

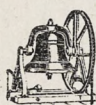
The **WITNESS**

CHICAGO, FEBRUARY 3, 1927




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CULTIVATING VIRTUES

Several Practical Suggestions

BY BISHOP JOHNSON

THE average American doesn't want anybody else to pay his grocery bill or his funeral expenses. We have a national passion for leaving enough to pay for our own obsequies.

On the other hand Americans do not object to having some one else pay for their cigars, their taxes and their religion.

It seems to be the distinguishing mark between being a pauper which we do not like, and having a graft which we rather enjoy.

It is, however, one of the specific injunctions of our religion that we should not only bear our own burdens, but also carry the burdens of other people who are not so able to bear them fully.

The Gospel of Christ never seems to me to have been intended to save the souls of selfish people in order that they may go on eternally in their selfishness; but rather to test out men's magnanimity and to invite the generous and the chivalrous to dwell with the Lord Christ in the abodes which He has prepared for us.

One just cannot associate Christ with meanness or stinginess or offishness.

And yet that is what ministers have to look out for in their own lives and exhort their people to avoid in theirs.

Somehow we are apt to spend so much of our time and energy in attacking sin that we do not take enough time to cultivate virtue.

The Bishops' Crusade seems to me to have been undertaken for the purpose of calling upon each Churchman to assume his burden cheerfully and to go on his way joyfully.

Here we are, a household which has been enjoying fine buildings,

lovely music and delightful fellowship for so long a time that we have grown too contented to fight.

It is a great privilege to be a member of the Episcopal Church and to enjoy all the riches which have come down to us from the spiritual treasury of our forefathers.

And it is a great joy to walk in her ways of pleasantness and to pursue her paths of peace.

But it has its dangers. We are apt to forget that we have two responsibilities—one is to find the peace of God and the other is to bring others into the home atmosphere which we enjoy.

The Bishops' Crusade meant just this: that those who have been selected as your spiritual leaders, have asked you to face outward from your home and to go forth in quest of friends. A Crusade is an intensive effort to accomplish something through the co-operation of all. It seems to me to place upon us certain individual obligations which we cannot assume or shirk, but which we ought to welcome as opportunities.

So many of us have expressed the wish from time to time that the Episcopal Church were more aggressive. Of course none of us have a right to say this unless we are willing ourselves to be aggressive when the opportunity comes.

We feel too conspicuous to do very much as individuals. We want to do it all together. The Crusade was a call for concerted action. It is like the call for volunteers to go forth on a disagreeable task. It is expected that every good soldier will step forward and volunteer his services.

No one ought to want someone else to do that particular piece of work which is his own sphere of re-

sponsibility. Every man ought to want to pull his full share on the oar.

What are we asked to do?

First, to answer to the roll call.

In various parts of the country during these first months of the year, a week of special services and instructions is being observed. The least that we can do is to be present in order that we may receive our general orders. I should think that all Churchmen would feel responsible for that week, whenever it is, and set it aside to listen in.

If God has something for you to do it would seem reasonable that He would give you the signal then and there. At least if you want to do something it would be very reasonable to ask at that time for light and guidance.

It is a time such as the Lord frequently invited His apostles to utilize—to come apart and rest awhile with Him. It is a time to catch the spirit of co-operation in spiritual effort. It is not merely that as Christians there is something for us to do; it is also that we need to be endued with power from on high that we may do it graciously and effectively.

I do not expect that God is going to give us heroic tasks so much as he is going to give us obvious duties.

In talking with young men I notice how they think in quantitative ways about the thousands who are indifferent and the millions who are without. In studying Christ I am impressed with His care of the individual, however obscure and however misled. So many of His efforts were over a single person and so much of His time was spent in avoiding crowds.

I would like to see the Bishops'

Crusade awaken all the strength of this Church to three things:

First, I am a workman. I do not want to be ashamed. Let me do my full share and proportion of the labor expected of us all.

Second, I have a friend, a neighbor, a child, a dependent, a lonesome person, someone in distress or misfortune. I am to be to that person that which I believe Christ would be if He were in my place.

Third, I am a child of God whose mission is to find someone whose

candle I can light and whose darkness I can illuminate. If each individual Christian in the United States who is capable and able would be a light to one person in need or trouble, and would be to that person a constant strength, in season and out of season, we would not need any organized charities. The Church of Christ would fulfill its mission.

We haven't time to do this because we fill our time so full of other things. No one is more sympathetic

with the joys of her children than Mother Church. She is a lenient and kindly mother. The more shame if we impose upon her kindness and fail to do that which we would most assuredly do if she drove us to it. Her call ought to be imperative.

The Bishops' Crusade was organized to provide us with a time and a place and an opportunity for God's Holy Spirit to find us assembled together with our whole nature attuned to hear His voice, and to do His will.

INTO CHRIST'S FLOCK

As A Soldier and Servant

BY CANON JAMES ADDERLEY

WHEN I, John Manson, was in the hospital at Boulogne I used to read and I used to think. I remember Dick Something in the next bed saying that he had no "use for religion." He said this just after the Padre had been going his rounds. Well, I asked myself whether I had any use for religion, and I began to try to answer that question, and I have gone on thinking about it ever since. I still have not got a complete reply. I don't suppose any of us have or will have until the Judgment Day, if there is one. I am going to write down what I think I have found is, or ought to be, the use for religion in an ordinary man's life.

We will begin at the very beginning. Shakespeare says, "At first the infant, mewling and puking in the nurse's arms." That is all he has got to say. But the Church, if you read the Prayer Book, has got a lot more to say and to do about the infant.

Padre lent me a Prayer Book and there I read over, just for fun to pass the time, what, according to the Baptism service, had been done with me when I was at the mewling stage of my existence. Apparently on a certain day, the date is in the Register at Bagminster Church, my father and mother brought me to the parson. With them there must have been two godfathers and one godmother, though I don't know who they were. The parson had a lot to say to God on that occasion. He seems to have thought that there was a good deal more for me to do than mewl. At any rate I was worth doing a lot to in view of my future life on earth and even in the next world. I like that expression, "passing the waves of this troublesome world." Through the hospital window I could see the ruthless waves of the channel and my life has been rather like that. It is not calm yet. Now to me it is rather

jolly to think of the old Church both-ering herself about me and these troublesome waves that I was likely to encounter. She took me on board her ship at the start of my life. My parents and these mysterious people, the godparents, had brought me to the Church. They consented to hand me over to her keeping.

Yet they did not wash their hands of me. The Church took good care not to let them off their responsibility. First of all she asked them a lot of questions to make sure they meant business and would see to it that I was brought up as a Christian. Now I am not going to say that my parents or the others have kept to their part of the bargain as well as they might have done. I fear they have not. The very fact that I don't know who my godparents are proves this. But I am finding a use for religion and I am assuming that everybody concerned does his part honestly. You don't find fault with a good machine which has been allowed to get rusty. You condemn the slovenliness of those who neglected it. If everything went right we should soon find a use for religion. All I want to say here is that, granted that the Church and the people concerned in my Baptism had all done their bit, there would have been a real use for religion at this earliest stage of my career. To begin with, I am jolly glad that my parents brought me to the Font and put me in the way of knowing the Christian religion. I have a neighbor now in my street who boasts that he will not send his children to Church, and that he wants them to find it all out for themselves if they like to do so when they grow up. I think this is hard on the kids. The odd thing is that my friend is not a blank materialist. He is not like the man next door to him who has no soul above betting and gamb-

ling. On the contrary, he is an artist and an actor. He believes, or says he does, in things "spiritual." Of course he must if he loves art and poetry and beauty generally. Now he does not mind putting his children in the way of seeing beautiful objects. He makes them read poetry and the best literature. He takes them to the theatre and the National Gallery. Why should he draw the line at religion? He has brought his children up in an atmosphere of beauty as regards furniture and a garden and pictures and books. But the most beautiful spiritual thing, the story of Christ or the atmosphere of the Christian Church which has inspired the saints, they must know nothing about. This seems to me silly on his part and almost cruel.

