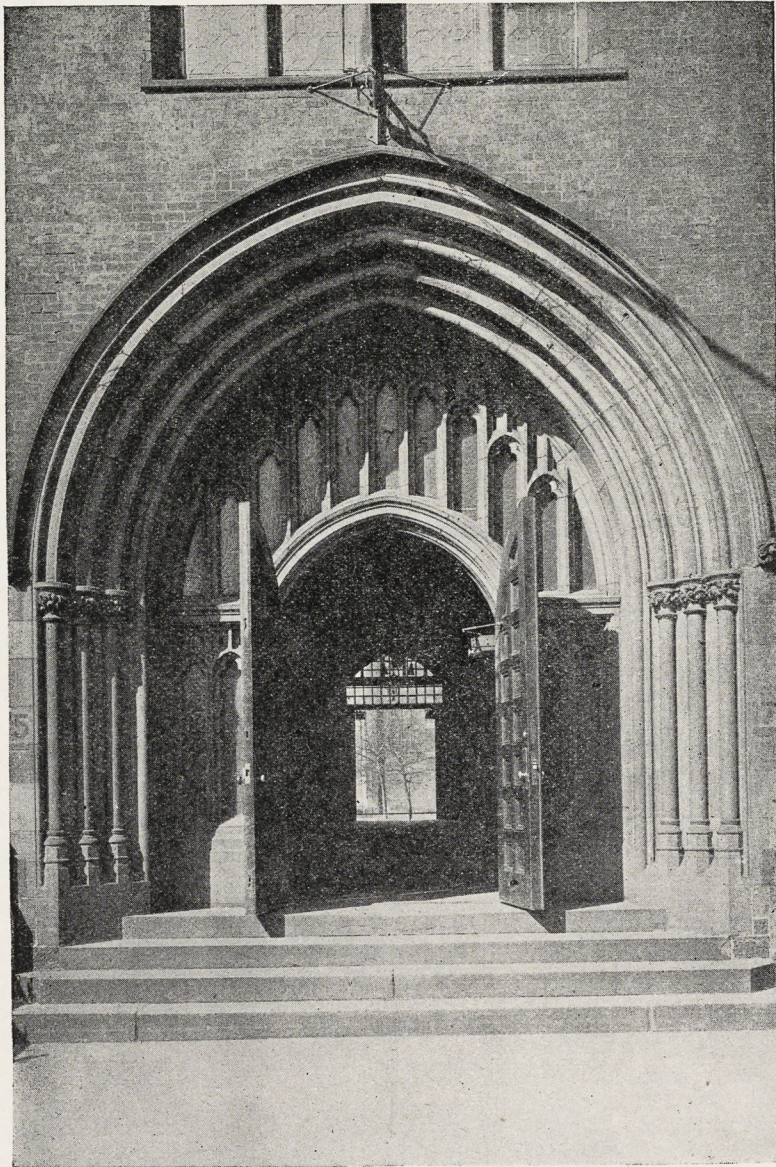


# *The* **WITNESS**

CHICAGO, OCTOBER 20, 1927





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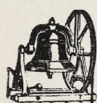
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## PRAYER BOOK AS MYSTERY DRAMA

### *The Ancient Mysteries*

By

IRWIN ST. JOHN TUCKER

WHEN St. Paul wrote, and St. John, and St. Peter, it was to men and women in small towns, or in large towns with what we call today the small-town complex. Their converts were part of a world empire crisscrossed and shot through with religious philosophies embodied in guilds and cults and secret societies, much like our own.

Each of these Graeco-Roman cults had its root in some ancient mythology; and each had as its immediate object mutual aid, protection, insurance, and redemption.

This term "redemption," used so constantly in the New Testament, has a very definite meaning. Slaves were "redeemed" out of captivity by the payment of a price. They banded together to buy each other out, by accumulating small sums in a common treasury.

