

The **WITNESS**

CHICAGO, AUGUST 4, 1927



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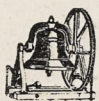
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THE ANGLO-CATHOLIC CONGRESS

Many Notable Addresses

Reported by

A. MANBY LLOYD

CONGRESS Week at the Albert Hall began under two disabilities. Only a man with the vocal gifts of George Lansbury or the Bishop of Nassau (Dr. Shedden, who presided), can be comfortably heard. And an understanding to avoid controversy had been given. How is this possible when the Congress subject is the Holy Eucharist from the doctrinal and devotional point of view! It is the crux of the Revised Prayer-book which has roused certain extremists to insult the Bishop of London and has led Bishop Hensley Henson to describe them as belonging to "the Protestant underworld."

CONSPICUOUS FIGURE

A conspicuous figure on the platform was the Rev. Arthur Tooth, the oldest veteran of the Anglo-Catholic movement, who went to the prison in 1877 for wearing illegal vestments.

Dr. Tooth, who is nearly 90, was received by the chairman, the Bishop of Nassau, who rose from his seat and led him to the rostrum amid a storm of applause which lasted for some minutes. Yesterday was the 61st anniversary of Dr. Tooth's ordination as a priest of the Church of England and notwithstanding his great age he delivered a vigorous address.

"What we have really striven for is to bring back the Sacrament into the knowledge and frequentation of the people of England," said Lord Halifax. "We desire to see the Mass resume its proper place as the one essential act of Christian worship."

He hoped soon to make public the results of his negotiations which had extended over the past five years with Cardinal Mercier at Malines, Belgium, regarding steps to be taken for the reunion of the Church.

NOTABLES

Anglo-catholicism is supposed by



BISHOP WEBB

He "sleeps o' nights."

the shallow-minded to make no appeal to the intelligence; to be, in fact, a kind of Ecclesiastical Bourbonism. As a matter of fact, it is probable that half the distinguished people on the platform have leanings towards Modernism. And four of the youngest A.-C. leaders are recent Bampton lecturers. Perhaps the most notable is Dr. H. P. Williams, whose lectures on Original Sin have given him a European reputation.

The most arresting figure is that of the Bishop of Truro (Dr. Frere), who has a lean and hungry look, while not far off is Dr. Webb, Milwaukee, whose rotund figure and beaming

face is a sure guarantee that he "sleeps o' nights." There is a whole row of Bishops in purple cassocks, including the Bishops of Corea, Guina, Willochra, Algoma, Labuan and Sarawak; doubtless Bishops Gore and Winnington Ingram will look in later. Among the laymen, the dark Jewish-looking man is Sir Henry Slessor, and Mr. Will Spens cracks a joke with Sir George Arthur. The religious Communities are all represented; there is Father Bull, S. S. J. E., Fr. Talbot of the "Resurrection," and Fr. Tribe of the "Sacred Mission." And the Pershore Fathers are there, with their Abbot, best known as Fr. Denys, rumored to be the most learned person and the most notable philosopher in England.

PRESIDENT'S SPEECH

The chairman of the Church Congress Council, Bishop Chandler began the proceedings by blessing the Bishop of Nassau and installing him as President of the Congress. Then Dr. Shedden, with appropriate simplicity, and in the ringing voice which it is wickedly said nearly terrified the centenarian Coptic Patriarch into his grave three years ago in Cairo, opened the Congress with just the right reference to Frank Weston, to whose saintly life the audience, with bowed heads, paid a tribute of a minute's silence and the repetition of the prayer, "Eternal rest give unto him, O Lord, and let light perpetual shine upon him!"

The President's speech was very brief. He made it clear that the Congress had nothing whatever to do with controversy. "If there are any here," he said, "who wish to hear the Revised Prayer Book discussed, it is no use whatever their coming to the Albert Hall. They must go to Westminster." It was impossible for them to do any good by talking, but it was

possible that good might be done by lifting the whole subject up to God in prayer. They could all unite in storming the heights of Heaven for the guidance of the Holy Spirit.

Dr. Shedden proceeded to pay tribute to the Archbishop of Canterbury. Four years ago, Dr. Weston had said that the Archbishop helped them more than they knew. Those of them who really knew the Archbishop, the width of his understanding and the depth of his sympathy, could have little doubt that he was remembering the Congress in his prayers this week. "I have," said Dr. Shedden "had some little experience of the anxieties of piloting a vessel through shoal water in a literal sense. The piloting of such an awkward vessel as the Church of England can have hardly ever imposed a heavier burden of anxiety and responsibility on any Archbishop than at the present time."

VIEW OF MAN

I am not going to give you verbatim reports of the speeches, mostly read. Truth to tell, there were many dull moments. St. Paul himself, reading Chapter One of Romans, would send us to sleep. What wonder if elderly ecclesiastics nodded before Dr. Williams had concluded his paper on "The Christian View of Man."

He began by quoting Hamlet's speech: "What a piece of work is man." The Renaissance, with its recovery of the Greek point of view, had brought with it a tendency on the part of man to glorify and worship himself. The tendency continued through the centuries until it culminated in Swinburne's audacious blasphemy: "Glory to man in the highest, for man is the master of things."

But with this pride there was a current of self-depreciation which finds its "most furious expression" in Shelley's phrase, "the outcast man." The great war shattered complacency, and the growth of analytic psychology had shown that man is "a theatre in which elemental and imperfectly co-ordinated impulses strive for the mastery." The world has learned to repeat the despairing cry: "Who shall deliver me from the body of this death?"

Dr. Williams proceeded to consider sin and redeeming grace, following the line of his recently published Bampton Lectures. His statements were very carefully worded, and I am conscious that it is extremely difficult to attempt to summarize his argument without the risk of misrepresentation. He examined with studied fairness the position of those who "repudiate the characteristic conceptions of Catholicism," which for the idea of a perfectly autonomous man substituted, what Dr. Gore has called, a man who is a king indeed, but "a

discrowned king." What he needs is power "infused into him from without."

Dr. Williams went on to make an elaborate examination of the nature of sin which occurs because the sinner is out of harmony with God. With regard to grace, he quoted Professor MacKenzie's comparison of the Catholic and Protestant conceptions, declaring that the Scottish theologian misunderstood the Catholic point of view that "the grace of God is nothing other than God Himself redeeming and rescuing in the Person of the Son, sanctifying and healing in the Person of the Spirit."

To explain the working of sacramental grace, Dr. Williams referred to the methods of the psycho-analysts, declaring that the living Lord penetrated "the sub-conscious selves of His disciples through the power of His Spirit, and by inaudible, yet most real, suggestions of peace and purity, strength and unity, gradually transforming them into the image of Himself." The paper concluded with a brief consideration of the significance of death with an effective description of the Eucharist as "the medicine of immortality."