Christening a child is just the opposite way of going to work. My parents (without perhaps knowing exactly what they were doing, for we are all very badly taught about these things in this country) did anyhow present me to the Church. They put me down at the Font as Jesus, when he was asked who was the greatest in the Kingdom of Heaven, put a little child in the midst of the crowd and said: "That's the greatest." I think He meant that a little innocent child with all his life like a clean slate in front of him had the greatest chance of bringing about God's Kingdom. He was not as yet contaminated with all the humbug and beastliness of the world. Give him a chance. That's what my parents did. They gave me to the Church on spec. The Church is ready to help me. I shall have more to say about the Church some day. Suffice it to say that I look upon this Christening of mine as a very important thing. The Church claims every little human being as a soldier in the army of Christ.

I am glad I was put into this army

to fight against all the bad things in the world and in myself. I became a part of Christendom when I was christened. The world should all be Christendom, that is under the rule of Christ. We shall never get right until it is. I don't care if you look at yourself or at society, at industry or politics, or home life or anything. The whole lot of it wants Christ.

Now I would make a lot more of these christenings if I were the Church. They should be no hole and corner affair. I should let everybody know that every little child baptized is being taken and put into a society which has for its object the christening of everyone and everything. I should have a grand service as they have with the other sacraments. Is there not something grand in this which the priest says after he has christened a little child:

"We receive this child into the congregation of Christ's flock and do sign him with the sign of the Cross, in token that hereafter he shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under His banner against sin, the world and the devil; and to continue Christ's faithful soldier and servant unto his life's end."

Our Cover

WE like to select a nice cold day in February to run on our cover a tropical picture. This week it is of the Bishop, Dean and Chapter of the Cathedral at the Panama Canal Zone. The fifth from the left is Bishop Morris; the third, Dean Meredith, recently deceased. The laymen are notable leaders in Panama; Mr. Evans, senior warden, the assistant head of the medical division (with the cane); beside him Colonel Rigley; fourth, Captain Baird; sixth, Mr. Beverly, assistant head of the Panama railroad; seven, Dr. Curry, chief health officer of the Zone; eighth, Judge Blackburn of the Accon and Balboa municipal court, and Mr. Johnson, assistant manager of the American Foreign Bank.

When I talk like this to my mates, they say: "Supposing the whole thing's untrue, supposing Jesus Christ never existed, what becomes of all your high flalutin' language about the

little child and the Kingdom and all that?"

I do not see it that way. Mark you, I entirely believe that Christianity is true myself. I agree with old Gladstone who said it was "the only hope for our poor wayward race." But for the benefit of my sceptical friend I say that at any rate, so far as I have gone in what I have said about Christening and the ceremony of Baptism, it makes a better beginning to a child's life than anything anyone else can offer. What can be better than that every child should grow up to know that at the very beginning he was claimed to belong to the highest and best, that he is bound to fight for the truth, that the rule of truth and beauty and goodness is that highest and best to which he belongs and for which he must strive all the days of his life? Don't call it "Christ" if you don't want to, but I venture to think it is better than the Communist dedication of a child, of which we hear, a dedication of a little innocent to the class war of hatred and malice and all uncharitableness. That is not the way to peace on earth and goodwill towards men.

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THE AGNOSTIC QUEST FOR GOD

The Value of Meditation

BY MARGUERITE WILKINSON

THE quest might well begin with reading and meditation, for these require nothing in the way of a positive affirmation from the agnostic who is scrupulous about his mental integrity. Presumably he knows, being an unbeliever, the arguments against the truth of the gospel, the reality of Jesus, and the validity of Christianity. Mere fair-mindedness ought to suggest to him the value of considering the affirmative side of the argument. He will be willing to read of Jesus in the books of His friends, realizing, of course, that his own enemies and opponents never understand him so well as people who are sympathetic and interested in him. He will begin with that wonder-book, the New Testament, and if he reads it as all great literature should be read, quietly, thoughtfully, and in solitude, he may become certain, after a time, that the literal meaning of it, noble as it is, is never the whole meaning, but that a universal significance which can never be fathomed by our intellects working alone flows through it in a deep, hidden current from the beginning of things to the end, out of

eternity into time and then into eternity again. I once heard a good man say, "These words are simple, but they are deep, deep as Heaven."

Then, if he will obstinately refuse all popular orthodoxies and such interpretations of them as seem to have been dictated to stenographers between committee meetings and manufactured into books, and seek out the writings of the great witnesses who, from the time of the New Testament until today have appeared again and again to testify for Christ with words profound, and sound, and eloquent, he will gradually perceive that this same deep current of hidden wisdom flows through their work too. St. Ignatius, the pupil of St. John, Clement of Alexandria and Origen his successor, St. Augustine, Jacob Boehme, George Fox, the superb Saint Teresa—these will have news to tell him if he will have ears to hear. So much for reading.

What do I mean by meditation? I mean a certain practice common enough in the Orient which, if introduced into strenuous American life, might save many people from nervous prostration, or at least from indiges-

tion. I mean a process of holding an idea before the mind and under observation, of considering and reconsidering it until we have extracted as much of its meaning as we are capable of getting, and have made it our own. This does not at all decry or inhibit the value of other methods of thinking. The logical mental process that moves swiftly and keenly from thought to thought is valuable and necessary too, but in another way. This logical thinking should be used for the management of the external and practical activities of life. Perhaps that is why Americans, and indeed all Occidentals in general, have developed this method of thought. It seems to serve their purpose. But that is no adequate reason for the total neglect of another way of using the mind, a way which is chiefly valuable for the development of one's higher intuitions and powers.

If the unbeliever will consider and reconsider in this way any of the great experiences of Jesus, or of his witnesses and friends, he is likely to find out, sooner or later, that somewhere in his own nature there is a clue to such experiences, an echo and

an answer to the words he is reading. The clue may lie deep under dust that the world has cast upon his holy things. The echo and the answer may be almost inarticulate at first. But his conscience is quite clear in discovering that they exist in him and for him since he has not yet committed himself to any creed. Perhaps he has not even prayed. Even St. Paul, with an admirable candor and sympathy which the clergy and others who talk with agnostics would do well to remember, said "How then shall they call on him in whom they have not believed?" If the groping human mind touches God's mind even remotely, at first, through other minds of men who have really known Him, it is enough.

Perhaps the first prayer will be an unconscious aspiration, a mere reaching gesture. Perhaps it will be a sudden fiery realization burning up all doubt once and forever. Perhaps Our Lord will make the first prayer in the unbeliever and for him Himself and listen so quietly that the man is almost unaware of it. Perhaps He will come so near to the seeker in a quick and vivid moment that the whole human consciousness in him will suddenly awake and glow, making prayer inevitable. His way, the saints and prophets tell us, is never the same with any two souls. But when He has once been felt and perceived the candle of vision is lighted. It remains to follow Him into all truth, testing every bit of the way, if we wish, with all the powers we possess, but trying faithfully to do the will that we may learn the doctrine. As we find greater and richer experience and grapple with it, enlightenment goes on. And it may very well come to pass that the man who believed in nothing may learn to move mountains.