In the Old Testament "redeemer" also has a technical meaning. There being no regularly appointed officers of justice in the wild tribes of the desert, each man's nearest kinsman was his "goel" or "redeemer," and was bound to seek vengeance against his injurer. A slain man's eldest son, or brother, or tribal chief, was his avenger, or redeemer.—"I know that my Avenger liveth."

In the New Testament the Redeemer ends the term of slavery by paying the purchase price to the owner. Much of St. Paul's imagery is built upon the doctrine that Christ's death paid the price of freedom from sin to the great Accuser.

#### ANCIENT CEREMONIES

In the cult of Dionysos it was customary to drink wine at the ritual feasts. Getting drunk was esteemed a sort of religious act of devotion to

the god who caused the increase of "corn and wine and oil." St. Paul's letter rebuking the Christians of Corinth for getting drunk at the communion proves that some of them mistook the Christian mysteries for those of Dionysos.

Another very widespread ceremonial, the bath in the blood of the bull of Mithras, is constantly referred to by the New Testament writers. In this ceremony men went into a pit in the earth, and a consecrated bull was slain on a platform just above them, so that his blood ran down into the pit, and the candidates were besmeared with his gore. "Washed in the blood of the Lamb" has reference to this, and compares the spiritual cleansing of belief in Christ to the horrible ceremonial of the Mithras cult.

Such phrases abound in the Epistles. Without some knowledge of the mysteries that were commonplace among Greek and Roman alike, we miss much of the point of the daily Bible lessons. For the epistles were written, and the creeds formulated, by men so familiar with these things that they formed the background of their consciousness.

The word "mystery" occurs in the New Testament some twenty-five times. In each case it has the same meaning; a ritual secret, delivered to students who had undergone a course of preparation to be worthy of receiving it. "Mystery" does not mean, like our common newspaper phrase, an untraced murder, or the theft of jewels by some thief who escaped without a clue. It means a truth to be had for the searching. "Mystae" were men prepared by long processes of initiation to receive the illumination of knowledge.

Christ's words are full of injunctions as to this method of teaching. "Unto you it is given to know the mysteries of the kingdom of God" he said to the disciples, "but not unto all" . . . "Cast not your pearls before swine." . . . "Ask, and ye shall receive; seek and ye shall find; knock and it shall be opened unto you." His parable of the Sower is really a parable of the Soils. Only that seed which fell in good ground, ground which had been prepared, with stones and weeds removed, could bring forth good fruit.

In laying such emphasis on the "mystery of the fellowship" the apostles carried out this direct injunction of Christ; and by so doing they classed the gospel with a secret that can be told only after due preparation.

So far from being an offense against common sense, this method is instantly justified by ordinary intelligence, which perceives the folly of trying to teach higher mathematics to one who has never learned to add.

#### RELIGION IS MYSTERY

Attempts to "explain religion," which begin by taking out of it all the mystery, end by taking out of it all the religion and all the intelligence as well.

I have, for example, a new five tube radio set. With it I received a booklet telling how to tune it and operate it. It begins thus: "This receiver is based upon an all-capacity bridge circuit developed after three years of intensive experimental work—It has been felt for a long time that existing forms of radio frequency amplification were accomplishing only a fraction of the theoretical possibilities of such amplifiers, being



limited in their performance by the effect of grid-to-plate capacity coupling in the amplifier tubes."

To me, this is pure nonsense. And yet a man who has studied radio enough to know the language, and has put a few sets together, understands it perfectly. It is a "mystery"; the meaning is there, but it requires study to understand it. A radio set is a mere combination of wires and vacuum tubes and electric currents.

Human beings are far more complicated, infinitely more delicate. The science of correcting errors in such a set as a human soul is therefore much more complicated and far more delicate than that of repairing radio sets.

Theology is such a science, but it has been degraded by amateurs, who, incapable of understanding difficult problems, sweep them away and announce that anything beyond their own elemental formulas is "bunk."

"Mystery" in medieval life meant something slightly different. It meant the handing down of a craft from master to pupil. They spoke of the "Mystery of tanning," of shoemaking, of baking, of goldsmithing, of cabinetmaking, and haloed each common craft with a dignity it is only just beginning to recover.

