

The **WITNESS**

CHICAGO, OCTOBER 21, 1926

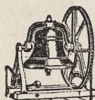


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BISHOP MURRAY AT MILWAUKEE

A Querulous Query

BY BISHOP JOHNSON

WE were rather startled recently to receive a post card signed by the Editor of *The Churchman*, raising the following question:

"Should Bishop Murray as Presiding Bishop attend the Catholic Congress at Milwaukee?"

We have studied the question and have tried to discover wherein lay the wide divergence of opinion which is being discussed in that paper.

Does Bishop Murray, like the Pope of Rome, lose his personal freedom by virtue of his official position?

Is there a relationship between the Presiding Bishop and the Catholic Congress similar to that between the Vatican and the Italian Court which makes it imperative that he should not recognize it?

Or is the Catholic Congress in itself anathema and in a sense excommunicate?

Is there somewhere an inquisition which passes judgment on the head of the Church in America and which quarantines him from dubious associations?

Or is there something about Milwaukee, which like Darkest Dallas, makes it an unhealthy atmosphere in which to breathe infection?

Should the Presiding Bishop lose his freedom as a man, as a bishop, and as the father in God to all of us, and refuse to accept invitations from any group of Churchmen to grace their meetings with his presence, because he doubts their orthodoxy?

Of course, if the Catholic Congress were a body called to legislative action in order to oppose the Acts of General Convention, he might very properly refuse to recognize it and decline to be present.

Put yourself in the place of the Presiding Bishop.

He receives a request to be present at an open meeting of Churchmen, many of whom are distinguished clergy and laity in good standing

in the Church, and to listen to discussions carried on in public, which have a bearing on the faith and order of the Church.

What is he to do?

Is he to act as the superintendent of a hospital might act toward some disreputable surgeon, when he informs the surgeon that there is no room in the hospital for him? Or is he to say that party lines are so strong in the Church that he must sacrifice the unity of the faith to the barriers within?

Would he tell the Evangelicals in Richmond, and the liberals in Boston, and the eccentrics in New York that he is debarred from publicly associating with them because of their peculiar views?

Such a suggestion is too papal for me, and savors too much of a mediæval hierarchy in which the Presiding Bishop retires into a sacrosanct privacy, not to be disturbed by the noisy clamor of his contentious children.

It compels him to submit every action to a group of advisors which are to tell him where he may go and under what circumstances.

It takes from him the paternal character of his office and transforms it into that of a censor, who shall pass upon the theological status of any group of churchmen with whom he is asked to confer.

The Church in the forties consumed much of its time in theological re-creations and the team, which was doing the pulling, spent much of its energy at cross purposes.

Gradually it dawned upon us that the Church is an institution whose service is perfect freedom and in the past few General Conventions those who desire to increase friction have been left at home by their constituents.

Under this regime the various groups in the Church have come to

have a mutual respect and sympathetic understanding of one another.

It is a wonderful thing that six hundred deputies, representing all sorts of opinions, can preserve an atmosphere of courteous debate, scarcely ever broken by bitterness and discord.

In the judgment of the editor, to raise such a question as is contained in the postcard, even to stimulate the low circulation of Church periodicals, is to borrow from the secular press its pernicious insistence on the right to invade the privacy of a man's own business in order to provide its readers with a temporary thrill.

The Presiding Bishop of this Church is one who is capable of making his own decisions, and enjoys, I trust, the same measure of personal liberty which he had before assuming that office, excepting as his official acts might be construed as encouraging disloyalty to the institution over which he presides.

It seems to be an invasion of his private affairs for anyone to conduct a symposium over his personal liberty in this matter. If the Catholic party, as such, is disloyal to the faith and order of this Church, let them be legally arraigned, but do not force the Presiding Bishop to excommunicate from his personal influence a group whose ecclesiastical opinions are not subversive to the liberty which we all enjoy.

If the Presiding Bishop were to make any group feel that they were guilty before being duly tried and sentenced, he would soon become the kind of a Presiding Bishop which we sought to avoid when we limited his powers by constitutional safeguards.

Surely we want no pope in the Church, even if he were an Evangelical pope or a Catholic pope. We want a father free to visit any of his children under any and all circumstances.

Let's Know

By Rev. Frank E. Wilson

PARADISE AND PURGATORY

WRITES a questioner—"Please explain the difference between Paradise or the Intermediate State and Purgatory."

The word "Paradise" is of Persian derivation, meaning a garden. It was probably incorporated into Jewish terminology during the period of Persian ascendancy in the fifth century before Christ. When the Septuagint (the Greek translation of the Old Testament) was made about two hundred years before Christ, the word was used of the Garden of Eden. Its happy suggestions made it a suitable word to describe the future abode of the faithful.

"Paradise" appears only three times in the New Testament and from these three instances it is difficult to draw any definite conclusions as to its specific implications except that it refers to the future life. Gradually theology worked out its own deductions. A distinction was made between Paradise and Heaven, the former being the Intermediate State of the faithful between the time of death and the last resurrection, while the latter was the final home of the blessed. Paradise was a realm of spiritual happiness where souls continued to grow in the service of God unhampered by the limitations of earthly conditions. It is only fair to say, that nowhere is such a distinction clearly stated in the Scriptures but it is deducted from the sketchy picture of the future life which the Scriptures present to us. Our Lord gives us definite assurance of the fact of a life to come but declines to go into particulars in a matter which is plainly beyond the reach of human words.

A couple of years ago I answered a question on Purgatory in this column, a portion of which may stand repetition in this instance.

The Roman Catholic idea names the Intermediate State "Purgatory" and defines it as a place where souls are purged of earthly corruptions to fit them for God's perfected Kingdom. Purgatory understands not only that God expects penitence from sinners but that His justice calls for satisfaction. Part of this satisfaction may be made in this world but the rest must be made in Purgatory.