BEGINNERS

It has been said the Oxford Movement was made out of books. Perhaps so; it is the initial stage of most movements. The French Revolution began with Rousseau, Bolshevism with Karl Marx. Pusey and Liddon were the Girondins; then came the Jacobins—the Pollock Brothers of Birmingham, Stanton, Dolling, Headlam and Conrad Noel. To-day the Episcopate and the Protestant laymen have to reckon with men like Frs. Mackay, Rosenthal, Ross, Jellicoe (nephew of a famous Admiral), and Wilfred Knox, brother of the clever Punchman, "Rounie." Then there is the vast army of unknown padres who took their baptism in the Great War, and who know that England is not going to be saved by Elizabethan gentility or Victorian priggishness. They have learnt to look for Christ in Slum as well as Sacrament: the dying words of Frank Weston, the saintly Bishop of Zanzibar, have entered like iron into their souls.

There was a time when Dr. Waggett gave painfully scientific analyses of Darwinism and delt aesthetically with the elements of worship. As he gets older he gets breezier, and there is today no more "taking" platform orator. The first laugh of the day was raised when the President said, that in one respect, Dr. Waggett was like the Gloomy Dean. He was always changing his University, but while Cambridge was his latest spouse, Oxford remained his Alma Mater.

I noticed an old lady with early-

Victorian curls, so it is not surprising to find one Anglican paper rebuking Dr. Waggett for his flippancy. The dear man "interrupted himself with certain sallies." The fact is, official C. of Englandism is deficient in a sense of humor, or we should not, perhaps, have lost two of our wittiest brethren—I mean Ronald Knox and G. K. Chesterton.

DR. WAGGETT

So Dr. Waggett came along and walloped Mrs. Proudie. His subject was "The Christian View of the World," and he began by remarking that it was, as Mr. Jack Jones would say, "a subject that could be talked about a lot." He warned us that the world with which he was concerned had nothing to do with the League of Nations or the woes of the Armenians, or even with the eclipse that so many of his friends got up early in the morning not to see. Then, as it were with an effort, Dr. Waggett turned to his manuscript. It is not too much to say that it was a perfect address for such a meeting—felicitous, profound, and yet always easy to follow.

Christian thought has as its centre "an absorbing belief in God." The Holy Eucharist is entirely "the gift of God." "It is the Presence of the Lord Jesus, the centre of our worship, the great daily means of grace, the food of the innocent and of the holy, the full restoration of the penitent, the consolation of the trembling and the sad, the bread of the strong, the support in the darkness of the spirits that depart hence in the Lord."

"The weight of the Christian fortunes is in the ordinary folk," and this common Christian philosophy is a commonsense mode of thought. And Dr. Waggett went on to a sentence which might be expanded into a volume. "Christian thought regards the actual, believes in the regular and the accountable, and reverences the human." Our Lord appeared in the world by Incarnation—and here was another suggestive assertion—"not for mankind only but for men and women and children."

"Be sure," said the speaker, "that He demands of us also the cure of this disgrace and that; the lack of proper dwellings for the multitude, the murder or the unredeemed captivity of persecuted races, the ignorance of actual unbelievers who fail to believe because we do not personally shine with the evidence of God."

Then came a typical Waggett interlude. The next part of his paper would have to be taken as read, and he was very sorry because it was "frightfully good." And then Dr. Waggett bade us not to fear, because the Eucharist has a human side, "a share even for our striving," for

human spirit is among the weapons of God's real victory. . . . We know not the measure in which the Almighty uses the human spirit to compose the instrument of His mercy and build the road of His august approach."

It would have been unreasonable to expect that the Congress could maintain the splendid level of this address. In all respects it was an inspiration.

And so, out into the sunshine to tea, music, gossip, and the renewal of friendships under the trees in Kensington Gardens.

GOD IN NATURE

At another session a tall, smartly-dressed young man, Mr. Coghill, was very nervous in talking about the Presence of God in Nature. He began by referring to its blind and blundering forces:

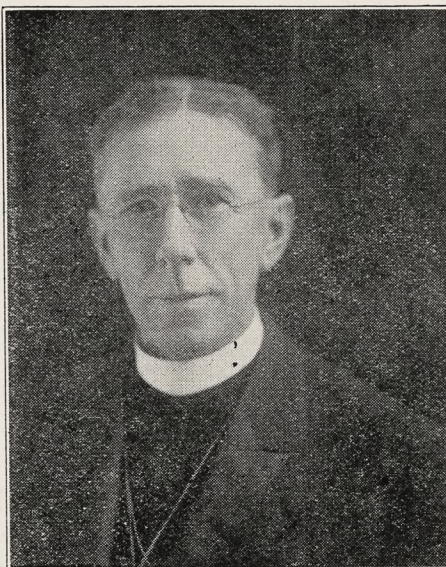
"The Nile floods its banks and part of Egypt is enriched. The Mississippi floods its banks and part of America is laid waste. Lightning will strike church, cottage or crag with dispassionate ferocity. Nothing is more palpable than the utter indifference of nature to human happiness and human catastrophe." Natural forces imply power, and the human mind must associate power with personality, but the intuition of the immanence of God in nature is, Mr. Coghill insisted, only an emotional intuition. "We may be emotionally satisfied to perceive God resident in the material composition of a flower, we are less glad to recognize Him in the material composition of a cancer. We may feel his essence interfused in hemp, not in the hangman's rope." Such feelings have the sham guarantees of emotion and appearance and tend to degrade religion.

* * *

The intervals between the papers were relieved by the singing of hymns not to be found in "Ancient and Modern." What would "Jix" have thought of a whole row of Bishops singing, "Hail, Mary, full of grace!"

Then Dr. Heald would get up and appeal for shekels and exhort us to "drop the Anglo." We are, he said, Catholics or nothing. I looked at the occupant of the Papal box, and detected a smile. Was it Fr. Woodlock, of the Society of Jesus? He will have something to talk about next Sunday at Farm St.

There were more or less learned papers, difficult to follow, by Fr. Relton, Dr. James, Sir E. Hoskyns and Dr. Goridge, which will be good reading in pamphlet form. My space is limited, and I must skip the reception given to the Bishop of London and the magnificent devotional address of Fr. Vernon, the greatest mission preacher of the day. The note of



BISHOP MORELAND
Edits a Great Newspaper.

his teaching is simplicity and it is backed by a magnificent personality.

But I must not allow Sir Henry Slessor to pass. He is one of our great politicians, with the makings of a great statesman. The meeting was so excited, in anticipation, that it sang two hymns at the same time, while the organist apparently played a third.

At a meeting in the city, Sir Henry had informed the loungers at the Cannon St. Hotel that the restrictions placed by the Rubrics of the Revised Prayer Book on the use of the Blessed Sacrament would make it impossible to vote for it in the House of Commons.

SIR HENRY SLESSOR

But tonight (Wednesday) Sir Henry was calm and philosophic, a thinker who has made thinking popular. He referred to the learned papers that had been read at the Congress and to the fact that on this occasion it had been determined that the proceedings should be "rather more amateurish"—a wise policy, because the foolish sometimes see certain aspects and problems of life which do not impress themselves quite so closely on those who concentrate on the more critical aspects of our Faith.

Modern life is characterized by the breakdown of any standard by which we can conduct our lives. Men can no longer say what is right or what is wrong, which pictures are beautiful and which are ugly, what is wisdom and what is folly. We are suffering from the decay of belief, which began two centuries ago, and it is to this decay in belief that the world owes the fact that it is bereft of any standards. Plato declared that there were only three certainties—goodness,

beauty, and truth. These are the eternal realities of life which the Catholic Faith exists to restore.