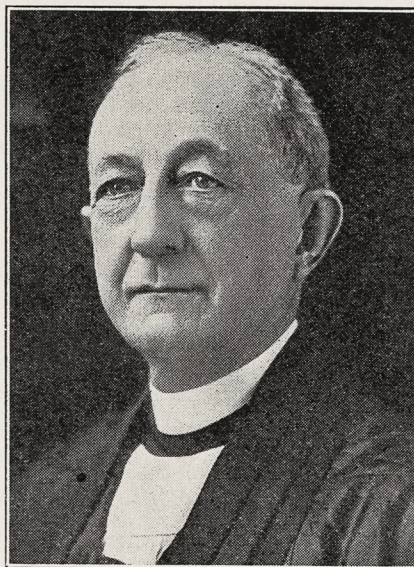
In those days a Master of Arts meant a man who was master of a trade. His "masterpiece" was his sample cabinet, or sample pair of shoes, made to prove that he could do work fitting him to take rank among the masters. A bachelor of arts was an apprentice at a trade. The word "bachelor" means a cowherd, a menial servant.

Today the degrees of B. A. and M. A. mean anything in the world except the sturdy honest information they once conveyed. The holder of those degrees has had a certain number of quarts of lectures and reading poured through his head, and more than likely has lost the use of his hands in the process; master of no art except memory.

#### THE MIDDLE AGES

Splendor and strength of the guilds made the Middle Ages glorious. "Mystery Plays" were religious pageants presented by the Mystaes which meant, simply and honestly, the trades. On Corpus Christi day the Mystery of Cordwainers, or Butchers, or Tanners, or Bakers, each presented an episode in a common Passion Play.

"Guilds merchant" answered to our commercial clubs, with much the same zeal for municipal pride, and much the same stress on honest goods. Craft guilds were like great labor unions, plus trade associations, with much more religious color than these have, but with the same gen-



BISHOP WINCHESTER  
*Ill but Getting Better*

eral plan of assuring a fair standard of workmanship in return for a fair standard of life.

Medieval life was colorful and church ceremonial was colorful too. "God," they reasoned, "has covered the world with color. Therefore, he likes color. Therefore, let us use it in worshipping him."

To God they gave the best they had. They played games to the glory of God, and held tournaments of archery and jousting in honor of Our Lady and St. Martin. "If we can sing to the glory of God," said they, "then we can make shoes and tan hides and build tables to the glory of God." Each guild had its own patron saint, and set forth some aspect of the Christian faith in the Mystery Play on its patron saint's day, or on the great Corpus Christi festival, which was their Labor Day.

The Prayer Book came into being against the background of the colorful texture of medieval life. It is like the manuscript of a play, containing only the spoken words and bare directions for entrance and exit. Actors and stage setting, are presupposed.

But what is the plot of the play? It is outlined in the Creed—"I believe in One God."

*Next article of series: "The Creed."*

Annual dinner conference of rectors, officers and teachers of Church Schools in Long Island was held October 4th at St. Ann's, Brooklyn, with Bishop Creighton, a former rector, telling of the work in Mexico, Mr. Franklin telling of the work of the National Council, and Miss Frances Edwards speaking on the modern Sunday school. There was an exhibit of work done in various schools this past year.

## Let's Know

### BELOVED PHYSICIAN

*By Rev. Frank E. Wilson*

THERE are several interesting questions about St. Luke. He appears quite suddenly on the scene of the Apostolic Church as a travelling companion of St. Paul. No one knows when or how he became a Christian. His name is unique—probably an abbreviation of some longer name like Lucanus. He was with St. Paul not only on his second and third missionary journeys, but also during the Apostle's captivity in Rome. An ancient writer says that he never married, and died in Bithynia at the age of seventy-four years. He is known to have been a physician and an old tradition says that he was also a painter. His day comes in the Church calendar on Oct. 18.