During the Middle Ages many extravagant additions were made to the idea of Purgatory. Grossly carnal details turned the whole thing into a hideous spectre. The Council of Trent defined the official doctrine for the Roman Catholic world and in doing

Our Cover

Israel H. Noe, the dean of St. Mary's Cathedral, the Bishop Gailor Memorial, Memphis, Tennessee, was born in Beaumont, N. C., in 1891. He graduated from the University of the South in 1916, and from the seminary of that institution three years later. His first charge was at Windsor, North Carolina, going from there to the rectorship of St. James', Macon, Georgia. In 1917 he became the rector of the Incarnation, Atlanta, Georgia, where he served for several years before being elected to his present position, where he has done a notable work as a community leader and as the builder of a great Cathedral.

so eliminated most of the medieval accretions. Rome's official teaching simply says that "there is a Purgatory and that the souls there detained are aided by the prayers of the faithful, and especially by the acceptable sacrifice of the Altar." The definition goes on to instruct "the bishops to teach wholesome doctrine concerning Purgatory, which has been handed down by the Holy Fathers and sacred Councils. . . . But let them prohibit those things which tend to a certain kind of curiosity or superstition, or which savour of filthy lucre, as scandals and stumbling-blocks to the faithful."

The Roman doctrine has nothing to say as to how the souls are purged. Various interpretations have been advanced but Darwell Stone says that "since the time of the Council of Trent, the predominant idea about Purgatory in the Church of Rome has been that of suffering and the most usual belief has been that the suffering is that of literal fire."

The distinction, therefore, between Paradise and Purgatory is chiefly that the former implies peaceful service of God while the latter implies expiatory suffering.

The Messy Business in Detroit

By Rev. William B. Spofford

THREE years ago I was one of a number of clergymen to attend the annual convention of the American Federation of Labor, which met that year in El Paso, Texas. We were there upon the urging of Dr. Alva Taylor of the Disciples Church who wanted us to aid him in promoting a spirit of brotherhood between the churches and the leaders of labor. To that end he had asked pastors in El Paso to

open their pulpits on a Sunday morning during the convention to labor leaders, thus giving these elected representatives of the workers of America an opportunity to tell the congregations of the aims and ideals of the labor movement. The response on the part of the clergy of El Paso was one hundred per cent. But when it came to getting the labor men to speak it was a different story. We were met with statements of this sort: "It isn't our business to preach from pulpits," "I'd be scared to death, count me out," "Church people don't want to hear what we have to say; why waste time."

But Alva Taylor is a persistent parson once he goes after a thing, and he had us all run pretty well ragged there for a few days. We did the job. The leaders, the best in the American Federation of Labor, spoke from pulpits on that Sunday morning. On the next day we met with the ministers and they were lofty with their praise of the plan, and passed a resolution commending the scheme to the clergy of Atlantic City, where the convention was to meet the following year. And while we were meeting with the parsons the labor-leader preachers were telling of their experiences to the assembled delegates in the labor convention hall. They had been given a real thrill; so much so that there was no difficulty in getting them to repeat the performance at the Atlantic City convention. It wasn't much but it was at least a fraternal handshake between the church and labor, which might possibly have developed into something more in these days when we are all complaining about the laborers' indifference to the church.

The Labor convention met this year in Detroit. The same plan was to be carried out, under the direction of Mr. James Myers, representative of the Federal Council of Churches. The pulpits, at least a number of them, were opened to the speakers, and the labor-leader preachers had agreed to accept their assignments . . . willingly this year since they had been well received by the churches in previous years and were beginning to consider the churches friendly.

Then the Detroit Manufacturers' Association got busy, and the Chamber of Commerce, and the other organizations of the money boys. They let the ministers know that this sort of business would never do. The ministers got nervous. One man, an honest layman who is an expert in buying cheap commodities for Mr. Kresge to sell from his red fronts, but who is rather unskilled in the art of covering up real motives, blurted out that it would never do to pull off such a stunt since it would hamper a drive for \$5,000,000 which he was

heading up for the Y. M. C. A. Of course he was made the goat of the situation; honest men always are. Had he been trained in the ways of such affairs he would have announced to the press something of this sort: "It is with deep regret that I announce that Mr. Green, the President of the American Federation of Labor, will not speak in the Y. M. C. A. on Sunday afternoon. I have a very high regard for Mr. Green personally, but the speakers for our meetings have to be passed upon by the Executive Committee. At our meeting last week we voted by a very narrow margin not to have this meeting. I regret it personally but of course I cannot reverse the decision which was arrived at in a democratic manner; not so soon after our boys gave of their life blood in Flanders field etc., etc." If he had said something like that he not only would have got away with it but I rather have an idea that the boys attending the labor convention would have dropped in at his store the next day to buy a couple of pocket handkerchiefs, just to show their good will toward such a stalwart defender of democracy. But as I have said, being but an innocent big business man, he blatted out the truth and for his pains got himself pretty roundly denounced by people who acted a lot worse than he did if the truth was known.

In any case by Thursday practically every church in Detroit had withdrawn their invitation to their labor speaker. Then the New York office of the Federal Council of Churches got busy. Telegrams and special delivery letters began to roll in on the ministers of Detroit protesting against their action. The Church League for Industrial Democracy was called in and a statement, signed by its officers, was sent to the bishop of Michigan and to the rectors of the larger Episcopal churches, reminding them of the official position of the Church on these matters, which recognizes the right of labor to bargain collectively and urges Church members to "listen with open and unprejudiced mind to any voice, come whence they may, which utter the aspirations and ideals of the great toiling masses of mankind."

To their credit be it said that many of the churches finally did permit a labor message to be uttered, so that the situation was partly saved, due largely to the efforts of Dr. Worth M. Tippy of the social service department of the Federal Council, and his assistant, Mr. James Myers. Credit is due also to our secretary of social service, the Rev. Charles N. Lathrop, who had his difficulties with one or two of the Detroit brethren, but finally spoke from the pulpit of St. John's upon the invitation of the rector, the Rev. Dr. Woodroffe, who was one of

THE HOME, THE CHURCH AND THE COLLEGE

by

Albert Parker Fitch

These three articles by Dr. Fitch, one of the foremost educators in the country, are called to the attention of our readers. They are significant articles, dealing with the most vital matters, and should be read by every parent. There are three ways of bringing them to the attention of your friends. First, persuade him to subscribe to *The Witness*. Second, subscribe for him. Third, for the particular attention of clergymen, adopt the bundle plan. These articles are worth the price of a year's subscription. A form is printed on page seven for your convenience. We urge you to use it, for the sake of a friend, and as an anniversary gift to *The Witness*. These articles will appear in the first three issues of November, instead of starting next week, as previously announced. Orders for bundles should be mailed at once.

the first to extend an invitation and stuck by it.

On the whole a very sorry business, which will prompt the enemies of the Church, with some reason, to set up the old cry "they are not followers of the Carpenter, but do the bidding of their moneyed bosses."