Cheerful Confidences

A FIELD FOR LAYMEN

By Rev. George Parkin Atwater

THERE is certainly something very optimistic in the effects of a good dinner. Nothing appears so certain as the energy of a group of laymen who are enjoying their cigars after a banquet, and are being inspired to great applause by an energetic speaker. The world is conquered before midnight. But the task of harnessing this energy to some useful work is another matter. It's like Niagara, a great spectacle, and enormous energy and lots of foam and rainbows in the mist, and gigantic power carried out to sea. No matter with what rosy visions the movement starts for a rally of laymen, it too often ends by asking each one to make a



BISHOP REMINGTON
Expects New Inspiration

contribution to a fund to employ some one to do the work. There is a certain inevitable rotating movement observable in such meetings. I once attended four successive annual meetings of an organization. The business was about as follows. The minutes were read, and the treasurer's report. Then came an election. Then the new officers were welcomed by speeches. Then came along discussion as to where to hold the next meeting. Then a committee was appointed to enlist new members. Then a committee was appointed to arrange the details of the next meeting. Then the constitution was revised. Then somebody made a speech urging everybody to get to work, the work being largely to be more energetic in reporting promptly and in paying up promptly. And so on for a day or two. Then we adjourned, exhausted. We thought we had done a lot, but we hadn't done a tap!

If we are to develop our laymen we must have a perfectly definite task for each willing person to perform. That's a hard thing to arrange, but it's the basic thing. To try to inspire a group of men to work, when no clear task is definitely assigned, is as useless as urging the wind to blow. And to portray the needs of a field, without indicating the exact steps to help that field is as futile as urging a citizen to drop in at the school house on his way to work, and to reform our educational methods.

To employ a lot of exhorters to tell us our faults is no more necessary than it is necessary for the state to employ a man to think up numbers for automobile licenses.

Our laymen are awaiting exact instruction as to duties. It is true that they do not often like the thing most

necessary, such as teaching Sunday School, or running a boys' club, or visiting the members. It's human nature to like a dinner, and listen to spell-binders, and catch visions. But the task of our leaders is to create a co-ordinated system of individual efforts, and to get a man to assume each task.

You laymen who have the interest of the Church at heart may help your rector by going to him and saying, "What's the job that you have the most difficulty with? I don't care how humble it is, how simple it seems, how remote from the public eye, let me do it." And when the rector tells you what it is, do not fade out, but tackle it. That's better than cheering at a dinner!

Let's Know

TWO SAINTS

By Rev. Frank E. Wilson

THE memorial days of two "black letter" saints come this week—Feb. 3 for St. Blasius and Feb. 5 for St. Agatha. Our knowledge of both of these saints is fragmentary and mingled with traditional embellishments. However, they seem to have been real persons who gave their lives for Christ and are therefore worthy of Christian remembrance.

Blasius was a physician of the early fourth century whose Christian piety was so well known among the faithful that he was made bishop of Sebaste in Armenia. He was caught in the net of the Diocletian persecution after Constantine had released the Christians from their disabilities, but evidently before his merciful action had penetrated as far as Sebaste.

The saint had sought refuge in a cave when the Christians were being hunted down, but he was discovered by some sort of treachery. One old legend says that he cured an animal of its wounds and that other animals came to him in such large numbers that his hiding place was revealed. At any rate the governor sent soldiers after him and Blasius greeted them with the joyful announcement, "Let us go at once; today the Lord remembers me." The governor tried to induce him to recant saying, "Hail, Blasius, favored of the gods." But Blasius was not to be inveigled into any pagan entanglements. He boldly replied—"Hail, most noble prefect; but they are no gods, but devils." Whereupon he was beaten and had the flesh torn from his back with iron hooks. "Though my body is in your power, you have no power over my soul," he said. And he was beheaded along with his two children.

Quite a contrast is offered in the story of St. Agatha. She was a very beautiful young woman who came of a noble and wealthy family in Sicily. Quintianus, the governor, was infatuated with her beauty and paid his amorous respects to her. But Agatha turned him down without any compunction. Like any full-fledged villain, the governor gnashed his teeth over her refusal and resolved his questionable affection into violent hatred. If she would not have him, she should have nobody else. Of course, she wanted nobody else, for her life was consecrated to Christ. Quintianus ordered her up for trial (probably during the period of the Decian persecution) and demanded that she renounce her Lord. "He is my life and my salvation," was her calm reply. Threats and promises were alike ineffectual. "Your words are winds, your promises are vain," she said. Racked and tortured in a most unspeakable manner, she still remained constant. After four days spent in prison, she was subjected to further torture and died the death of a Christian martyr.

The two persecutions under Decius and Diocletian (250 and 304 A.D. respectively) represent the two great efforts of the powerful Roman Empire to crush Christianity out of existence. Other persecutions were local and spasmodic in character. The pagans seemed incapable of understanding Christianity. They would have been perfectly willing to worship Christ along with the large gallery of pagan gods and it irritated them to find the Christians so very exclusive in their spiritual allegiance. So they killed some Christians and thereby stimulated the vigor of the Church.

FAVOR NEW DIOCESE

A resolution approving the creation of a new diocese for Northern Wisconsin was passed unanimously at the convention of the diocese of Wisconsin held last week in Milwaukee. The proposal was submitted by Bishop Webb. The proposal will next be submitted to the General Convention next year when it meets in Washington, D. C. The Rev. Frederic Fleming, rector of the Atonement, Chicago, was the speaker at a Church Club dinner. He outlined the Bishops' Crusade plans and reported that the Crusade had created a great impression in Dallas, Tex., from which city he had just returned.

MISSIONARIES RECALLED

On the advice of the American Consul all women missionaries and all children of missionaries are being called in from the Shanghai District.



DR. G. P. ATWATER
Instituted Brooklyn Rector

Pilgrim Souls

By Rev. Charles L. Street

A Soul's Pilgrimage. Charles F. B. Miel, D.D. Mitchell.

There was reviewed in this column last week the memoir of Richard Green Moulton, lecturer and teacher and editor of the Modern Reader's Bible. Dr. Miel's reminiscences, "A Soul's Pilgrimage," form an interesting contrast. Dr. Moulton in his life and work brought closer together England and the United States. Dr. Miel, born and trained in France, did something of the same sort for the United States and that country. And an item of special interest to the book editor of THE WITNESS—both men had a somewhat intimate connection with Chicago in its earlier days.

Dr. Miel was born in 1818. His early training was in the Roman Church. He went through the novitiate of the Jesuits, and was ordained, but never was professed in that order. Questioning the validity of the Roman position he went to the city of Rome, only to be disquieted by the pomp and arrogance which he found there. Seeking freedom to think through for himself his religious position he came to this country in 1855.