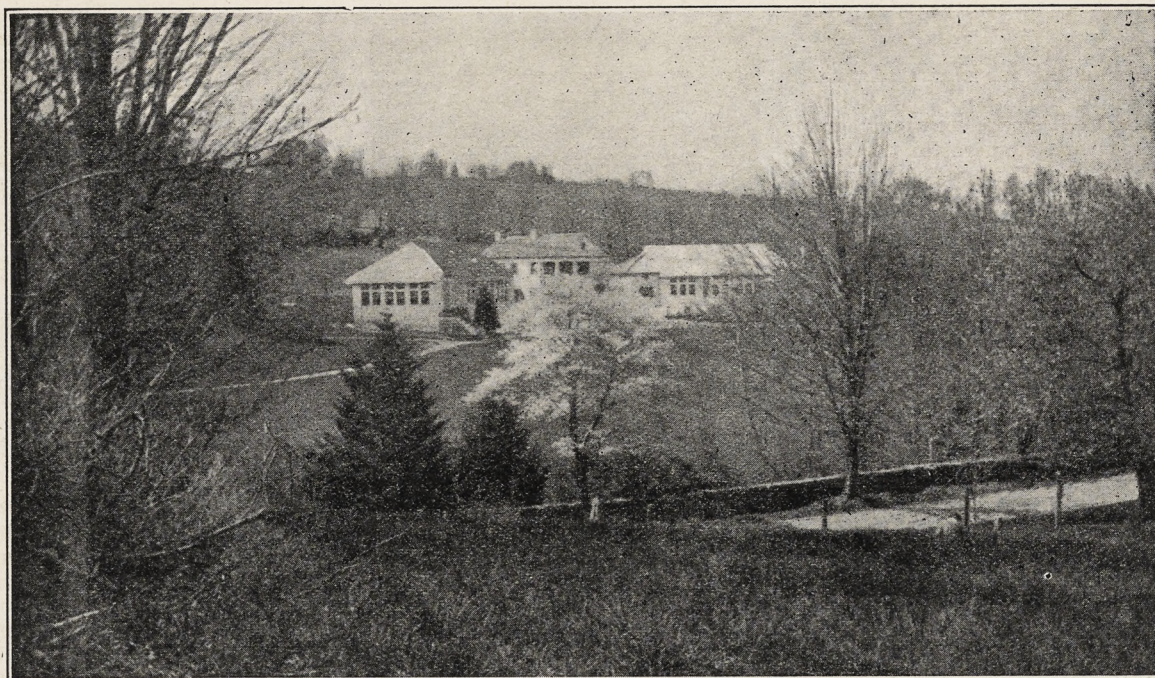
We must not be ashamed to be dogmatic. An open mind is like the open box in the fable, from which all gifts have flown away. It is the fashion nowadays to pretend that conduct is a mere matter of temperament or climate, and that truth is a mere matter of taste. The Catholic must fight against the prevailing pragmatism and relativity. The world declares that man is the measure of all things. The Church declares that God is the measure of all things. The Catholic has a definite standard of conduct which he finds set out in the Life of our Lord.

Catholics possess a power out of all proportion to their numbers because they have conviction. We live in a world of bewilderment, in which every fundamental idea is challenged and criticized; but we can say definitely that we have assurance and knowledge of what is right and what is wrong. The certainty that we have, and others have not, is the gift of faith. The certainty comes because we believe that the Kingdom of God can be found in the things of this world. In the Blessed Sacrament these ordinary things are consecrated and made divine. The Catholic Faith covers the whole of life and all the activity of man.

He supposed he was an Extremist. Everyone who believed anything at all was described as an Extremist in these days. But he fearlessly declared that the Church, in the widest sense, was a much more important institution than the State. He must not be misunderstood. Both the State and the family were Divine institutions, and the Christian State and its authority proceeded from God. Since the Reformation there had arisen the belief that the State was the final test of authority. First it was the King, then it was the Parliament, then it was the executive government; soon it might be the doctor. But to the Catholic the State's only justification was its success in promoting the Kingdom of God on earth. On the other hand the Church was a Divine institution, Divine and perfect, though Churchmen were often very imperfect.

Man was provided with every gift that he could reasonably need. Trouble had come because he had neglected and rejected the gifts and the bounty of God. It was for them to cling to the Church and to do all that they could to maintain her authority.

Every one of Sir Henry Slessor's points was loudly applauded, and his speech will certainly be remembered as one of the successes of the Congress.



WYKEHAM RISE

Famous School for Girls

BY FANNY E. DAVIES

THE completion of the first quarter of a century in the life of any institution is always a memorable occasion, emphasising the achievements of the past 25 years and the hope for the accomplishment of greater things in the future.

The Twenty-fifth Anniversary of the founding of Wykeham Rise is especially significant, marking as it does the development of a small private school into a recognised educational institution placed on a permanent basis with an influential board of trustees.

The School under its present name began in October, 1902, in a house on Washington Green, and in addition to the boarding department took over a small private day school for younger children. These small children proved a very enlivening addition to the early life of Wykeham Rise. Many of them entered college from the School,—three have their names on the gymnasium wall in the list of Basket Ball Captains,—and one of these stands out as the only girl in the history of the school who was awarded both the Courtesy Prize and the Ariste at her graduation. As these children grew up and went away to college, and married, the number of day scholars naturally diminished, but the second generation has now started and this year a day scholar, the daughter of a day scholar, carried off the honors of her form.

In less than five years the School had outgrown the available accommodation and for a time it seemed as though it might be necessary to leave Washington and settle in some place which would afford sufficient space. While various plans were under consideration a public-spirited resident came forward and offered to put up a suitable building and rent it to the School in order "to keep Wykeham Rise for Washington." His offer was gratefully accepted, and in 1907 the new building was ready for occupation. The large white Colonial building standing on the hillside with beautiful old maples and ash trees around it became a well known landmark on the Litchfield Road.

The new building was at once filled to capacity and with the larger numbers the school soon made its mark in scholarship and sports, holding its own even through the difficult years of the war. After the peace came a tide of great prosperity and the future looked very bright when, on Easter Day 1923, a disastrous fire completely destroyed the great main building. It was a tremendous loss, but the owners faced it courageously, determined that Wykeham Rise should go right on. So before the ashes of the old building were cold, plans for the new were under way. With incredible rapidity the new Wykeham rose from the ground and every corner of the dormitories was filled.

However, as time went on, it was felt that the future of the School would be better secured if it were re-incorporated under a board of trustees. Friends of the School formed a committee and drew up a plan, according to which the owners agreed to transfer their interest in the property as a free gift to the trustees on condition that sufficient money were raised to build another dormitory and provide needed equipment. A campaign was undertaken and brought to a successful conclusion in the summer of 1926. The new dormitory is now completed and the School established as a non-profit-sharing corporation in the interests of education. The founder, who was also one of the owners, remains with the School as Head Mistress.

So through the generosity of her friends and daughters, Wykeham Rise takes her place in the long line of schools given to the cause of Education.