Purpose of Bishops' Crusade

BY BISHOP DARST

Chairman of the Crusade

THE plans for the Bishops' Crusade include holding mass meetings and conferences in one or more central points in every diocese in the Church for a six-day period during Epiphany, 1927. These mass meetings and conferences in each place are to be conducted by two crusaders selected by the National Commission on Evangelism.

The preparation for the actual Crusade Week in each diocese will be in charge of the Diocesan Commission on Evangelism who will be asked to use the Advent period for such preparation. This preparation is to include conferences for clergy and laity, special sermons on Sundays, quiet days with women of the diocese, the training of clergymen and laymen for the follow-up work.

The follow-up work to come immediately after the six-day crusade in each diocese will also be in charge of the Diocesan Commission on Evangelism, and it is hoped that it will take the form of a six-day crusade

conducted by the diocesan clergymen and laymen in every parish and mission in the diocese. The members of the National Commission are especially anxious that the message of the crusade be carried to the most remote rural section in every diocese, for the purpose of the Bishops' Crusade will not have been accomplished if the effort is confined to the large cities in each diocese.

What is the Bishops' Crusade?

It is a movement which has deeply concerned many leaders, both clergy and laymen, for some months, and one which is rapidly gaining the enthusiastic support of church people. It originated in a wide-spread appeal, from all parts of the Church, for a renewed emphasis on personal religion.

The aim of the Crusade, and of the whole effort to which the Crusade is a prelude, has been summed up by the Commission on Evangelism as follows:

Confession of Christ openly before men as Lord and Saviour.

Regular daily individual and family prayer.

Understanding better the mind of Christ through daily Bible reading.

Seeking strength for service through worship and Sacrament.

Active service by every member of the Church.

Developing a deeper sense of individual responsibility for bringing others to Christ.

Earnest effort to combat wordliness by more consistent practice of the Christian life.

Question Box

Conducted by

REV. G. A. STUDDERT-KENNEDY

(This weekly column is printed by arrangement with the management of *THE TORCH*, organ of the Industrial Christian Fellowship of England).

I am asked to explain a difficult passage, St. Mark iv. 11-12: "Unto you it is given to know the mystery of the Kingdom of God; but unto them that are without, all these things are done in parables: that seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and their sins should be forgiven them."

Light is thrown on the meaning of the passage in the parallel reference in St. Matthew xiii. 11-15: "He answered and said unto them, because it is given unto you to know the mysteries of the kingdom of Heaven, but to them it is not given. For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall

be taken away even that he hath. Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand. And in them is fulfilled the prophecy of Esias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive. For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them."

The difficulty of the passage really arises from the difficulty of distinguishing in New Testament Greek between what is called a consecutive and a final sentence—the construction for both being the same. Thus it looks as if it were the purpose of our Lord in speaking in parables to mystify and confuse spiritually igno-

rant people. What it really means is better expressed in the version of St. Matthew, that he speaks in parables, "because they seeing see not"—that is because they are lacking in spiritual understanding — and to speak without parable and vivid illustration from the ordinary things of life would mystify them and repel them and they would go away and be lost. Only to those who have advanced in spiritual understanding can the higher truths be revealed; and so in speaking to the sinful and unconverted, it is necessary to use the method of parable and beginning from the things of ordinary life, which they understand, to try and lift them to the meaning of things as it is in God.

There are three kinds of vision, and three kinds of hearing; sensual vision, which we share with the animals, which is just the perception of objects; intellectual vision, which sees the relation of objects one to an-

other and brings them into an order, which is the work of science; and spiritual vision, which perceives their purpose, their value and their meaning; and man is meant to ascend from the lowest, through the middles, to the highest, and the best way to help him to ascend is to begin at the beginning and climb through the parable to the meaning. To jump a step is an error in teaching. It is this truth that the Industrial Christian Fellowship is always endeavoring to act upon, beginning with the ordinary things of life to lead men to a perception of their meaning, purpose and value in God.

Put into modern language, the passage would read, "I speak to the ordinary people in parable, because unless I did, they would not understand, and would find nothing to interest or attract them, but would drift away and be lost; but to you, who have made the great surrender, I am able to talk more plainly."

COMMENTS ON OUR ANNIVERSARY

From Readers of the Witness

MR. BURTON MANSFIELD

Member of the National Council

Please accept my congratulations for The Witness upon its Tenth Birthday. I think the paper has proved its usefulness and has justified its existence. It has done excellent work under very trying circumstances, and is entitled to the support of our church people. I hope that the occasion of its Tenth Anniversary may be made an opportunity to largely increase its usefulness, and extend its circulation. No other church paper fills the place of the Witness. It is full of news, instructive and interesting, and I wish you many years of success. My congratulations are extended to the editors as well.

* * *

RT. REV. H. J. MIKELL

Bishop of Atlanta

It is a pleasure to congratulate The Witness on its tenth birthday. I was present when it was born and one of the editors in its early years. I have watched its growth with much interest, and now it is one of the most interesting and helpful of our Church papers. It is educational without being prosy, breezing without being undignified, sometimes critical, but never unkindly. Its editorials are stimulating, they could not be otherwise with Bishop Johnson as their author, and in its news comments brevity is the soul of wit. May it have a long life of useful prosperity.

VERY REV. R. L. MCCREADY

*Dean of Christ Church Cathedral,
Louisville*

Who can make or get into more trouble than a boy of ten? But don't be discouraged; no Cross no crown. The marked characteristic of the tender is naturalness; this is what we like in The Witness. It has done so well as a juvenile, we have greater hopes of it as it grows up. Even absent-minded editorship is a success. Good Luck in the name of the Lord.

* * *

RT. REV. WILLIAM T. CAPERS

Bishop of West Texas

It gives me great pleasure to offer congratulation to The Witness on its tenth anniversary. I can only speak from my knowledge of The Witness as it is read in the Diocese of West Texas and in my office, and from this point of observation I will make my estimate. I think The Witness has great practical value as a medium for disseminating information concerning the Church and for giving definite instruction in the doctrines of the Church. It seems to have a way of commanding the attention of the layman who does not ordinarily read a Church paper. It is for this reason that it has grown in its number of subscribers and in its popularity. It is a safe and sound paper in its instruction and I am doing all that I can to assist its circulation in the Diocese of West Texas. Bishop Johnson and the Managing Editor

and all who have contributed to the paper deserve the lasting gratitude of the whole Church for giving to Her people such a splendid weekly.