An interesting theory has been advanced that he was the "man of Macedonia" at whose request St. Paul changed the course of his travels and carried the Gospel for the first time into what we now call Europe. It is well authenticated that St. Luke wrote the Acts of the Apostles as well as the Third Gospel. In the 16th chapter of Acts he describes how a man of Macedonia appeared to St. Paul in a vision, saying, "come over and help us." Then he proceeds to tell how "we" went on into Macedonia. Evidently it was there at Troas, where the vision occurred, that St. Luke first joined the Apostle. The theory is that he and St. Paul talked things over and that St. Luke convinced the Apostle of the advisability of crossing over into Macedonia which was his own home country. With that conversation strong in his mind, St. Paul went to sleep and beheld the vision of his friend imploring him to come over.

Most physicians of that day came from Greece, of which Macedonia was a part and it may well have been St. Luke's home. His description of the ship-wreck in Acts 27 shows him to have been very well versed in nautical matters, and we know that the Greeks were the great sea-faring people of that day. He travelled with St. Paul as far as Philippi, which was a prominent Macedonian city, and was left there while St. Paul continued down to Athens. Perhaps Philippi was his native city. Moreover, it was characteristic that the author of the account should have omitted any identification of the "man of Macedonia" if it were the author himself, just as St. John is content to refer to himself in the Fourth Gospel merely as the "beloved disciple."

We know that St. Luke was very devoted to St. Paul during the closing



years of the Apostle's life, watching carefully over his failing health. It is quite likely that he was a man of means to be able to leave his practise and give his exclusive attention to his Christian friend. As his career drew to a close, St. Paul wrote to St. Timothy saying "only Luke is with me" (2 Tim. 4:11).

In any case, we have, in the person of St. Luke, an example of a high class, well educated man giving himself in utter loyalty to his Master. He spent himself in the cause of Christ, retiring into voluntary obscurity behind the towering figure of the missionary Apostle. Doubtless we often wish we knew more of him, but

our respect for him must be so much greater as we see how he lost himself in the service of our Savior. And in an age like this which seems obsessed with an aching craze for personal publicity, it is a very wholesome thing to keep alive the remembrance of the modest Evangelist who may also have been the "man of Macedonia."

## THE GENERAL SEMINARY

### *A Brief Review of History*

By

REV. BURTON S. EASTON

ON THE 27th of May, 1817, General Convention, meeting in the City of New York, adopted a resolution which stated in part: "It is expedient to establish, for the better education of the candidates for holy orders in this Church, a General Theological Seminary, which may have the united support of the whole Church in these United States, and be under the superintendence and control of the General Convention." And the resolution continued: "That this Seminary be located in the City of New York." The prime movers in the matter were representatives of the Diocese of South Carolina, which had been agitating in this direction for a number of years, and it was Bishop Theodore Dehon, of this Diocese, who actually drafted the resolution.

The next responsibility fell on a committee appointed to raise funds. By October of the next year enough progress had been made to name two professors, the Rev. Samuel F. Jarvis and the Rev. Samuel H. Turner, and on May 1, 1819, work actually started with six students. At first the sessions were held in the vestry of St. Paul's Chapel and then, after cold weather began, in corresponding quarters in St. John's Chapel—until the sexton of the latter edifice notified them that they must provide their own coal. A hospitable school for young ladies was their next refuge until in the following spring General Convention ordered the removal of the Seminary to New Haven, where "professors and students might live comfortably at a moderate expense."

#### FACULTY OF ONE

Professor Jarvis had by this time resigned, so at the new opening in New Haven there was a faculty of one, Dr. Turner, who was assisted gratuitously by Bishop Brownell of Connecticut. But by the close of the year there were twenty-one students, while sufficient funds had been secured to engage the Rev. Bird Wilson as an additional professor. In the meantime, however, the Diocese of

New York, now deserted by the General Seminary, opened a theological school of its own, and almost simultaneously Jacob Sherred, a wealthy vestryman of Trinity Church, died, leaving by will, \$60,000 to a seminary "to be established by the General or Diocesan Convention," and, naturally, both institutions laid claim to the bequest.