From the earliest days of the School it has been the desire of the Head to give the daughters of Wykeham Rise three good ships in which to sail on the sea of life—Citizenship, Scholarship, and Sportsmanship.

Citizenship naturally begins in school with responsibility for the well-being of that small community and the various offices of the Self-Government Association emphasise this. But it goes outside Wykeham Rise into

civic duties when suitable opportunities occur; sometimes it is singing carols round the town at Christmas or a meeting for Near East Relief, an Armistice Day Celebration, helping at teas and suppers for the benefit of Church or charity and many other things, often so enjoyable that they do not even remotely suggest duty. One of the most delightful occasions was when forty girls, at Father Sill's invitation, went to Kent to give a performance of the "Mikado" for a war-relief fund. But those same girls worked steadily in the Red Cross rooms week by week and denied themselves many pleasures to help the sufferers in the war-stricken countries. It is interesting to see the contributions to the life of the School made by girls who have grasped the idea of civic responsibility and a special prize has occasionally been awarded to a girl who has rendered some noteworthy service to the community.

Wykeham Rise has always stood for a high standard of Scholarship, the passing of a certain number of College Entrance examinations being required for graduation. There was a Wykeham girl at Bryn Mawr when Wykeham Rise was only three years old. Today there are many of her graduates in the different colleges, and they have a fair number of Entrance and Graduate Scholarships to their credit.

There is always great rejoicing when a new Scholarship is reported, or an exceptionally high mark in examinations. The woes of the "College prep" and the terrors of examinations furnish the topic of many school songs year by year, and the red-letter girls are regarded with awe by those who never hope to attain that distinction. All these things are, in their way, a recognition of the value of Scholarship.

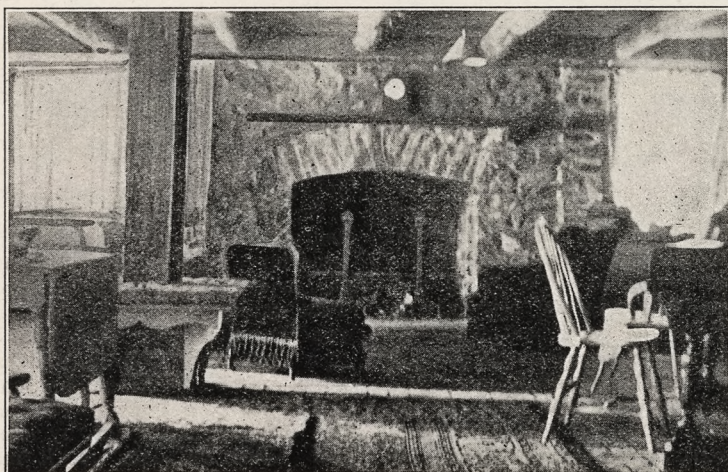
When one talks of Sportsmanship



WYKEHAM RISE CHOIR

one naturally thinks first of the interschool games. They do bring a thrill and excitement into the everyday life of a school that nothing else does—the cheers, the singing, the contest, the victory—or the defeat. Wykeham girls, like all other normal creatures, take a keen delight in this. Basketball is the major sport and every new banner is hung in the gymnasium with joyful ceremony. Every game means training in self-discipline, self-direction and obedience to law—not such bad preparation for life, as St. Paul fully recognised.

Through it all comes the influence of the Church touching the young lives, though often unnoticed. The whole holiday and School Picnic on Ascension Day, a visit to the Glebe House, the rare privilege of helping with the Altar work, the Corporate Communion and breakfast for the choir at the Annunciation, and other



THE OPEN FIRE
A corner at Wykeham Rise.

similar things are a very real happiness to the girls who share in them and the memory remains when they are far away.

For the Wykeham girls come from widely separated districts: Savannah, Boston, Seattle, New York, Philadelphia, and so on all over the country. And when the old girls come back for re-unions and crowd into the Alumnae Bungalow it is wonderful to hear their varied experiences. They are in college, in business, married and have left the babies with grandmother, on the stage, teaching, what not; but they come back and forget all the intervening years as they recall the joyous or doleful past. And their spirit lives on. As a girl expressed it not long ago (she had not been back for over 15 years) "All the girls are new, all the buildings are new, everything's new, and yet it's the same old Wykeham."

Preacher, Pulpit and Pew

By E. P. Jots

A bishop was eating dinner with his host before the afternoon service at which he was to speak. He ate very little, explaining that it is not good for a preacher to eat heavily before a sermon. The housewife could not attend the service, as she had the supper to prepare. When her husband came home, she said, "Well, how was he?" The husband, drawing a sigh, replied, "He might just as well of it."

* * *

Owing to the absence through illness of the woman who taught the senior girls' Bible class, the young assistant minister was asked to undertake the duties for the day. He consented, but before beginning he said, smilingly: "Now, girls, I want to conduct your class just as your teacher does, so you might tell me what she does first."

A short pause, then the answer from a pert miss of 16: "Well, she always kisses us all round!"

* * *

In Washington they tell the story of a golfing clergyman who had been beaten badly on the links by a parishioner thirty years his senior, and had returned to the clubhouse rather disgruntled.

"Cheer up," his opponent said. "Remember, you win at the finish. You'll probably be burying me some day."

"Even then," said the preacher, "it will be your hole."

* * *

After the recent riot in Foochow, China, the resident Methodist bishop there cabled home, "Wife left for Manila. Everything quiet here."

WHAT "PARISH" CAN MEAN

To Both Parson and Laymen

By

GEORGE PARKIN ATWATER

IF YOU were a parson you would speak with a certain pride of "My Parish." No Colonel speaks of his regiment, no Captain of his ship with more consciousness of possession than the parson speaks of his Parish.

He has a double image of it. It may be a group of people or a locality. The Parish is the village, the small town, or a section of the great city. Localize the Parish and it becomes picturesque. It has a charm of definiteness. One may take a good map and draw a red line about it.

You know the comfort of looking at a good map. I saw recently a map of the United States Geological Survey, and I found the very road over which, as a boy, I used to walk barefoot to the country post-office, that I might see the baseball scores in a city paper. I saw a little dot which the whole-souled surveyor put down to mark the very barn where I spent many a day trying to bury myself to the neck in the oats bin. I have half a notion that should I put that small dot under a powerful glass I could see the weather-stained boards of that barn. Mark Twain has given us a never-to-be-forgotten cave, and Defoe has made every boy long for an island. But most boys must be content with a barn. A good barn must be an old one filled with unexpected treasures. It must have a chest of forsaken tools, bits of chain, cog wheels, anything that suggests machinery and power. It must have a roomy loft. Surprises may lurk here. I once hunted in a dark corner of the loft for a litter of kittens, and found instead a nest of hornets, who welcomed me cordially and warmly. If kittens need guardians, provide hornets.