* * *

RT. REV. CLINTON QUIN

Bishop Coadjutor of Texas

Just a word of hearty congratulations for your tenth anniversary. We wish you "good luck in the Name of the Lord," plus whatever we can do to help you to get it. Happy birthday.

* * *

RT. REV. JOHN D. WING

Bishop Coadjutor of South Florida

I consider The Witness invaluable to the Church in America—especially Bishop Johnson's editorials and the full, yet brief and bold commentary on the general happenings in the Church.

* * *

MR. W. W. TAYLOR

Layman, Bridgeport, Pa.

I wish to congratulate you most heartily on the steady improvement of your paper during the past ten years. I have taken it from the beginning, and now cannot do without it. Its weekly visit is always looked forward to with pleasure, and looked back upon with satisfaction.

* * *

REV. C. M. BRANDON

Rector, Calvary, Waseca, Minnesota

I add my humble voice to help swell the mighty approval chorus on The Witness. We are bundlers and like the plan immensely.

The Church Life at Tabor College

By Rev. Frederick Clayton

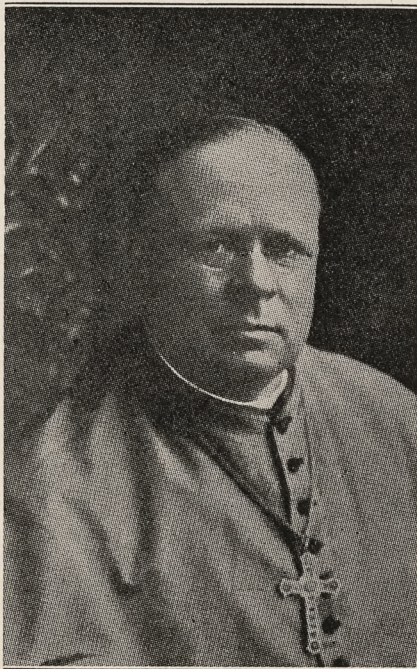
A YEAR ago today I looked into an empty room that had been used for 25 years as a Y.M.C.A. meeting room. It was the only available place in this college where we could possibly celebrate the Holy Communion. On that day we had no chalice, altar, linen, cross nor anything that goes to make up a service. Within three weeks most of the necessary ornaments were furnished and now we have a beautiful and complete chapel.

At the beginning of the year we only had five communicants. The Episcopal Church was not known here. We now have thirty communicants who come regularly every Sunday morning, the only service on Sunday being the celebration of the Holy Communion at 7:30 a. m.

There is a fascination about the beginning of things. Most of the people here had no definite knowledge of the Church and it is interesting to answer many of the questions asked. Of course, the greatest way to teach the message of the Church is to live a consistent Church life in a community and carry out in terms of actual practice the teaching of the Church. If our Church is not continually producing a stream of men and women who are living earnest Christian lives, then its hold upon the people must be transitory.

This year we are having more students who are communicants of our Church. Four boys come to us from South Dakota; one is the son of a clergyman of the Church. Another comes to us from the State University of Iowa; he is preparing for the priesthood. At present he is registrar of the college and lay-reader in charge of the Episcopal Church at Shenandoah. Two girls come to us from Mason City and Council Bluffs, Iowa. We hope to add year by year a number of boys and girls from our Church families.

This is the best kind of missionary work, living side by side in a neighborly way, with those who worship the same God, and have the same ideals of Christian service. Church unity will never be worked out in terms of intellectual values. It is not by an intellectual interpretation of things that we shall be judged; by our fruits we shall be judged, not a definition of the fruit. A deep understanding, not of religious differences but of points of sympathetic contact, is necessary to perfect unity. Those of you who have read the articles in "The Forum" recently on, "Why I Am a Member of a Particular Church" will notice that the keynote



BISHOP WEBB
Host to Catholic Congress

of all the articles was never positive. The idea left in the mind of the reader was that the writer told us more about why he was not a member of other Churches than why he was really a member of his own. Almost every article ended by giving a list of eminent men, who worshipped in his particular church. Nothing was said about the sinner; nothing was

said very much about whether his Church was a real connotation of the fullness of the life of Christ. It seems to me that the best argument for Christianity is a Christian life and the best reason for belonging to any Church is that the Church is the body of Christ in all His divine fullness. In other words, it is a home for sinners and a school for saints.

We are trying here in Tabor to teach the Church's message in terms of Christian devotion and service. A fine toleration of other people's principles is practiced daily. We are trying to love each other in terms of common cause, that of saving this college for Christian education.

MANY MEN USE COSMETICS

At a convention of beauty shop operators in Chicago one of the speakers declared that more than 500,000 men secretly use cosmetics. Another speaker said that women visit beauty shops oftener than they visit churches.

Y. M. C. A. PROPERTY VALUABLE

Holdings of the Young Men's Christian Association in this country are valued at \$200,000,000, three-fourths of which is in property. The organization employs over 5,000 officers in the United States and 2,000 officers in other countries.

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Catholic Congress Meets in Milwaukee

Three Hundred Priests and Many
Bishops Attend; Offering Goes
to National Council

ZEAL AND HUMILITY

By the Rev. Alfred Newbery

The devotional high point of the Catholic Congress was reached in the Pontifical Mass celebrated by Fr. Delany in the Cathedral in Milwaukee on the second day of the Congress. A procession of over two hundred priests followed by a score or more of the religious, ten bishops in cope and mitre preceded the Presiding Bishop into the Cathedral where a packed congregation awaited the beginning of the Holy Mysteries.

The evening before Bishop Murray had given a most felicitous word of greeting and Bishop Webb as honorary chairman had sounded the keynote of zeal and humility. The preacher at the mass was Bishop Fiske, whose sermon became the topic of conversation among the delegates throughout the conference.

Clarification of thought and incentive to work were the two centers around which the essayists gathered in their presentations. Mr. Morehouse and Chauncey Brewster Tinker were brilliant in their papers on the Catholic movement, the one on the past, the other on the future. Father Fleming of Chicago, and Father Stewart of Nashotah contributed most lucid and masterly essays on toleration, the one in the realm of dogma, the other in the sphere of pious opinion.