To settle the dispute a special session of General Convention was called, which solved the problem very simply by uniting the two schools, bringing the General Seminary back to New York once more. But this time it had a permanent home in prospect, for Mr. Clement C. Moore, a well-to-do physician who was also a specialist in Hebrew, presented sixty city lots, forming the block now bounded by Ninth and Tenth Avenues and Twentieth and Twenty-first Streets. By 1827 a suitable building had been erected, and the Seminary took up its residence on the ground which it occupies today.

#### FIRST GRADUATION

Work, however, had gone on uninterruptedly. The union of the two institutions had provided at last an adequate faculty. The earliest students—who included George Washington Doane, Manton Eastburn and Benjamin Dorr—entered the ministry without formally graduating, but in 1822 the first diploma was conferred on a certain William L. Johnson. Next year, however, there were six graduates, and from that time the annual commencement exercises have been held with invariable regularity; in 1833 there were twelve diplomas awarded and in 1836 the size of the graduating class had increased to twenty-eight, fairly representative of a settled future.

In the class of 1824 Henry John Whitehouse and in the class of 1825 William Rollinson Whittingham were destined to reach the episcopate; this early beginning was prophetic of the fact that fully a fourth of all the bishops of our Church should be graduates of the General. And

prophetic also was Mr. Whitehouse's election as the second bishop of Illinois, for in the planting of the Church throughout the West twelve dioceses and missionary districts were to choose General graduates as their first bishops.

#### UNFORTUNATE BEQUEST

A remarkable occurrence in the early history of the Seminary was its pauperization through receiving a handsome bequest. In 1829 a Mr. Kohne, of Philadelphia, died, bequeathing the sum of \$100,000, an amount sufficient at the time to relieve all immediate financial worries. But the gift was subject to a life interest, which did not expire until 1853, effectually preventing all use of the money when it was most needed. And, of course, the fact of the bequest was a total deterrent to gifts in the meantime; everyone knew that the money had been left and consequently refused to contribute to an institution so bounteously endowed. Or, as the finance committee, put it, "this legacy, promising future wealth, had tended to present impoverishment." All the more because the City of New York had laid on the Seminary a heavy assessment for water-front improvements.

Rigid economy was consequently needful; the small salaries of the Faculty were reduced and the entire expense for maintaining a student for the year was computed at \$70.95! None the less students continued to come, and by 1834 they passed the number of sixty, far more than the only Seminary building could accommodate. A mortgage was the only resource and the second building was erected; it is still standing and still bears its old name—the West Building—although it is now in the center of the quadrangle.

Little by little, however, additional endowment was accumulated. A chair of Ecclesiastical History was established in 1835 by Mr. Peter G. Stuyvesant, and was filled by William R. Whittingham, until his election as Bishop of Maryland. And a start was





CHAPEL AT THE GENERAL

made with a library endowment. But the financial difficulties of 1837 prevented any elaborate expansion.

#### THE OXFORD MOVEMENT

Shortly afterward came the first repercussions of the Oxford Movement. The Churchmanship of the General thus far had been extremely simple, most of the faculty not even wearing vestments when officiating at the chapel services, while the tone of the teaching was the traditional Evangelicalism. The student body, ever, was naturally affected by the newer views and one of the graduates of the class of 1842, Arthur Carey, announced his adhesion to the Tractarian scheme. His ordination to the diaconate was consequently protested, but the professors of the Seminary felt bound to protect him; they did not share his opinions but believed that officials of a general institution should stand above partisanship. A storm of protest followed and the Convention of South Carolina, which had demanded the establishment of the Seminary, now demanded its investigation. The trustees promptly appointed a committee which examined the situation and reported that the Seminary "appeared to be in perfect accord with the doctrines, discipline and worship of the Church." From this the Evangelical bishops Eastburn, McIlvaine and others appealed to General Convention, which

instituted a new examination and confirmed the earlier findings. But Dr. Wilson, then acting as Dean, and Dr. Moore, worn out by the controversy, resigned.