But I am wandering from the Parish. The Parish has an individuality. The very word has the Greek word "oikos" woven into its fabric. That Greek word means house. It is the place where he feels at home. It is that domicile which he must keep in order. It is his household. The priest is the good householder and housekeeper. No wonder he loves that Parish. Hawthorne saw his old manse with the eye of the spirit, and we are richer in vision because of his picture of it. The plutocrat of today, who never heard of Hawthorne, and who cannot see in an old house all its throbbing associations, may say, "If I had that old house I would remodel it and build an addition, and make it the finest

house in the neighborhood"; but the true lover of this world's lasting treasures says, "This house, as it is, is the symbol and monument of the struggles of a race of worthy men and women. Destroy it and you destroy a thousand associations and memories more fruitful of good and happiness than all the restorations of your restless gold." So the true priest loves the Parish as it is. It is the part of God's footstool where his spirit is to prevail, if at all, where his hands are to sow, reap and gather, where his mind is to enlighten and his life is to inspire. It is his homestead from his Heavenly Father. While in his Parish he feels like the farmer who paces his acres, and has a pride that his foot falls on his own land.

It may be a very commonplace bit of the footstool which he has inherited. It may have its sordid streets; but even the most sordid of those streets may have a radiance all its own, because from one end to the other he once prayed, with all his fervor, that a blessed child might be spared to its agonized parents. Past the mean houses, past the squalid sheds, past the ugly alleys hastened the priest, while upward rushed his prayer. He did not know it then, but those very sordid surroundings burned themselves into his consciousness, and gave him a lasting sense of the unequal struggle that man wages with life if God is forgotten. On his return, hours later, the child out of danger, and the parents comforted, the consciousness of those buildings was mingled with his thanksgivings, and he had woven into the fabric of his life an experience which never permitted him to see on that street the ugliness of the surroundings, but the intensity of parent love, and the goodness of God.

Can a Parish long remain commonplace that becomes transformed by such experiences? Does the lover criticize the unpainted door when in answer to his knock that door is opened by his loved one? Does the father allow aestheticism to control his temperament when the soiled hand of a beloved hand reaches out to stroke his cheek in trust and responsive love? So with the priest. The mansion has no allurements that the humble home may not have for him, and his footsteps go indifferently, with eager tread, where God leads him whether through spacious parks

to that hearth where gracious prosperity consecrates both heart and purse to Christ or through crowded little streets where noble simplicity gives its mite of possession, but wealth of affection, to Christ.

O yes, the Parish has its shadows as well as its lights. Some parts of the map are shaded, and he goes with heavy heart into these portions. Not necessarily because they are mean and unattractive. Sometimes they are not mean, but blossom as the rose. "Surely God is known in these palaces as a sure refuge." That is the thought of the priest as he sees these material blessings. Surely here may appeal be made and the satisfied life will pour out of its abundance to lighten the burdens of the many. His humor helps him in recognizing that children, no matter how old, playing with their toys, invent their own rules and methods of procedure, and interference or suggestion is met with petulance. The priest can but turn away, not judging, for he is not the judge, but laughing at the solemn and self-important way with which the dead-in-earnest imitators of real burden-bearers manipulate their playthings.

So the weather-beaten old Parish is his in its length and breadth. People walk the streets dimly supposing, if they think of it at all, that they are under the protection of the Flag. Side by side with the Flag is the Cross. They are under that also. The priest hinders no man in his movements in the Parish, but he says, "So long as you are here you must breathe its air and absorb the diffused elements in its environment." So it becomes his notion first, and later his conviction, that every man, woman and child is a parishioner. There he is right. The priest stands ready to do for each one what God would have done for each one. Can he do more? Or less? He prays for all in the Church. The bell rings into every man's ears.

So day by day the Parish grows dearer, more rich in human life and experience, and in the heart of it is the priest, reconciling men to God. That cannot be commonplace. So if you hear that your parson has a call to a prosperous Church, and has not gone, remember that he has enriched his own Parish by love, until the others seem poor by comparison. When he does go, it may be that his human heart has grown too sensitive to the trials and thrusts, by reason of that very love.

CLASSIFIED NEWS PARAGRAPHS

Of the Episcopal Church

Edited by

WILLIAM B. SPOFFORD

PREACHERS SAY

LeRoy Burroughs, pastor extraordinary at the State University of Iowa, said at the Racine Conference that folks should read their Bibles and Prayer Books. "Read them while shaving in the morning, or while washing the dishes, and meditate on what you read." Or if the home is a modern one let mother read while taking her after dinner smoke, and father can do it at the same time while he is washing the dishes."

* * *

Pastor Caleb Stetson of Trinity, New York, a church famous in the public mind because it stands at the head of Wall Street where money is made and lost without labor, was headlined last week for remarks he made casually about church weddings. It seems that Dr. Stetson is of the opinion that the church is a place for worship rather than for dress parade and that folks who never enter a church except at weddings should not be allowed to use the church as a background for photographs on such festive occasions.

AT THE FRONT

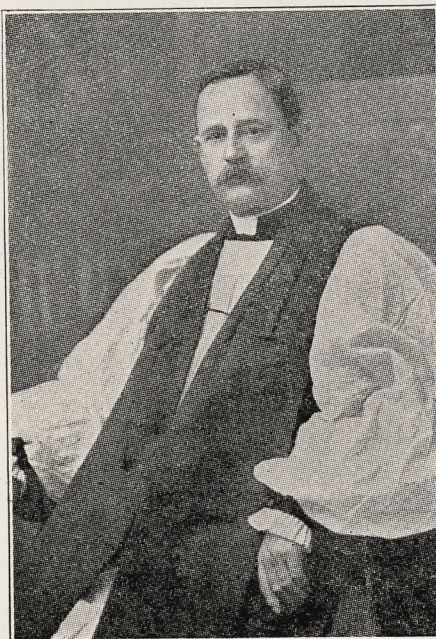
"The spirit of self-support is gaining steadily in the district of Kyoto (Japan)." So writes Bishop Nichols, with a list of new churches, parish houses and rectories enclosed.

* * *

Mr. Francis Wei, acting president of the Central China University, trained in Episcopal schools in China and at Harvard, in Massachusetts, hopes great things from the Nationalist movement in spite of the fact that his life has been threatened repeatedly by the extremists when he refused to turn the university over to them for communist teaching. He was later arrested as a communist himself in Shanghai but released after some difficulty.

* * *

Bishop Creighton of Mexico: "As a result of my observations during more than thirty visitations I am impressed with the fact that, despite many difficulties and under conditions which are unusual in the history of modern Christianity, we have suffered no retrogression nor has our work failed for lack of loyalty and effort on the part of our clergy and people." Hooker school



BISHOP BROWN
Dies Suddenly in London.

has the largest enrollment in its history, and it has regular government inspection, and the government curriculum and regulations are followed. No religious instruction there. But "the constitutional provisions having to do with matters religious will admit of an interpretation sufficiently broad to give, eventually, full scope to our work." "Our duty as Churchmen in Mexico is to keep out of politics and to confine ourselves to our task of doing good in the name of the Master."

* * *

Constant difficulties in China, but the work goes on. Bishop Roots continues in Hankow (wants some laymen to come over to be treasurer of the district); Bishop Huntington has just ordained three deacons to the priesthood; Bishop Graves writes that services are going on as usual and that everyone is happy over the way the Chinese Christians have shouldered responsibility.