Balancing this half of the program which clarified Catholic objectives was the rest of the program which outlined the task to be done. Dean Chalmers of Dallas and Mr. W. W. Grant Jr., of Denver on the coming generation and on family life; Bishop Johnson of Colorado on the Catholic witness made real, and Mr. H. Fiske, president of the Metropolitan Insurance Company, on the witness in the economic realm, on Wednesday night and for the concluding session, Father Newbery of Chicago and Canon Douglas on the Catholic and missions. By enthusiastic vote of the congress the congress offering was given to the National Council for the General Church Program, the thought of all being as Father Houghson put it, "The Presiding Bishop has shown he trusts us; we want to show our trust in the Presiding Bishop." The offering is still incomplete but already exceeds by a thousand dollars the offering at the previous Congress.

The city of Milwaukee in general and the churchmen in particular were

very cordial hosts. A huge electric sign on one of the busy streets proclaimed "Welcome to the Anglo-Catholic Congress." The Immanuel Presbyterian Church gave the use of its large auditorium to the Congress sessions, and at the suggestion of Dr. Johnson, the pastor, the prayer meeting which ordinarily would have met on Wednesday evening was postponed and the people attended that session of the Congress.

Thursday morning the entire Congress made a pilgrimage to Nashotah house as the guests of the seminary and on those for whom it was a first visit the beauty of the surroundings, the churchly dignity of the buildings, and the strength and character of the student body made a deep impression.

Dr. George Craig Stewart presided at the sessions and felicitously introduced the speakers. Canon Douglas as precentor was invaluable, and Fr. Caine of Philadelphia an indefatigable worker out of details. Greetings were read from Bishop Gailor and Bishop Manning, the former of whom was kept away by sickness. Congratulations came also from the committee of the Anglo-Catholic Congress in England. Bishops of the Greek, Russian and Serbian Orthodox Churches were in procession at the Pontifical Mass. While the numbers did not reach those of the New Haven Congress in view of position that Milwaukee has with reference to the Church center of population of the country, the Congress was better attended than the previous one and geographically was very representative, with delegates from Texas and California as well as from the north and south extremities of the Atlantic coast line. The proceedings of the Congress will be published.

Clerical Changes

BRAY, Rev. Kenneth, formerly on the faculty of St. Stephen's College, has accepted an appointment as an instructor in Greek and Latin at Nashotah.

SAUNDERS, Rev. A. Edward, resigns as rector of St. James', Hibbing, Minn., to accept the rectorship of Trinity, Tulsa, Okla.

WILSON, Rev. Herbert A., is in charge of St. Paul's, Lansing, Michigan. The parish is seeking a rector.

LARNED, Rev. Albert C., leaves St. David's, Meshanticut, R. I., to become the chaplain at St. Katherine's School, Davenport, Iowa.

SHACKLETTE, Rev. W. S., has accepted a call to Trinity, Hughesville, Maryland, in the diocese of Washington.

SEAGER, Rev. Warren A., missionary in China for past five years, accepts a call to the parish in Haymarket, Virginia.

WILCOX, Rev. Edwin P., missionary in West Missouri, has accepted the rectorship of Grace Church, Winfield, Kansas.

WEBSTER, Rev. Kirby, curate of St. Luke's Cathedral, Portland, Maine, has accepted a curacy at St. John's, Waterbury, Connecticut.

SHIPWAY, Rev. Walter, has accepted an appointment as curate at Emmanuel, Cleveland.

LANDER, Rev. William, P. S., rector of St. Luke's, Forest Hills, Long Island, resigns to accept the rectorship of Holy Trinity, West Palm Beach, Fla.

Educational Leaders Confer in Detroit

Hear Bishop Ingram and Discuss
Teacher Training, the Church
School and the Home

FAMILY PRAYERS

By the Rev. C. L. Street

"Education without religion is a dangerous experiment," the Bishop of London told religious education representatives from all parts of the United States in an address which was the high spot of the conference held in Detroit, October 12, 13, and 14. Bishop Ingram said he had just been reading Judge Lindsey's "Revolt of Youth." "I am shocked," he said, "at the figures which that book gives of the moral conditions among young people in the United States. Either those statements must be proved false, or you teachers have a most appalling task."

The National Religious Education Conference began with a visit to the Detroit Church Normal School at St. Paul's Parish House on Tuesday evening, followed by an address by the Rev. John W. Suter, executive secretary of the National Department of Religious Education. On Wednesday morning, after a celebration of the Holy Communion, the conference assembled for business at Trinity Parish House. There was a discussion of teacher training and the N. A. T. A. (which, for the unlettered, means National Accredited Teachers' Association) opened by Mr. Ernest Piper of Detroit. "We need to develop a new intellectual climate in religious education," he said. "Now too much of it is in the frigid zone. It might be all right for eskimos, but it isn't much good for us. We need to know more about the hidden drives that go to make up human personality. It is said that in the United States at the present time people are going insane four times as fast as the population is increasing. It is the task of religious education to help form well balanced personalities."

The afternoon session was on the "Four Offerings" (the Little Helpers, the Birthday Thank Offering, the Christmas Boxes and the Lenten Mite Box Offering) and on "Religion in the Family." The Rev. G. P. T. Sargent said before you could talk about religion in the family you had to make sure there was a real family. The Church has a much neglected duty to instruct young couples as to what a Christian home means. The importance of family prayers was stressed. On Thursday there was a discussion of Week Day Religious Education and work in rural schools.

New York Rector Hits At Our Materialism

Military Men Meet With the Church Leaders to Work Out Plan for Peace

DOCTOR BOWIE

By Rev. H. P. Almon Abbott.

It is a comfort to learn that representatives of the Army and Navy on one side, and leaders of thought in the religious bodies on the other side, are coming together on the question of Peace; for they have so often been at loggerheads with one another in the past. They have recently agreed to formulate a new definition of patriotism, and an exact program looking towards the ultimate abolishment of war. The military and naval men have charged, and I think justly, that religious leaders have too often employed the power of official authority to impugn their motives, and to advance a pacificism that goes too fast and too far. They made it quite plain that they are not militarists for the sake of militarism, but for the sake of peace, and that it is unchristian in the extreme to charge them with a lack of true patriotism. The reply of the religious leaders was to the effect that a program be formulated by which the definite aims of everybody may be made known, and that ways and means be devised by which the greatest number of people possible be set to work to attain the desired end. The proposal has been accepted, and several committees are suggesting tentative formularies of definition and procedure. Meetings are to be held in New York this month, at which outlines of endeavour will be offered, to be agreed upon by militarists and so-called pacifists. The findings will be posted in universities, in churches, in Christian associations, in military posts, and published widely in the religious and secular press.

