Norfolk, Va., to St. George's, Nanticoke, Pa.

CHESTER Mortimer, from St. Luke's, Auburn, Calif., to rector of St. Luke's, Woodland, Calif.

EDWARDS, H. Boyd, dean of Trinity Cathedral, Little Rock, Arkansas, called to be rector of the Ascension, Pittsburgh, Pa.

HOLE, Harry Robert, for the past four years rector of St. John's, Bedford, Indiana, accepted a call to rectorship of St. James', Sheboygan, Michigan, with one-fourth of his time to be given to mission congregations.

HUNTER, John M., from Providence, R. I., to rector of St. John's, Delhi, N. Y.

Witness Fund

The management acknowledges with thanks the following donations to this Fund, which is used to pay for the subscriptions of those who desire the paper but would be without it if it were not for the generosity of Witness readers:

Table listing donors and amounts: Mrs. E. M. Latcham \$ 5.00, Mrs. L. V. Emanuel 1.00, Mrs. Thomas Hume 2.00, Sister 3.00, Mrs. H. H. Higley 1.00, Mrs. J. Burr 3.00, Mrs. W. K. Williams 2.00, Mrs. Albert Lucas 5.00, Mr. W. Holmes 2.00, Mrs. W. Ball 2.00, Rev. G. H. Holoran 2.00, Mr. G. H. Holmes 2.00, Mr. L. B. Eipter 3.00, Total for 1926 \$139.00

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