In his early days an admired teacher, Pere du Ravignon, gave him this maxim as a test for true doctrines, "All that tends to elevate the mind and enlarge the heart is true; all that has a contrary effect is false." Throughout his life, Dr. Miel felt, he was guided by these words. The book is characterized at the same time by a simple faith and an acute criticism. His faith in God and the mystic certainty of God's love and God's pres-

ence seems never to have deserted him. So different from many who have left the Roman fold he never lost his affection for what was best in that church, and he was ever grateful for his early training in the way of perfection. His criticism was directed towards its errors and its authority. Incidentally the book is a strong apologetic for the position of the Episcopal Church—an apologetic all the more convincing, because it is unconscious.

A Pioneer Family of the West. Asa Appleton Abbott. The Evangelical Press, Cleveland, Ohio.

This little book, published by Canon Abbott, is an account of his own branch of the Abbott family, and will be of interest primarily to the members of that family. But incidentally it paints a thrilling picture of pioneer days in Missouri. The Abbott family is a family, we would say, whose story is well worth recording—not only on account of its size (including grandchildren of all degrees of greatness there were living at the time of Mr. Abbott's mother's death in 1921 three hundred and fifty-seven persons who were direct descendants from her and her husband), but on account of the record of sterling Christian citizenship.

Preacher, Pulpit and Pew

By E. P. Jots

THIS story was sent to us by Mr. Frank A. Ellis of Denver, Colorado, who vouches for its truthfulness. A well known Pacific coast attorney, who prides himself upon his handling of Chinese witnesses, was defending a railroad damage case. Being a bit near-sighted he failed to notice that the clothing of this particular witness was a bit finer than that of the ordinary "coolie." Instead of following the usual questions as to name, residence, etc., the following dialogue ensued:

"What is your name?"

"Kee Lung."

"You live in San Francisco?"

"Yes."

"You sabe God?"

"Mr. Attorney, if you mean 'do I understand the entity of our Creator?' I will simply answer by telling you that on Thursday evening next I shall address the state ministerial association on the subject of the Divinity of Christ, and I should be very happy to have you attend."

When order was restored the examination proceeded on ordinary lines but to the day of his death this lawyer will never cease to be asked if he "sabe God?"

English Prayer Book Will Cause No Split

English Correspondent Calls All
Talk of Split in English Church
Newspaper Copy

THE ANGLO-CATHOLICS

By Rev. A. Manby Lloyd

The middle of January the House of Bishops of the Church Assembly met in Lambeth Palace to consider the final draft of the revised Prayer Book. They were engaged in this task for ten days, and on February 7th, at a joint meeting of the Lower Houses of the Convocations of Canterbury and York, the Archbishops will present the bishops' draft to the representatives of the clergy. "Views with alarm" in the papers and excursions with banners from then till March 4th, when the revised Prayer Book will be submitted to Convocation and the Sword of Damocles will have fallen. The Church Assembly will have no power of amendment, and Parliament must accept or reject it, lock, stock and barrel.

The crux will be the proposed new rubric governing the Reservation of the Blessed Sacrament. Till the Oxford movement woke the Bishops up the Protestant party had had it all their own way. Much ethical fervour was accompanied by shocking liturgical ignorance and discipline was unknown. While Lord Tom Moody's table was blazing with light and color and even the soup was consumed with reverence, the Lord's Table was cold and cheerless and people treated their communions as a badge of respectability or a legal obligation.

* * *

On this ungodly Philistinism the Puseyites dealt sledge-hammer blows. But it was too academic to move the multitude. Then came Charles Lowder, Dolling, Stanton, Adderley, Stewart Headlam, to lift the movement to the practical plane. If Pusey and Keble could come back the results would astonish them. But I am bound to express my own belief that the modern Anglo-Catholic school is not alive to the situation. The attack on doctrine and ritual has been repelled. The Protestant Die-Hards are a small but noisy body of people who no longer count. The people who do count are the Broad-Church, Modernist school, led by Dean Inge and Dr. Hensley Henson. It is Dr. Barnes who has got to be answered, not Kensit or Sir Thomas Inskip, who belong to the era of Guy Fawkes, Titus Oates and the Gordon Riots.

* * *

Anglo-Catholicism (horrid word!) is a new statement of religion and it

Ten Years Ago

TEN years ago the following items appeared in this paper: The Rev. H. E. W. Fosbrooke, D.D., was presented with the Cambridge Mediaeval History and the Cambridge Modern History, in twenty volumes, by graduates and undergraduates of the Cambridge Theological Seminary, as a mark of their affectionate esteem, before he entered upon his duties this month as dean of the General Theological Seminary. . . . The Church Club of Chicago has arranged for Lenten Services in a downtown theatre. The preachers are to be: The Rev. Bernard Iddings Bell, the Rev. S. Foster, the Rev. James E. Freeman, the Rev. H. P. A. Abbott, the Rev. W. Russell Bowie, Bishop Thomas of Wyoming, and Bishop Anderson of Chicago.

needs a new philosophy as its foundation. We are back again in Greek and Roman times discussing the questions that Heraclitus and Plato, Arius and Nestorius brought to the front. We are arguing about Reality and Experience, about Spirit and Matter, about Being and Becoming. Our theologians have nothing to say to Bernard Shaw, Bishop Barnes and H. G. Wells. So it seems to me that we are wasting time in quarreling about dots and dashes in the Prayer Book. What the modern man wants to know is whether or not the Catholic religion is true? Is the Bible a forgery? Were the saints a fraud? The Anglo-Catholic answer seems to falter. They tell us the first is "evolved"; Bishop Gore says that the Bible, like the curate's egg, is "good in parts"; and we are all agreed that the saints were stupid people anyway, getting themselves slaughtered when they might have made a lot of money.

* * *

There is the usual talk of a split. There is nothing in it. A few non-entities will go to Rome, a few more will go to Geneva. But the bulk of people who call themselves C. of E. will be unmoved, and the mob will only want to know why Jiggs didn't play for Sheffield United in the big game of the season.

The Rev. George Craig Stewart is one of the crusaders this week in Minnesota. Arrangements have been made for him to address the entire student body of the University of Minnesota (something over 12,000 students) for an hour on each of three successive days. He is also to have an office on the campus where conferences may be had with students.

Chicago Citizens Praise Jane Addams

Cosmopolitan Gathering at Testimonial Dinner to Famous Hull House Founder

MAYOR DEVER SPEAKS

By the Rev. Irvine Goddard

On Thursday evening, January 20, 1927, there was given at the Furniture Club of America a dinner in honor of Jane Addams. Almost fifteen hundred persons were there and as many were denied admission because of the lack of accommodation. It was one of the most eventful occasions in the life of the City of Chicago.

There were hundreds of telegrams piled up on the speaker's table from all parts of the world, some of which were read by the charming and gracious Miss Julia Lathrop, who was presiding. There was also read a letter from no less a person than Calvin Coolidge in which he stated that he was very much impressed by the fact that Jane Addams had given her life and strength to the service of humanity. Speeches of appreciation were made by William Allen White, Judge Hugo Pam, Professor Merriam of Chicago University and the mayor.

Amid the prolonged applause which greeted Jane Addams when she rose to respond to these glowing tributes of affection and esteem, she was the embodiment of true humility. Like Moses of old "She wist not that her face shone." That was the secret of it. If she had been thinking about it her face would not have shone. As she stood there protesting that she was only a very simple person, wondering why all this fuss was being made over her and expressing her gratitude and appreciation for the tribute paid her, the unconscious radiance of a life which had utterly yielded to the will of God and the service of humanity, a life that had lost all thought of itself in doing its work, illumined her tired face with a "light that never was seen on land or sea."