* * *

The Rev. Campbell Morgan, at present serving as pastor of Westminster Church, London, is known to us all. In a recent sermon he remarked: "Simon Peter never knew how to sit still, or keep his mouth shut, and I think that I must be related to him." The Sect of the Simonites is a large one. It was generous of Dr. Morgan to characterize himself in this manner; but how many of us are ready to acknowledge our affiliation? The Roamers and the Talkers—verily, the woods are full of them! Patience is the only effective antidote. And, we achieve patience in two ways, so it seems to me: through conscious communion with God, and the receipt of patience

as a gift divinely bestowed; and by experience of the disappointments and frustrations of life. The latter measure of patience comes with the passage of the years. The consequence is that many of the "simonised" lose the gloss of their defects after a reasonable age. Brother Simonite:

"The best is yet to be—

The last of life, for which the first was made."

* * *

Dr. Russell Bowie, preaching at Grace Church, New York, on September the 26th, had some wise things to say on the subject "Is Patriotism Enough?" He is quoted as follows: "We are the richest nation on earth. We have higher wages, higher dividends, more luxury and more leisure than any other people. But what will we do with them, and what will they do with us? If our patriotism should be content to rise to nothing higher than a mere boasting self-complacency, with love of our own advantage parading itself as love of country, then we should be drifting towards moral and material disaster. We need to remember this when political arguments are put upon a plane of bald materialism, and a particular policy or a particular administration imagines that nothing more needs to be said for itself than that it has made the country prosperous. Prosperous in what? In what we have, or in what we are? That is the crucial question. We do not prosper if we feed fat in possessions and grow starved in soul."

Such preaching as the above is needed today. We cannot look about us without realizing where our age in this country places the emphasis. The concern of the average man is his body. The policy of the average life is to pile up possessions. Success is estimated in terms of the material, and the welfare of the outward man. The physical is the substantial. It is all wrong. Desperately wrong, pathetically wrong. And the Christian Pulpit should hammer at the fallacy and the crime until the constant din of the reiteration of the truth should pervade the hearing and astound the intelligence of the thinking people of our land. All power to Dr. Bowie and others like him. Courage, and still more courage, that is what we preachers need.

Cornerstone was laid for a new parish house for Gethsemane, Minneapolis, on October 10th. The Rev. Don Frank Fenn is the rector.

* * *

Dean Washburn of the Episcopal Theological Seminary gave an historic address on St. Francis of Assisi at St. Martin's, Providence, last Sunday.

News Paragraphs Of The Episcopal Church

Is It Possible to Witness the Progress of a Ball Game on a Sunday and Be a Christian?

A TREASURED LETTER

By Rev. William B. Spofford

My predecessor as managing editor of this paper was the Rev. C. J. Shutt who literally gave his life that this paper might exist. I know little of the history of The Witness during the first three years of its existence, but I have the testimony of a dozen workers in the print shop that produces these pages that Mr. Shutt worked a seventy-hour week, fifty-two weeks a year, during the hardest period of its brief life, and so weakened himself that he was a quick victim of the "flu" epidemic of the war period. It is therefore with deep gratitude that I reproduce here a paragraph or two from a personal letter received from his widow, Mrs. Edna M. Shutt:

"I cannot let pass the tenth anniversary of the founding of The Witness without a personal note of appreciation. How well I recall the high faith and purpose, the deep determination and fortitude with which the little news sheet was first launched, sometimes harshly criticised but more often prompting a kind word of encouragement. I love to think of the courage and undaunted spirit of my dear husband who never admitted discouragement even if he felt it. I am happy to tell you that I appreciate most earnestly the deep consecration, courage and ability with which the editors have carried on in the face of discouragement and lack of proper financial support, and I trust that I may be able, within a few weeks, to add my widow's mite to the Witness Fund."

* * *

Editor William Allen White, who has done more to put Emporia, Kansas, on the map than two dozen parsons, announced two weeks ago that he would be very glad to have the citizenry stand in front of his shop and witness the progress of the ball games that were to determine the world's championship and play by play was registered on a neat scoreboard erected at some expense for the purpose. When it was known that the determining seventh game was to be played on Sunday he publicly invited the multitude to "eat a late dinner Sunday and come down right after church." A genial invitation, I should say, with the inference certainly that folks would enjoy the game more if they had previously said their prayers. But the

local pastors did not take it so, instead going into secret conclave there to come forth with a denunciation of Mr. White for mentioning baseball and the church in the same sentence. Whereupon Mr. White staged his characteristic come-back in a few well rounded sentences that were printed in his Sunday paper and no doubt read by the parsons in the afternoon after they had tuned out the game which was thrillingly broadcasted from the Yankee Stadium. What can be the harm of a good game of baseball even when played on the one afternoon in the week when it is possible for those who enjoy it most to witness it? I do wish that there were occasional events in the Church as thrilling to report as that final game of the World Series. Babe Ruth's home run, putting the Yankees into a one run lead, as a mad throng of 60,000 yelled; and old Grover Cleveland Alexander, the old man of the game, fired from the Chicago team early in the year as "done" being called upon in the seventh to save the day, after having already won two games, one the day before. A hush—an impressive thing with a throng turned to the bull pen to see who was to be called upon in the crisis. And then out sauntered the old man, strolling leisurely toward the box, with an ill-fitting cap perched in some miraculous way on the top of his head. Three men on bases; the score three to two; two men out. And right then this old man, with four pitched balls struck out the batter and won the world series for a St. Louis team for the first time in the history of baseball. I hope that hundreds of ministers were listening in on the radio. If there were they will be less than men if they didn't give a talk on Sunday, at least to that class of high school boys, on "Grover Cleveland Alexander; the Man Who Came Back." If Alexander would only get himself inside an Episcopal Church often enough to qualify I would run his picture and nominate him as a Famous Living Episcopalian.

I have an idea Bishop Quin will agree with me on this. In any case when the executive committee of the diocese of Texas met on October 5th, the day of the third game of the series, Bishop Quin adjourned the meeting, brought forth a peck of peanuts, turned on the radio, and there for two hours sat this group of men elected to direct the Church in this great diocese listening to the play by play account of the game. And the report is that immediately after the game the committee went into executive session and transacted an unusually large amount of business.