* * *

The Salvation Army is establishing a leper colony in India on the banks of the Ganges.

* * *

The Cuban Churchman, depressed over the present situation, with no universities, no hospitals, no medical work, few churches, few priests,

is hopeful of the future since there are a couple of thousand children in the Church schools.

* * *

Bishop Graves writes from China that we should be happy that the work of the hospitals has been carried on. He recently presented diplomas to sixteen nurses who have completed training at three different Church hospitals. "Neat and business like nurses," he says.

* * *

Bishop Rowe of Alaska sailed from Seattle last month for his tri-annual trip to the Arctic.

CONFERENCES AND CONVENTIONS

New conference at Cloudcroft, New Mexico, an experiment which was so successful that it is to be repeated.

* * *

Oregon has had a three day course of study and recreation for its fifty-six lay readers.

* * *

There are millions of Jews who have forgotten their own religion who are as yet untouched by any other. It was this fact which was outstanding at the conferences in Budapest and Warsaw, where a hundred workers gathered to consider the "Christian Message and the Jew." Evangelical work among Jews was urged. John R. Y. M. C. A. Mott presided.

* * *

Two in one is the rule at the Hillsdale Conference. Adults and young people have separate classes but eat, sing, play and pray together. This conference under direction of the diocese of Michigan, in its sixth year, was well attended.

* * *

"I found God on the croquet ground." So announced a young lady who attended the summer school at Saratoga Springs. When asked to explain she said that it was there that she had met earnest consistent Christians who kept their tempers when they missed a shot. This conference which is for young people exclusively, brand new this year, is under the direction of the Rev. Arthur R. Cummings of Richmond Hill, Long Island.

* * *

No headliners or spellbinders on the program and yet the Gambier Conference this year was better than

ever. Large attendance and a fine seriousness in classes and a lack of it outside. Dean White of Cleveland acted the perfect chaplain. Bishop Rogers had the largest class with a course of the Life of Christ.

* * *

Valle Crucis School (figure out your own pronunciation) under the direction of the five Carolina dioceses closed a two weeks' session last week; good attendance but not as well scattered as it might be.

RURAL WORK

Bishop Johnson has held services this summer at places in Colorado that have had no church services of any kind for four years. There are places in the state of from 5,000 to 10,000 scattered population where no church services of any denomination are held.

* * *

Clergymen and workers from twenty-five dioceses attended the Madison, Wisconsin Rural Conference. Miss Agnes Penrose, Church Mission of Help, Albany, stressed the importance of the rural clergyman's work among the delinquent, pointing out that the temptations are often greater in the country than in the city.

Rev. Frank Gavin, professor, gave an address on "The Modern Trend of Religious and Philosophical Thinking." The world wants the truth unvarnished by doctrinal prejudice was the gist of it. A Methodist parson, the Rev. Dr. M. A. Dawber, said that the clergyman had to be the leader in everything in rural communities—cultural, mental, moral, physical and spiritual. Bishop Darst, crusader, stated that the Church is awake and that we were to go on with the work splendidly begun by the Bishops' Crusade. At the close of the session resolutions were passed endorsing various ideas and plans that had been presented to the group.

BUILDING

Cornerstone laid last month by Bishop Rogers for a new St. Peter's Church, Lakewood, Ohio.

Washington Cathedral

A Witness for Christ in the Capital of the Nation

* * *

THE CHAPTER appeals to Churchmen throughout the country for gifts, large and small, to continue the work of building now proceeding, and to maintain its work, Missionary, Education, Charitable, for the benefit of the whole Church.

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Full information will be given by the Bishop of Washington, or the Dean, Cathedral Offices, Mount St. Alban, Washington, D. C., who will receive and acknowledge all contributions.

* * *

Legal Title for Use in Making Wills:

The Protestant Episcopal Cathedral Foundation
of the District of Columbia

The Rev. D. LeB. Goodwin is rector.

* * *

A new church and parish house has been contracted for at Springfield Gardens, Long Island—St. John's Parish.

* * *

Colored mission at Corona, Long Island, is to put up new buildings at once, likewise the mission at Floral Park.

* * *

New parish house is to be built this summer at St. Luke's, Fort Madison, La., Rev. J. H. Dew-Brittain rector.

* * *

St. Peter's, Bay Shore, Long Island, is building a new parish house. Rev. William R. Watson, rector.

DISTINCTLY WOMEN

Miss Mary S. Brisley has accepted an appointment as executive secretary of the New York branch of the

Church Mission of Help. She comes to the job from Minneapolis, where she won a reputation in the Family Welfare Association. She succeeds Mrs. L. Frederic Pease who resigned because she is to move her home to New Haven.

* * *

Five nurses were admitted to the Guild of St. Barnabas for Nurses at Huntington, Indiana, by Bishop Gray. Miss Elizabeth Springer, superintendent of nurses in the hospital has done much to further the work of the Guild.

WARNING

Mr. Griffith, secretary to Bishop Longley of Iowa, the Rev. Frederick W. Clayton, in charge of All Saints, Omaha, for the summer, and the Rev. E. J. Randall, secretary of the diocese of Chicago, write in letters

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Every boy has an opportunity to enter the sports — Foot Ball — Basketball — Tennis — Track — Golf — Baseball — The School for two years has had an enviable reputation.

RELIGIOUS:

Great care has been given to have a good religious atmosphere. There are few obligatory services.

HOME LIFE:

The School has been to capacity for six years. Great care has been used in the selection of boys. The group enrolled has made it possible to have a full honor system under a council and an atmosphere of an ideal home.

CONFERENCES:

The Rector will be glad to make appointments at various centers during the summer. A visit to the school would be of value. The Chicago Office is Room 1411, Tower Building, Wednesdays, 10 a. m. to 1 p. m. Address the School for literature and information.

ENROLLMENT:

Last year boys came from Ohio, Michigan, Illinois, Minnesota, Florida, Louisiana, Montana, Colorado, Wisconsin, Indiana, Pennsylvania, Iowa and Alaska.

to warn you against a man about 35, 5 feet, 11 inches; fair, medium brown hair; with a tooth in the lower jaw which is very noticeable because it isn't there. His name when last heard from was L. N. Sayre. Mr. Randall states that he claims to represent the National Council and the Church Pension Fund.

Mr. Griffith says he claims to represent THE WITNESS. (In any case he is a clever person who affiliates himself with prosperous institutions). Brother Clayton writes that Mr. Sayre swipped a bunch of All Saints' stationery and sat himself down and wrote a lot of nice introductory letters with the name of "F. W. Clayton" and "Thomas Casady" affixed. He also writes clergymen in remote centers on this stationery, begging cash for worthy causes. Tell the cops if he calls.

FINANCIAL

Close to two million dollars was contributed during 1926 through the parishes of Chicago for parochial, diocesan and general church work. Of this three quarters of a million was for current parochial expenses and another half million for special parochial expenses.

RELIGIOUS EDUCATION

Six thousand children are enrolled in the Daily Vacation Bible Schools of Brooklyn. Of these schools fifteen are run in Episcopal Churches. The largest is at St. George's, Flushing, with enrollment of 155.