The secret of that marvellous sympathetic unspoiled life lies first in this: The unpopular truths for which she has stood and has unwaveringly uttered, clearly, concisely, cogently, she first of all lived herself, so that she might certify to their reality in the depths of her own soul. Then, with the true intuitive and brooding wisdom that begets patience, she has stood back and let these truths go forth and find lodgement in the lives of men and women to accomplish their transforming and transfiguring results.

News Paragraphs of The Pacific Dioceses

Churchmen Travel 270 Miles by
Automobile in Order to Attend
Service of Bishops' Crusade

MINIMUM STANDARD

By Bishop Stevens

Two hundred and seventy miles in a motor car to attend a religious service! During the intensive week of the Bishops' Crusade in Fresno, California, the Rev. W. E. Patrick, rector of Bakersfield, which is one hundred and thirty-five miles from Fresno, brought large groups of parishioners in automobiles just for the evening services. Other parishes sent delegates from a considerable distance. It was my privilege to serve as one of the Crusaders along with Dean Fleetwood of Salt Lake City and Miss Helen Magill of Pasadena. Under the direction of Bishop Sanford and Dean MacDonald, the preliminary arrangements had been made with unusual thoroughness and contracts provided with every phase of diocesan life. Dean MacDonald is a member of the National Commission on Evangelism.

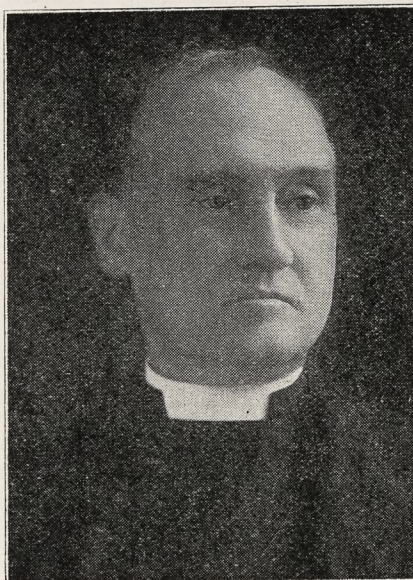
* * *

A layman of St. Mark's Church, Berkeley, has worked out a key for self apportionment for gifts, religious and charitable. The following is a sample form for a family of four with two children in the Church School. Their income is \$2,400.00 a year; debts on house, etc., amount to \$3,000.00 on which interest at 7 per cent equals \$210.00 per year; taxes and insurance premiums are \$100.00 a year.

Family income	\$2,400.00	
Less interest on debts.....	\$210.00	
Less taxes and life insurance		
premiums	100.00	310.00
Balance on which to apply percentage		790.00
Contribution to Church, Community		
Chest Red Cross, etc. (Income tax		
allows 15 per cent).....	15 per cent	
Less 2 per cent for each dependent		
child (2 per cent multiplied by two)		
.....	4 per cent	
Difference between items 5 and 6 to		
be applied to amount opposite item		
4	11 per cent	
Result of computation: 11 per cent		
of \$2,090.00		229.90
	Year	Month
Give Church (7-10ths).....	\$160.93	\$13.41
Com'munity Chest (1-10th).....	22.99	1.92
Red Cross (1-10th).....	22.99	1.92
Others (1-10th)	22.99	1.92
Total	\$229.90	\$19.17

* * *

The Churchmen of Marin County, California, are considering the possibility of having a model made of the "Golden Hind," the ship in which Sir Francis Drake came to California in 1579. As has been pointed out before in this column, this visit marked the first use of the Book of Common



BISHOP BREWSTER
Talks on Church Unity

prayer in America. In December, 1577, Drake started out on a free-booting expedition, in which he passed the straits of Magellan, obtained rich treasure on the Pacific Coast of Spanish America, crossed the Pacific and returned to England by way of the Cape of Good Hope, arriving in 1580. This was the first English circumnavigation of the globe and resulted in the knighting of Drake on his own ship by Queen Elizabeth.

New parish house, to cost \$23,000, is to be built at Clemson College, South Carolina.

News Paragraphs of The Episcopal Church

Bishops' Crusade Is Getting Huge
Crowds Everywhere; Plans Under
Way for Follow-up Work

GAMES

By Rev. W. B. Spofford

Occasionally sincere well-wishers, who do me the honor of reading what I jot down here, set up a modified cry for more dignity in presenting the news of such a venerable Church. They remind me that many of the sentences are without nouns, that split infinitives are frequent and that while I may be a faithful recorder of American as she is spoken on the sidewalks of New York, my paragraphs are hardly a credit to the Anglican communion which was established, among other things, to perpetuate correct English speech.

The best defense for such an indictment is an admission of guilt. I do appreciate criticism and take it seriously; so seriously in this case that I spent hours in the public library doing research work. I discovered that in the year 1923, the last year for which figures are available, there were printed 3,485,015,597 copies of magazines. That total does not include Sunday or daily papers. How much of the 24 hours in a day can we expect people to give to reading? An hour say? Now deduct the time spent on daily papers and books. How much time is left for these three and a half billion magazines? And how much time can we expect even good

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Episcopalians to give to a Church paper, in view of the fact that these three and half billion magazines glare at them from every news-stand, with poster covers of bewitching females who adopt various methods of beckoning to the passerby. THE WITNESS is a frail sheet to have to compete with their charms for a share of this hour, or less. I have therefore made it my mission as far as these columns are concerned to present news as briefly and as briskly as possible, figuring that people will say: "Oh, I'd rather read something more snappy but since I can get some idea of what is going on in the Church in ten minutes by reading THE WITNESS I might as well stick to it." And slang is the soul of brevity. For instance: "peppy" is slang; will someone kindly give me a correct dictionary word that means quite the same thing? There doubtless are such words but I do not know them. I would have to write a sentence to convey the idea contained in that word. So, to save your time, I use it.

* * *

My wife has read the paragraph above. Her comment: "Bunk. You write as you do because you can't help it. Why all that piffle about saving other people's time?" There you are; a girl educated in a perfectly good diocesan Church School, and she used two slang words in one sentence. Yet how could she say as much more briefly?

* * *

Comfort comes from the Rev. H. Percy Silver, the rector of the Church of the Incarnation, New York, with whom I discussed Church journalism the other day. He told me a story of a headline writer who

saved a dull story with a snappy heading. A Church mass meeting was to be held in a theatre in a mid-western city. A large crowd was expected. Instead but 200 people were scattered about in a hall that seated 1500 or more. For an opening hymn the chairman announced: "Oh, that we had a thousand tongues to praise." The next morning the following headline appeared across the morning paper: EPISCOPALIANS EIGHT HUNDRED TONGUES SHORT. I wish I were as resourceful in presenting the dull news that comes to my desk.

* * *

The Church of St. Mary the Virgin, Falmouth Foreside, Maine, has been established as an independent parish and a call has been given to Canon Robert W. Plant.

* * *

Part of the work of St. Paul's Church, East St. Louis, Mo., is teaching and ministering to a group of Armenians, some sixty-four families and numerous individuals, who have no church of their own.

* * *

Miss Laura Boyer, Woman's Auxiliary secretary, is to conduct a series of conferences in Atlanta next week on the Church's Program.

* * *

Calm work by nurses and students of St. Augustine's School doubtless prevented loss of life when a fire broke out in the hospital of the school, doing damage estimated at \$13,000.