The Rev. R. A. Kirchoffer, Mobile,



BISHOP FISKE

Preacher at Catholic Congress

Alabama, is visiting in the diocese of Texas, meeting with vestries and holding parish meetings in the interest of the program.

Over a thousand children participated in a demonstration last Saturday afternoon at the Cathedral of St. John the Divine, New York, representatives of organizations of all denominations. Bishop Manning addressed them from the out-of-doors pulpit, after which a procession was formed, passing through the nave to the Children's Arch, led by several bands. The Rev. Charles B. Ackley, rector of St. Mary's, was in charge of the arrangements.

Bishop Page of Michigan dedicated several memorials at Grace Church, Huron, Michigan, on Sunday last.

A total of 21,552 patients were cared for during the last academic year in a dispensary at the gate of St. John's University, Shanghai.

Bishop Finlay of Upper South Carolina is working with a committee of the Inter-racial Commission in an effort to establish a circulating library for Negroes. He asks that any who may care to donate novels, reference books or juvenile books send them to Mrs. K. G. Finlay, 1717 Green Street, Columbia, S. C.

Rev. Edward Charles Russell, rector of St. Ann's, the Bronx, New York City, says that something more effective than the Church Sunday School must be devised to provide for the religious education of the children of the Church.

Dr. S. Parks Cadman, president of the Federal Council of Churches, denounced the South for allowing lynchings to take place in an address before 2,000 whites and blacks last Sunday in Brooklyn, New York. His remarks were prompted by the recent lynchings in the Carolinas.

Twenty-one dioceses and missionary districts had paid their quotas to the Nation Wide Campaign to October 1st, it was revealed in a report issued by Mr. Franklin, treasurer, the first of the month. This is nine better than last year. At the same time he reminds the treasurers that they must "get busy" in order to pay up the \$75,000 borrowed from the banks during the summer.

The Rev. Professor F. R. Barray, of Kings College, England, in a paper delivered at the Church Congress held early in the month at Southport, complained that religion had become a thing apart—the temperamental hobby of the few. The Church of England and all other churches, he said, has become only devotional associations, not as they ought to be, fellowships of life and work. They were anaemic and in danger of becoming diseased. Unless, through the Spirit, they re-acquired power in the world of affairs they would die, was his contention. It was the most stirring paper read during the Congress, although that read by the vicar of Newcastle-on-Tyne, Canon Newsom, in which he affirmed that science was a real aid to religion made a great impression.

National Council met in New York the first part of the month with 22 of the 26 members present. Of the four absent, Mr. Houston was in Europe; the Rev. George Craig Stewart was busy with the Bishop of London; the Rev. A. E. Knickerbocker, newly elected representative of the province of the Northwest, filling the vacancy caused by the resignation of Mr. Pershing of Denver, was elected too late to receive official notification; and the Rt. Rev. William T. Manning, Bishop of New York, was too busy with diocesan affairs to attend the meetings.

Let's see what happened; really nothing very exciting. Suppose the most important thing was a lengthy discussion as to whether or not the Church should move National headquarters from New York to Washington. Lots of reasons given pro and con. For moving, a nice invitation from the Bishop of Washington who has a way of making people comfortable that come under his care; the fact that the present headquar-

ters are inadequate and unsanitary (which is a nice word compared with words that some of the speakers used in describing the place); the fact that there is a good opportunity right now to sell. Against the move, New York is the center of a far greater Church population than is Washington, thus allowing for a more effective use of an undermanned staff; political implications, folks might think we were moving in order to get the ear of whoever it is that runs these United States. This argument against moving was stressed by the missionary bishops in foreign countries. Well, it all ended with the passing of a resolution deferring any action on a move to Washington; and on motion of the Bishop of Massachusetts the department of finance, meaning Mr. Franklin, was authorized to sell the Church Missions House if in its judgment it is advisable, and to bring to the December meeting a plan for a change of headquarters to some other location in the city of New York.

Mr. Franklin reported that the finances were in good shape.

Social Service; the Rev. Goodrich R. Fenner was elected to fill the vacancy caused by the resignation of the Rev. Alfred Newbery, as the assistant head of the department. Mr. Fenner is at present a rector in Darkest Dallas. The Ven. Harrison W. Foreman, of the diocese of Central New York, was elected to fill the vacancy caused by the resignation of the Rev. Mr. Goodwin of Virginia as the head of rural work. Miss Harriette A. Keyser was also elected as an additional member of the department, and I think I am right in reporting that a man is to be placed on the department to look after the relationships of the Church in industry.

Bishop Darst, head of the Bishops' Crusade, addressed the Council on the plans of his organization. Things are coming along in nice shape, was the gist of it.

Not much said in the official report sent out by the publicity department on the meeting of the committee on evaluation. It is the job of this committee to recommend how the four million dollars that the Church spends each year is to be handed out; and if you don't think it is an important

committee ask any man who is the head of a work in the Church that is trying to get a slice of it. I know that Bishop Nat Thomas of Wyoming made a speech telling 'em how he spends the \$100,000 that he gets each year, and I have the say-so of several that heard him that he did a good job. That is about all I could find out about it, but maybe they will tell us some more about this committee later on.

A report on the losses in South Florida was presented to the Council and Bishops Mann and Wing urged the Council to do everything possible to get the matter before the whole Church and help them to mend up things down there. The total loss was \$75,450. The bishops point out that most of the laity of the diocese, due to personal losses, are in no position to help replace the losses to the Church so that it is necessary to appeal to the entire Church membership.

The department of missions reported the appointment of fourteen new missionaries; two to the domestic field, three to Latin America and nine to foreign countries.

Bishop Manning of New York is

to be one of the leading speakers at the congress of the Playground and Recreation Association of America, meeting this week at Atlantic City. One of the chief matters before the congress is how to stimulate a proper use of leisure time, and incidentally to determine what constitutes proper use of leisure. Not as easy as it first appears.

The Republican, daily of Scranton, Pa., pays a glowing editorial tribute to the work being carried on at St. Luke's, under the leadership of the Rev. Robert P. Kreidler. As we have stated the Church is celebrating a seventy-fifth anniversary this month with an elaborate program Mr. Kreidler has written a history of the parish which is very highly commended by this newspaper.