* * *

They get a full attendance at Anniston, Alabama, by means of the Gospel Bus. Five trips each Sunday—running about picking up the children and taking them home again after the school.

* * *

Miss Edna Eastwood, successful in religious educational work in Montana, is to take charge of the work at the Cathedral, Garden City, Long Island, this coming year.

* * *

PEOPLE

Canon Reade, smiling parson of Cincinnati, met with a serious accident on the way to the Gambier Conference. Car overturned, three fingers of his left hand had to come off. Yet he still smiles.

* * *

Bishop Reese, coadjutor bishop of Southern Ohio, on a forced rest on the M. D.'s say so, is taking a trip to the other side.

* * *

The Rev. Phillips Osgood, rector of St. Mark's, Minneapolis, has won a first prize of \$500 for a sermon on the subject Eugenics offered by the American Eugenics Society.

* * *

Bishop William Cabell Brown of

Virginia died of heart failure in London on July 25th. He was a member of the National Council, chairman of the House of Bishops 1922-1925 and was assessor to the Presiding Bishop. He is succeeded by Bishop Henry St. George Tucker.

* * *

Bishop Moreland of Sacramento, was recently the editor for a day of the big daily newspaper of his city, The Union. He directed the whole job and wrote the editorials himself in which he reminded journalists that they should uphold high standards and not stoop merely for the

sake of sensations and the resulting circulation increase.

SOCIAL SERVICE

"To speak of social service as a department of Church work is a contradiction. Social service is the Gospel of Christ, not a department of it." So said the Rev. Harold Holt, assistant secretary of Social Service department, in an address before social service workers at Lakeside, Conn. "The national department, is, in the main, I should say, an evangelistic body and a clearing house of ideas. We are an evangelistic group

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Rev. William G. Pendleton, D.D.

primarily not a censoring body, not an administrative body but a body trying to get the world on a Christian basis by the recognition on the part of every constituent member of his social responsibility in his particular community."

The department (281 Fourth Avenue, New York) calls attention to three publications. First, reprint of papers on parochial, diocesan and provincial work, read at the Des Moines conference; second, the reprint of a paper read by the Rev. Edward S. White of St. Louis on the religious approach to S. S.; and a paper by Prof. Stuart Queen on the non-religious approach; third, a paper by Harrison Elliott of Union Seminary on mental hygiene and religious education. The first two cost fifteen cents each, the third, seventy-five cents, and this is not an advertisement.

Christ Church Cathedral, St. Louis, has a cathedral day each month for professional social workers—a service, then a conference, an hour for gossip and of course food. This could run under the GOOD IDEA head just as well as here.

The five dioceses of Pennsylvania have a joint committee on welfare legislation which informs churchmen of important pending social legislation. Also a GOOD IDEA.

SERVICES

Men and mules were too busy to bring members of a family from the farm to church for confirmation when a Bishop came the other day to a southern town. So the woman of the family took straw braid, made

St Albans The National Cathedral School for Boys

Thorough Preparation for Leading Universities. Splendid equipment, unexcelled location on Mt. St. Alban overlooking Washington. Eight years' course. Athletics for Every Boy. Address: WILLIAM H. CHURCH Head Master, Washington, D. C.

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two hats, sold them for a dollar and paid a passing truck to bring her and her children to the service.

Bishop Garland of Pennsylvania ordained a large class of girl inmates of the state correctional institution, Sleighton Farms, presented by the Rev. Alfred Smith of the City Missions staff.

Rev. John B. Matthews, Marianna, Florida, was advanced to the priesthood recently by the Bishop of Florida.

FOREIGN BORN

Worcester, Mass., is soon to have a Syrian Jacobite clergyman from Jerusalem who comes to be the rector of St. Mary's Syrian Church. He was set apart in the Church of St. Mark, Jerusalem, which tradition says occupies the site of the house of St. Mark and the upper room. The Rev. Paul Samuel is his name and he is a chorepiscopus, which is not an "Ask Me Another" but a married priest, who exercises jurisdiction over other priests.

A Massachusetts parish—and there is nothing quite as American as a Massachusetts parish—had a confirmation class of nineteen recently. The class contained a Chinese, a Negro, a French woman, an Italian man—and two former Romanists.

EVANGELISM

Captain Mountford of the Church

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of 2½ years, leading to R. N. degree. Classes enter Feb. and Sept. Enroll Now. Send for full information to DIRECTOR, SCHOOL OF NURSING Hospital of St. Barnabas, Newark, N. J.

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Army, has set to paper his impressions of the work done so far by the Army in Long Island which can be summed up with "encouraging." The clergy in whose parishes these missions have been held are more enthusiastic, "men of fine type, methods excellent, their visits stimulating and invigorating."

Two weeks' work for the Archdeacon of Utah, in June, outlined

RACINE COLLEGE GRAMMAR AND PREPARATORY SCHOOL

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A. R. MOWBRAY & CO., LTD., 28 Margaret Street, London, England. Craftsmen in Ecclesiastical Art. Woodwork, Metal Work. Vestments, Embroidery. Information and all particulars can be obtained through their distributor, Mr. Adrian A. Buck, 665 Fifth Avenue, New York City.

THE WARHAM GUILD WAS ESTABLISHED in 1913 for the making of all "Ornaments of the Church and of the Ministers thereof." It supplies Surplices and Vestments, and furnishes Altars, etc. All work designed and made by artists and craftsmen. Descriptive leaflet from The Secretary, THE WARHAM GUILD, Ltd., 72 Margaret Street, London W 1 England

"Wanted, a pair of three-branch candle sticks. Any parish having a pair they would donate to a mission or sell at a reasonable price are requested to communicate with James Irving, Senior Warden, St. Paul's Church, Pipestone, Minn."

by request, began with a trip from Provo, where he is in charge of St. Mary's Church, to Logan, in the northern end of the state, 130 miles each day, to take over the work from the Rev. Allen Jacobs, who was leaving for the Cathedral in Reno.

Next came a trip to the Coal Camps at Helper, where he hopes to build a church this summer. Helper is the center of some two dozen or more coal camps on the Denver and Rio Grande R. R., about 90 miles southeast of Provo. There are quite a number of Churchmen in these camps. The larger part of the population is composed of miners from the British Isles who are more in sympathy with our Church than with the denominations. The Home Missions Council of Utah some years ago asked us to promote work there.

The following Monday at day-break Archdeacon Bulkley started on a 330-mile drive through the hills and across the desert to Ely, Nevada, where he arrived at 5 p. m., to meet the Bishop, returning from the Church Congress at San Francisco, and take him to Ibapah.

Then followed 110 miles to the Ibapah Indian Reservation, in western Utah. There are a couple of hundred Indians on this reservation. No religious work has been done

there. The agent, Mr. Briganze, is anxious to have us take services there and it is planned to do so.

Then back, 275 miles across the Salt Desert and Wendover road to Provo, to get ready for Sunday. This, Mr. Bulkley says, is not much more than ordinary summer work.

GIFTS AND MEMORIALS

Washington Cathedral announces an unusual gift. Mrs. Ridgeley Hunt, whose collection of rare lace is famous, has given a strip of Span-

ish Needle Point lace, dating about 1640, for the altar of the Cathedral. The only other piece of similar lace of this period is in the Albert Victoria museum of London.