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* * *

Bishop Finlay in addressing the Woman's Auxiliary of Upper South Carolina the other day said that it

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WJAX, Jacksonville, Fla. (336.9 m.) Sun.
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Evensong and Sermon, St. John's church,
Rev. Menard Doswell, Rector.

wasn't difficult apparently for the government to develop patriotism and hatred during the war. It was the Church's job now, particular purpose of this Crusade in fact, to develop loyalty to the Church, to spread knowledge of her aim, and to build up a hatred of sin. Several missionaries also addressed the meeting.

* * *

They raised the budget at All Saints', Meriden, Connecticut, this year without any house to house calling. It amounts to about \$10,000, and the pledges came in without special effort.

* * *

Catholic Congress for 1927 is to be held in Boston in October. In addition to the annual Congress the committee is planning to hold sectional congresses in various parts of the country.

* * *

Bishop Page, visiting five northern missions in Michigan which are under the care of the Rev. H. R. Hole, assisted by a woman worker, finds a marked increase in the number of children and young people in the congregations. Where two years ago there were twenty-five children in one of the missions and practically none in the others, there are now 150 in all, with improvement continuing.

The field has its own summer training conference for teachers and young people.

* * *

L'Eglise du Saint-Esprit, New York, the only Huguenot church in the United States which has services in French, has closed the church building on 27th Street which for years has been its home, and is holding services in the hall of the Franco-American Institute on 60th Street, pending the erection of a new church.

The rector, the Rev. Dr. J. A. Maynard, is a fellow-townsmen of the great Cyrano, having been born in Bergerac.

* * *

Diocese of Springfield, (Illinois) opened a new church building at West Frankfort, last Sunday; a combination affair, so arranged that it can be converted quickly into either a church or a parish house.

* * *

Bequests to churches are not frequent in the West. Trinity Church, Seattle, has received word of a bequest of \$110,000, from the will of Mr. and Mrs. Richard S. Cox, formerly of Seattle, both of whom died recently in Newark, N. J.

* * *

A man who has been a Congregational minister for twenty years has

become one of the Bishops of Missouri's candidates for orders. He was confirmed in his father's parish in England. At present he has relinquished the suburban pastorate he has had for the past three years, and is in charge of three of our missions.

* * *

Church Mission of Help is to hold its seventh annual three-day Institute in Grace Church parish house, Providence, February 10-12th. Open to the public so come along if you

ACTS OF DEVOTION

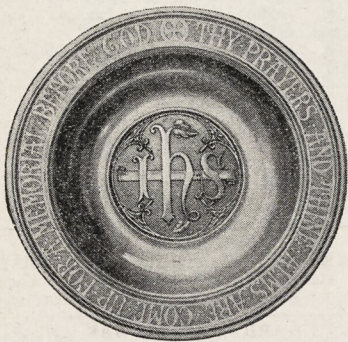
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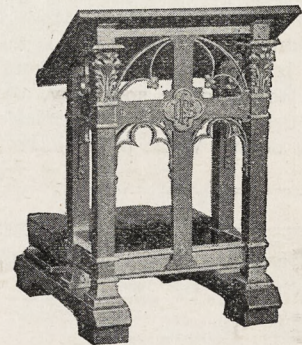


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are at all interested in young people and their problems. On the program: Dean Lathrop of the National Social Service department; Dr. W. H. Healey of Boston; Mrs. Theodore W. Robinson of Chicago; Miss Helen Kempton of the New York School of Social Work; the Rev. J. D. Hamlin of St. John's, Newport; the Rev. R. W. Magoun of the Church Seamen's Institute and the rector of Grace Church, the Rev. W. A. Lawrence.

* * *

New three manual organ, built by the Austin Organ Company of Hartford, was dedicated on January 23rd in St. Mark's, Milwaukee. The organ contains 59 stops and couplers with 38 adjustable combinations, and is of the latest electrical action, and contains a peal of chimes and a celestial harp. At the dedicatory service the combined choirs sang a festival service, with a sermon by the rector, the Rev. E. Reginald Williams. That evening an Epiphany pageant was given; on Monday evening a recital was given by Mr. Sheldon Foote, organist and choir-master of St. Mark's, and on Thursday a recital was given by Mr. Stanley Martin, organist of the Sunday Evening Club, Chicago.

* * *

Bishop Barnwell of Idaho and the Rev. Robert P. Kreidler were the crusaders in Camden, New Jersey; got crowds of course. But here is an interesting bit: Bishop Barnwell broadcasted one address and received as a result letters from fourteen hundred listeners-in. I wonder if he is going to answer them all; ought to be done somehow, though of course the Bishop himself can hardly do it. What plans have been

made to follow-up such "leads"? Believe me if the inquiry came to a business house about their product there would be a representative on the job the next morning. . . a whole flock of them. Of course something is being done, and I shall tell you just what in another week or so. Meanwhile I should like to know if any preacher ever received as many as fourteen hundred letters as a result of a broadcasted sermon?

* * *

Here is another interesting bit of Crusade news; the Rev. Robert P. Kreidler of Scranton had hardly stepped inside his home after a week of crusading in New Jersey when the 'phone rang. It was the local Baptist minister: "Say Kreidler, we want you to come down to our church Sunday night and tell us all about this Bishops' Crusade you folks are engaged in." Of course he went.

* * *

All right, here's some more; on Saturday morning. . . Saturday, mind you. . . over two hundred and fifty people gathered in Trinity Church, Elizabeth, New Jersey, for the Holy Communion. This service was toward the close of a week's mission.

* * *

Another Crusade note. The Rev. S. Parkes Cadman preaches at a broadcasted service each Sunday from Brooklyn, New York. I suppose it is the most popular radio religious service in America, with hundreds of thousands of people

listening in. After his address Dr. Cadman answers questions. He was asked: "What do you think of the Bishops' Crusade now going on in Brooklyn?" Here is his answer:

"I am very glad to call attention to this noble crusade made by our brethren of the Protestant Episcopal Church—mark you, not only here, but throughout the length and breadth of the nation. It used to be the Methodists who headed the advance. I remember marching after my father when I was a youngster, yelling lustily, "Turn to the Lord and seek salvation." I am glad to see the Episcopalians have caught the fire. I hope the Salvation Army, present here today, will not let the honors be taken from them as the shock troops of God's glorious army of fighting saints. I trust the day

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will come when Mayor Walker and Bishop Manning and Archbishop Hayes will march down the street, singing in unison "Onward, Christian Soldiers."

Atlanta, Georgia should be the next city to be heard from. I have here something of their Crusade plans and I have an idea that the city will be stirred. It starts next Sunday, with Bishop Rogers of Ohio as the chief crusader. The chairman, the Rev. High Moor, acting for the clergy of the city, has ordered a couple of thousand copies of THE WITNESS for next week. They figure on getting a copy into the home of every Episcopalian family in the city, and hope that a large percentage of them will be subscribers before the week is over.

A new stained glass window, dedicated to mothers, is to be dedicated on Mother's Day, May 9th, in Christ Church, Washington, D. C., the Rev. Calvert E. Buck, rector. Bishop Rhinelander, canon of the National Cathedral, is to dedicate the window, the main theme of which is Mother Love.