The diocese of Texas is doing a real piece of work with university students. At the State University at Austin the Church is equipped with

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a chapel, a student community center,
and a dormitory for girls. The work
is in charge of the Rev. DuBose Mur-
phy. At Rice Institute, a fast grow-
ing college, the Church has Autry
House, which is spoken of on the cam-
pus by students of all denominations
as the fireside of Rice Institute. Until
recently the work has been under the
direction of the Rev. Harris Master-
son. He resigned this summer to take
up work in Paris, and the Rev.
Francis M. Osborne has been ap-
pointed to fill his place. At the Texas
Agricultural and Mechanical College
the Church has no equipment as yet,
but lots have been secured and money
is now being raised for building pur-
poses. The Rev. W. W. Daup recent-
ly took charge of the work there.

Ground has been broken for St.
Mark's Church, Jackson Heights,
Queens, New York, where the Rev.
Raymond Scofield is rector. The cost
of the church is to run close to \$200,-
000 and when completed will be one
of the finest churches in the diocese
of Long Island.

* * *

They enjoy the Bishop of London
in Springfield, Illinois, just as they
are enjoying him wherever he goes.
He met with the clergy of the diocese
in the morning, and told them to take
courage, that in spite of small num-
bers the Church was a real influence
in the middle west and would unques-
tionably have many adherents within
a short time. At noon he addressed
five hundred people at a luncheon;
urged those present to keep alive the
spirit of Lincoln, whose tomb he had
visited in the morning. Also said,
"Remember, divided we fall; united
England and America can rule the
world." Then he asked his audience
to forget the American revolution,
and said that England cherishes no
grievance against us for the battle
of Bunker Hill, which as some wise-
cracker remarked, is a good name for
a Boston hill. "Why good heavens,"
said the Lord Bishop of London, "we
are glad to get rid of you?" And as
he said it some fool applauded. Oh,

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RACINE, WISCONSIN: Retreat for
priests at Taylor Hall, beginning on Mon-
day, Nov. 8th, and closing on Thursday
morning, Nov. 11th. Conducted by the Rev.
William Pitt McCune, St. Ignatius Church,
New York City, N. Y. Address, Mrs.
George Biller, Taylor Hall, Racine, Wis-
consin.

RETREAT

RACINE, WISCONSIN: Retreat for lay-
women at Taylor Hall, beginning on Tues-
day evening, November 2nd, and closing
on Friday morning, November 5th. Con-
ducted by the Rev. Charles H. Young,
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11 A. M.—Morning Prayer and Sermon.
(First Sunday in each month, Holy Communion.)
3 P. M.—Baptisms.
8 P. M.—Evening Prayer and Sermon.

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7:45 P. M.
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Wednesdays and Holy Days: 12:10, Holy Communion.

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Cathedral of St. John the Divine

Sunday Services—8:00, 10:15, and 11:00 A. M.; 4 P. M.
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Sundays: 8:00; 10:00; 11:00 A. M.; 4:00 P. M.
Noon Day Services 12:20

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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.

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Rev. Henry Darlington, D. D., Rector
Sundays: 8, 11 A. M. and 8 P. M.
Church School: 9:30 A. M.
Saints' Days and Thursdays: Holy Communion, 7:30 and 11:00 A. M.

St. James

Madison Avenue and 71st Street
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. Matthew's Cathedral

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

WATERBURY

Trinity

Prospect Street, just off The Green
Rev. Henry Baldwin Todd, Rector
Lord's Days: 7:30, 11:00 A. M.; 5:00 P. M.
Wednesdays and Holy Days: 10:00 A. M.
Fellowship of Silence: Wednesday, 7:15 A. M.

NEW YORK

Grace Church

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

MINNEAPOLIS

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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 Avenue, 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 Avenue and Marshall Street
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.
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St. Mark's

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

St. James' Church

22nd and Walnut Streets
Rev. John Mockridge, Rector
Sundays: 8:00 and 11:00 A. M., 8 P. M.
Week Days: 7:30 and 9:00 A. M., 6:00 P. M.
Thursdays and Holy Days: 10 A. M.

well, it was a nice party. But I can't follow him on this "united we *can* rule" business.

* * *

Ought not the word *should* be substituted for *can*, and then the whole proposition demonstrated. For Christians I can't see what "*can rule*" has got to do with it.

* * *

The Rev. Malcolm W. Lockhart, rector of St. James', Baton Rouge, Louisiana, is raising money to build a Student Center at the State University, and enough money is in hand to start construction the first of January.

* * *

The Rev. Harry Collins Alden was ordained to the priesthood on October 10th in the Church of St. Martin of Tours, Omaha, Neb., by Bishop Shaylor.

* * *

The Rev. Walter Henry Bamford, for fifteen years the rector of Zion Church, Manchester, Vt., died on Monday, September 27th.

* * *

Miss Mary E. Wood, founder of the Library School at Boone College, Central China University, is to speak at a meeting of the Church Periodical Club, meeting at St. Thomas' parish house, New York, on October 25th. The school has been selected by the China Library Association as the official training school for the next three years.

* * *

Cathedral of St. John the Divine is to receive a gift in the form of a silver alms basin from King George V., according to a letter received by Bishop Manning from the British Embassy.

* * *

The Rev. W. Warne Wilson died at his home in Detroit on Sunday, the 3rd, a few minutes after the dedication of the splendid new parish house of Trinity Church, which is named after him. He was rector of Trinity for nineteen years where he did a notable work.

* * *

The Richmond, Va., clericus, by a vote of nine to one, passed a resolution last week expressing disapproval of the published intention of Bishop Murray to attend the Catholic Congress.

* * *

A training school for Church School teachers, extending over sixteen weeks, is being held in Virginia.

* * *

A special convention has been called in Maryland for October 20th for the purpose of electing a Bishop Coadjutor. Last spring there was a deadlock, with the Ven. E. T. Helfenstein leading in the balloting.

* * *

Christ Church, Quincy, Mass., has over \$35,000 in hand toward the planned parish house.

* * *

The Rev. Roland Cotton Smith is to be in charge of Grace Church, Providence, this month, and the Rev.

Norman Nash, professor at Cambridge, during November. The new rector, the Rev. W. Appleton Lawrence, is to take charge on December 1st.

* * *

The Synod of the Province of Washington is to meet next week at the Cathedral, Bethlehem, Pa. Bishop Murray, presiding bishop, and the Rt. Rev. Thomas C. Darst, crusader, are the visiting speakers.

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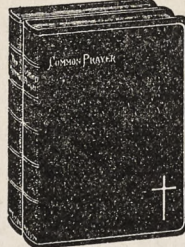
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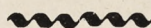
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