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Hannah More

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Rev. H. P. Almon Abbott, D.D.
Sunday, 8, 11, 3 (Baptisms) and 8.
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Rev. Robert Holmes
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St. Paul's, Chicago.

Rev. George H. Thomas
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Sunday, 8, 10 and 11 a. m.
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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.

St. Luke's, Atlanta.

Rev. N. R. High Moor
Sundays, 7:30, 11 and 5.
Church School, 9:30.

There is space here for two

NOTICES OF CHURCH SERVICES

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THE WITNESS
6140 Cottage Grove Avenue
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A Nevada miner who died recently left his entire estate of \$30,000 to St. Mark's Hospital, Salt Lake City.

* * *

St. Paul's, Buffalo, has received two legacies this past month to be added to the permanent endowment—\$1,000 from the estate of Dr. Samuel D. Flagg of St. Paul, Minnesota and \$50,000 from General Edmund Hayes.

ANNIVERSARIES

St. Paul's, Franklin, Tennessee, is the oldest church in that state—erected in 1825, with the first vestry elected in 1827. So this month sometime they plan a celebration there with the high dignitaries and all that goes with such a party.

* * *

St. Mark's Cathedral, Salt Lake City, celebrated the 60th anniversary of its founding last month.

Young Peoples Column

By Rev. W. A. Jonnard

PUBLICITY

IT may be argued by some that the youth of today are being given too much publicity, but what about youth's activities in the Church?

Even the best informed are surprised when reports come in to Diocesan or Provincial Headquarters telling of the work of our own young people in the Five Fields of Service. It would be well if certain self-appointed critics of youth, whose stock in trade seems to be a mass of glittering generalities of condemnation which they hurl at the youth of today, could be informed of the splendid service that thousands of our own youth in the Church are rendering.

But information is seldom available. One of our young people from Georgia wrote a company in Virginia handling a certain form of Church supplies asking if they made badges for Young People's Organizations, and this paragraph appeared in the letter, giving our young friend a rude jolt:

"As the assistant superintendent of an Episcopal Sunday School, I have never heard of the Young People's Service League. Where is their national headquarters? I'd like to know more about it."

The comment of the young person who sent the letter to me was very much to the point. It was: "He needs to be told." What better argument for publicity?

This was over a year ago. But, to cap the climax, I wrote the Company myself and received this reply:

"Thank you very much for your letter of November 1st, about the Young People's Service League. We have not heard anything from Miss Blank, and inquiry of one of the

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.

The Incarnation, New York.

Madison Ave. at 35th St.
Rev. H. Percy Silver, S.T.D.
Sundays, 8 and 11 a. m.

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.
Sundays, 8, 9:30, and 11 A. M.
Weekdays, 8 A. M. and Noonday.
Holy Days and Thursdays, 11 A. M.

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.

St. John's Cathedral, Denver.

Very Rev. B. D. Dagwell
Rev. Wallace Bristol
Rev. H. Watts
Sundays 7:30, 11, and 5.
Church School, 9:30.

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
Knapp & Marshall Streets
Sundays, 8, 9:30, 11, and 4:30.
Holy Days and Tuesdays, 9:30.
Wells-Downer cars to Marshall St.

St. Mark's, Milwaukee.

Rev. E. Reginald Williams
Sundays, 8, 9:30 and 11.
Gamma Kappa Delta, 6 P. M.
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St. James', Philadelphia.

Rev. John Mockridge
22nd and Walnut Sts.
Sundays, 8, 11, and 8.
Daily, 7:30, 9, and 6.
Holy Days and Thursdays, 10.

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Diocesan Representatives here fails to give us any information. If you have any information about this organization, I should certainly appreciate it."

Won't The Witness please page Bishop Murray and have him once again broadcast the wonderful achievement of the Young People's Service League of the Province of Sewanee who, in Jacksonville, and in his presence, presented as a Thank Offering, the sum of \$1500.00 to the Provincial Department of Religious Education.

Or, let him who doubteth come to the Young People's Department of the Sewanee Summer Training School and hear the reports of Service given by wholesale.

The "Publicity Man" for a group of Gamma Kappa Delta's in Illinois writes me: "The play is over now and we have one hundred and twenty dollars more in our treasury than before, most of which is already pledged to the Church. But I don't think that is the greatest gain we derived from the play. It has given our young people's organization a good start on the years activities. We have experienced the joy that comes only from cooperation in hard work and interesting work. We got a good organized start for our activities of the season which are many."

My own Young People's League netted over two hundred dollars recently and had the same experience. With this sum they are doing a lot of work, and sending two delegates to the Summer School at Sewanee.

Clerical Changes

BLANKENSHIP, Rev. A. Hugo, resigns as rector of Emmanuel, Alexandria, Va., to become dean of Holy Trinity Cathedral, Havana, Cuba.

BURLESON, Rev. Theodore M., recently ordained deacon (third generation in the ministry—nephew of Bishop of S. D.), has been appointed in charge of St. James, Cashmere, Washington.

ELLEGOR, Rev. F. Wilcom, of New Rochelle, N. Y., has accepted the rectorship of St. Philip's, Syracuse, N. Y.

GIBSON, Rev. Franklin L., assistant at the Cathedral, Los Angeles, has accepted a call to St. Athanasius, Los Angeles.

JOHNSON, Rev. Charles Paddock, former member of Princeton faculty, who has just completed a course at the General Seminary, has been appointed student chaplain at Princeton.

PAGE, Rev. John Mitchell, student chaplain University of Illinois resigns to accept charge of American Church at Dresden, Germany.

STONE, Rev. Morton, resigns as rector of the Holy Nativity, Beverly Hills, Chicago, to accept appointment as chaplain at University of Illinois.

SHOESMITH, Rev. Thomas, resigns as rector of All Saints, Lehighton, Pa., to accept the rectorship of Christ Church, Stroudsburg, Pa.

TRACY, Rev. H. L., resigns as head of Mississippi State School for the Deaf to become general missionary to the deaf in the four Virginia dioceses and Washington.

WRINCH, Rev. H. G., resigns as rector of Grace, Wabasha, Minnesota, to be assistant of Gethsemane, Minneapolis.

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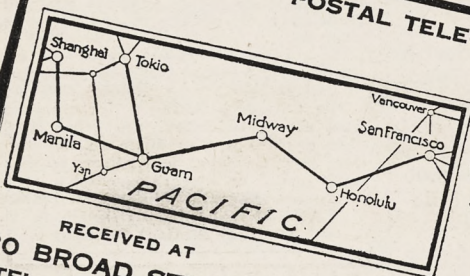
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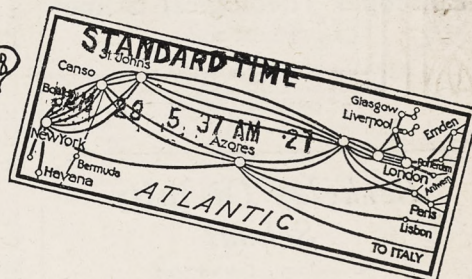
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