Sure, I think it is a lot of fun to play games, so I have taken to solitaire. I tried to play Son and Daughters of Clergymen. Who's Who, so I am told, is full of them. But nobody seemed interested. Then I suggested that Choir game. So far nothing doing. What's the matter—doesn't anyone read these paragraphs? Ah, come on, let's play. Don't you know some famous son or daughter of a clergyman? I can think of a dozen right off the bat. And what has happened to that choir of fifteen or twenty years ago? We can't use up all the space telling about new altars and stained

glass windows. People are a lot more interesting.

Lots of things stirring in Christ Church, Eau Claire, Wisconsin, during the past year over \$44,000 has passed through the treasury; paid its full quota to the Church's Program, and have pledged themselves to a hundred per cent payment this year; installed new stained glass window; erected a war memorial; installed a broadcasting outfit so that the morning service is now being put on the air every other Sunday. Last Sunday Bishop Ivins unveiled a rood beam, and now the order is placed for new light fixtures for the church. Then of course it was a parishioner of Christ Church that offered \$100,000 for an endowment for a new diocese in Northern Wisconsin.

Bishop Maxon, coadjutor of Tennessee is the chief crusader in Minnesota. With the Rev. John S. Bunting of St. Louis, he is to speak each evening at a mass meeting in Minneapolis, while Dr. Stewart and the Rev. Charles E. Coles of Kansas address mass meetings at St. Paul.

Big dinner was given by the Church Club of Chicago last week. Bishop Anderson was the toastmaster and the speakers were Bishop Darst, chairman of the commission on evangelism, and Bishop Gilman of Hankow, China.

Thousands attended a mass meeting in New York last Sunday to protest against the policy of the government in the Mexican and Chinese situations. The Rev. W. Russell Bowie, rector of Grace Church was the chairman; the speakers were the Rev. Hubert Herring, the leader of the delegation that has just returned

from an investigation of the Chinese situation; Dr. James Henry, president of Lingnan University, Canton, China; Rabbi Stephen Wise; the Rev. Norman Thomas.

Crusade in Tennessee is on now; January 23-28 in Knoxville, and January 30th-February 3rd in Memphis. Bishop Shaylor of Nebraska is the chief crusader.

Work has been begun on the erection of the first unit of the new \$30,000 church for St. James's, Knoxville, Tennessee, the Rev. E. N. Hopper, rector.

Bishop Brewster of Connecticut was the speaker at a meeting of ministers held at the Hartford Theological Seminary recently when Unity and the coming conference at Lausanne was discussed.



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Grace and St. Peter's, Baltimore.

Rev. H. P. Almon Abbott, D.D.
Sunday, 8, 11, 3 (Baptisms) and 8.
Holy Communion, 1st Sunday of month.

Grace Church, Chicago.

Rev. Robert Holmes
St. Luke's Hospital Chapel until new church is built.
Sundays: 7, 11 and 7:45.

St. Paul's, Chicago.

Rev. George H. Thomas
Dorchester Ave. at Fiftieth St.
Sundays: 8, 9:30, 11 and 7:45.
Holy Days at 10 A. M.

The Atonement, Chicago.

Rev. Frederic C. Fleming
5749 Kenmore Avenue
Sundays: 7:30, 9:30, 11 and 5.
Daily: 7:30, 9 and 5:30. Also Friday, 10:30.

St. Chrysostom's, Chicago.

Rev. Norman Hutton, S.T.D.
1424 N. Dearborn Parkway
Sunday, 8, 9:30; 11 and 4:30.
Tuesday, 10; Thursday, 8 P. M.

St. Luke's, Evanston.

Rev. George C. Stewart, D.D.
Sunday, 7:30, 8:15, 11 and 4:30.
Daily, 7:30 and 5. From Chicago, off at Main, one block east and one north.

Trinity Church, Boston.

Rev. Henry K. Sherrill
Sunday, 8, 9:30, 11, 4, and 5:30.
Young People's Fellowship, 7:30.
Wednesdays and Holy Days, Holy Communion, 12:10.

The Ascension, Atlantic City.

Rev. H. Eugene A. Durell, M.A.
Pacific and Kentucky Aves.
Sundays, 7:30, 10:30, 12, 8.
Daily, 7:30 and 10:30.

Christ Church, Cincinnati.

Rev. F. H. Nelson and Rev. W. C. Herrick
Sundays, 8:45, 11, and 7:45. Daily, 12:10.
Holy Days, Holy Communion, 10.

St. Matthew's Cathedral, Dallas.

Dean Chalmers and Rev. R. F. Murphy
Sunday, 8, 9:45, 10:45, and 7:45.
Daily, 7, 9:30, and 5:30.

Trinity, Waterbury.

Rev. Henry Baldwin Todd
Prospect, just off the Green
Sundays, 7:30, 11, and 5.
Wednesdays and Holy Days, 10.

St. John's Cathedral, Denver.

Dean B. D. Dagwell
Rev. J. Watson Rev. H. Watts
Sundays 7:30, 11, and 5.
Church School, 9:30.

St. Luke's, Atlanta.

Rev. N. R. High Moor
Sundays, 8, 11 and 7:30.
Church School, 9:30.

Resolution

THE following resolution was passed at the Annual Parish Meeting of St. John's Church, Northampton, Mass., and the secretary of the meeting was instructed to send copies of the resolution for publication to the leading Church periodicals:

During the year just past, our Senior Warden, Mr. Clarence B. Roote, completed twenty-five years of service in that office. Such a period of service is unique in the history of this parish, and rare indeed in the experience of any parish. Not alone in the length of time which it has covered has Mr. Roote's tenure of office been remarkable; the unfailing faithfulness, and the self-forgetful devotion of the duties of his office have endeared him to rectors and people alike. It is most fitting that at this meeting of the members of St. John's parish, due recognition should be made of this signal example of long and devoted service to the Church, and expression be given to our great appreciation and to the affectionate esteem in which we hold our Senior Warden.

Be It Therefore Resolved, That the people of St. John's parish, through their representatives here assembled, extend to Mr. Roote their most grateful appreciation of splendidly faithful service rendered to the parish over a period of a quarter of a century and the assurance of the affectionate esteem in which he is held by all.

Be It Further Resolved, That this resolution be spread upon the minutes of the Annual Parish Meeting, and that a copy of it be sent to Mr. Roote.

In Memoriam

WE, the Vestry of St. Stephen's Church of Providence, Rhode Island, wish to record our sorrow in the sudden and untimely death of our rector, the Reverend Frederick Spies Penfold, which occurred on Advent Sunday, November 28, 1926.

Dr. Penfold was a priest of rare ability. As a preacher few could excel him, and his assiduity in executive management was unflagging and unsurpassed. During the seven years he was with us he brought the interior aspect of St. Stephen's and its devotional services to a high altitude of Catholic faith and practice, of which he was an ardent and intrepid champion.

His burning love of our Lord's Presence on the Altar kindled in the parish a flame of devotion which, please God, shall never be extinguished.

In the full vigor of matured man-

Services

Cathedral of St. John the Divine, New York.

Amsterdam Ave. and 111th St.
Sunday Services: 8, 8:45 (French) 9:30, 11 A. M. and 4 P. M.
Daily Services: 7:30 and 10:00 A. M.
5 P. M., Choral, except on Mondays and Saturdays.

The Incarnation, New York.

Rev. H. Percy Silver, S.T.D.
Madison Ave. at 35th St.
Sundays, 8, 10, 11, and 4.
Daily, 12:20 to 12:40.

Trinity Church, New York.

Rev. Caleb R. Stetson, S.T.D.
Broadway and Wall St.
Sunday, 7:30, 9, 11, and 3:30.
Daily, 7:15, 12, and 4:45.

The Heavenly Rest and Beloved Disciple, New York.

Rev. Henry Darlington, D.D.
Sunday, 8, 11, and 8. Church School, 9:30.
Holy Days and Thursdays, 7:30 and 11.

St. James, New York.

Rev. Frank Warfield Crowder, D.D.
Madison Ave. at 71st St.
Sundays, 8, 11, and 4.

Grace Church, New York.

Rev. W. Russell Bowie, D.D.
Broadway at 10th St.
Sundays, 8, 11, 4, and 8.
Daily, 12:30, except Saturday.
Holy Days and Thursdays, Holy Communion, 12.

St. Paul's Cathedral, Buffalo.

Rev. Charles A. Jessup, D.D.
Sunday, 8, 9:30, 11, and 8.
Daily, 8 and Noon. Holy Days and Thursdays, 11.

Gethsemane, Minneapolis.

Rev. Don Frank Fenn, B.D.
4th Ave. South at 9th St.
Sundays, 8, 11, and 7:45.
Wednesdays, Thursdays, and Holy Days.

All Saints' Cathedral, Albany.

Dean C. C. W. Carver, B.D.
Swan and Elk Streets
Sundays, 7:30, 9:45; Church School, 11;
Song Eucharist; 4 P. M., Evensong.
Daily, 7:30, 9, and 5:30. Thursdays and Holy Days, Eucharist, 11.

All Saints' Cathedral, Milwaukee.

Dean Hutchinson
Juneau Ave. and Marshall St.
Sundays, 7:30, 11, and 7:30.
Daily 7 and 5.
Holy Days, 9:30.

St. Paul's, Milwaukee.

Rev. Holmes Whitmore
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Holy Days and Tuesdays, 9:30.
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St. Mark's, Milwaukee.

Rev. E. Reginald Williams
Sundays, 8, 9:30, 11, and 5.
Gamma Kappa Delta, 6 P. M.
S. B. Foote, Mus. Bac.; Choirmaster.
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St. James, Philadelphia.

Rev. John Mockridge
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hood, at the height of his uncommon strength and virility he was taken, and his many friends will never cease to mourn his loss. We feel that the words of St. Paul may be most fittingly applied to him—"I have fought a good fight, I have finished my course, I have kept the faith."

And we do hereby ordain that hereafter, in perpetuity, the Holy Sacrifice shall be offered every year on the anniversary of his death for the repose of his soul.

May God have mercy on his soul, and grant him everlasting felicity.

Witness Fund

THE following donations to THE WITNESS Fund for 1927 have been received and are gratefully acknowledged. Money sent to this fund is used to pay for the subscriptions of those who otherwise would be without the paper:

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Clerical Changes

BUNN, Rev. Roger E., takes charge of St. Mary the Virgin's, Chattanooga.

HOLT, Rev. David E., of Woodville, Mississippi, has accepted Grace Memorial Church, Chattanooga, Tennessee.

BUCK, Rev. George H., rector of St. James's, Derby, Connecticut, for forty years, has resigned.

GILMORE, Rev. Aubrey C., Vineyard Haven, Massachusetts, accepts a call to Bethany Church, Washington, D. C.

STAMS, Rev. George A., resigns as rector of St. Mary the Virgin's, Chattanooga, to become principal of Hoffman-St. Mary's School, Keeling, Tennessee.

SHEFFIELD, Rev. L. Robert, has retired as rector of Grace Church, Windsor, Connecticut, because of illness.

SPENCER, Rev. John G., from St. Mark's, Anaconda, Montana, was instituted rector of Christ Church, Hornell, New York, last Sunday by Bishop Brent.

WILSON, Rev. A. G., of Danville, Illinois, has accepted Christ Church, Chattanooga, Tennessee.

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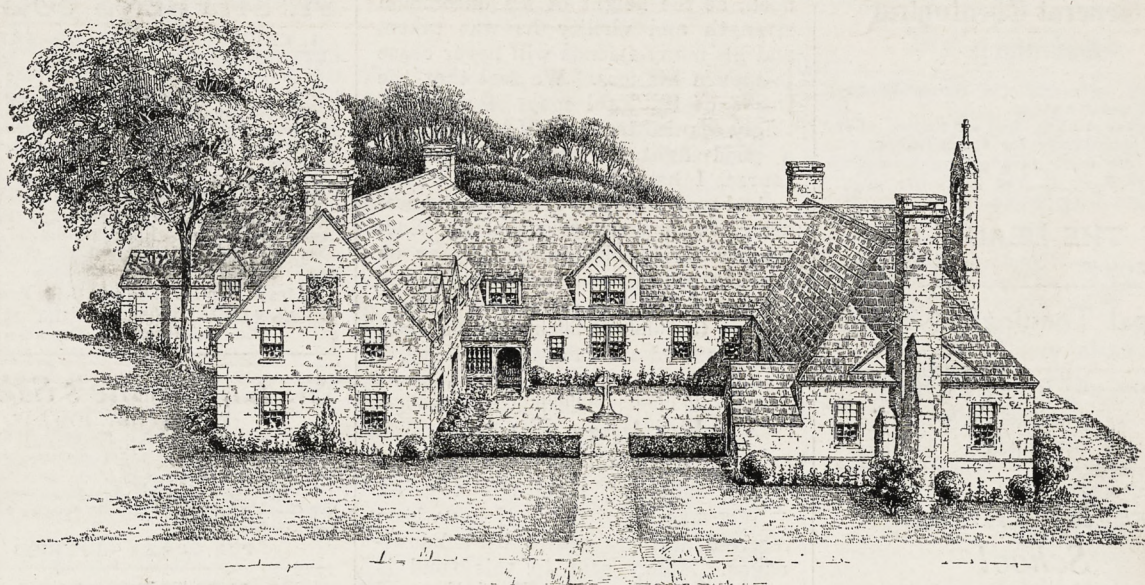
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Under the inspiring leadership of Mr. Philetus H. Holt, as Chairman of the Campaign, Calvary Church decided on \$135,000 as the goal for a campaign for a new Parish House and engaged the services of Ward, Wells, Dreshman and Gates to direct it.

Five days in January were set aside for the intensive period, but in four days \$152,000

was subscribed and the campaign closed with great enthusiasm, the Rector and Vestry unanimously agreeing that it was the greatest event in the life of the church since the main church building was erected thirty years ago.

The following letter from the Chairman gives his estimate of the value of expert guidance:

17 State Street, New York City.
January 18, 1927.

My dear Mr. Ward:

Now that our campaign has ended so happily, I wish to thank you; first for your courtesy in coming to Summit in advance of the campaign to meet our Rector and Vestry, then in sending us your Mr. Sarcka to direct our efforts.

The result fully proved to my mind my contention at the outset that success would only be possible with expert guidance.

We found in Mr. Sarcka all that you told me we would, and the work progressed pleasantly to the satisfactory finish. Finish possibly to the raising of funds for the present—but beginning, I trust, of renewed life, interest and faith in our people.

With sincere best wishes for yourself, your firm and Mr. Sarcka personally, I remain,

Yours very truly,

PHILETUS H. HOLT,
General Chairman.

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