#### MORE WORRIES

Fresh financial worries followed. The Kohne legacy, paid at last was absorbed by a new assessment laid by the city, and the controversies, despite their baseless character, had alienated many of the laity. And the outbreak of the Civil War nearly completed the ruin of the institution; the worst of the situation was relieved by the sale of certain real-estate holdings and for a while the trustees contemplated selling the entire New York property and removing the Seminary to Mamaroneck. Fortunately this plan was never carried into operation.

#### THE WAR

A general reorganization followed the Civil War, a permanent Deanship now being created, whereas hitherto the office had been held by the members of the faculty in rotation. And the Deans in order have been John M. Forbes, George F. Seymour (afterward Bishop of Springfield), Eugene A. Hoffman, Wilford L. Robbins and Hughell E. W. Fosbroke, the present incumbent; the fact that there have been only these five Deans since 1869 has produced an excellent continuity of policy. Dr. Seymour, a trained

teacher and theologian, succeeded in carrying out important improvements, but it was Dean Hoffman to whom above all others the Seminary owes most. Under him it was literally rebuilt throughout, only the old West Building remaining. At the conclusion of his administration the students were housed in dormitories built after the Oxford plan, with a dining hall that matches the beauty of its English models and an admirably equipped gymnasium. The faculty were provided with dwellings of an equally substantial character. A handsome library building housed the rapidly growing collection of books and to these were added priceless treasures, of which the Guthenberg Bible is the chief. Class rooms and administration offices followed in due sequence. The endowment was increased to a sum then (in 1902) adequate for the ordinary needs of the Seminary. And, above all, the Memorial Chapel of the Good Shepherd gave the devotional life of the school a worthy center. Only one element in Dean Hoffman's plans was left unaccomplished, a building that would contain an appropriate assembly hall, but funds for this are largely in hand and its erection is hoped for in the not very distant future.

The one criticism that has been made of Dean Hoffman was that his zeal for upbuilding the external fabric of the Seminary was not ac-



accompanied by an equal zeal for its intellectual advance. None the less the records of the classes that graduated under his administration contain the names of twenty-two bishops.

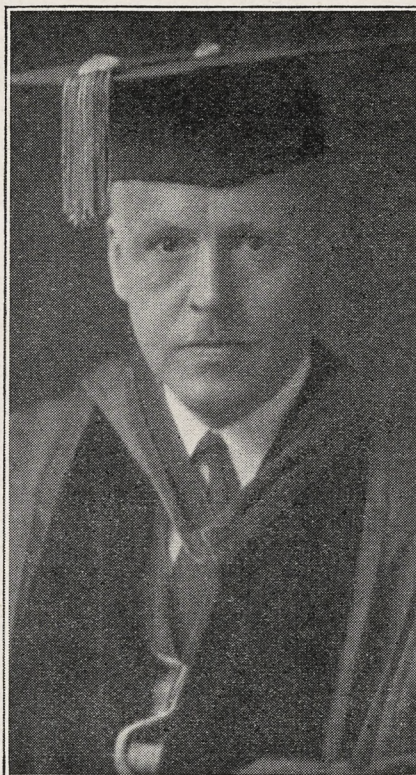
Under Dean Robbins, however, the faculty was strengthened and the devotional life was greatly quickened. And in 1917 the trustees called to the Deanship Dr. Fosbroke, who had spent his entire career as a teacher. The opening years of his administration, naturally, were disturbed by America's entrance into the World War—which almost depleted the student body—but the time was used in perfecting plans for educational reorganization which are now largely in effect.

#### THE PRESENT DAY

At present the General Theological Seminary is staffed by a faculty of eleven full professors, assisted by six lecturers and five instructors, with a student body of 125 men. The latter are from forty-seven different dioceses and missionary districts and include graduates of fifty-four different colleges and universities; the General Seminary is consequently "general" in a very obvious sense of the word. It is "general" also in its organization, for it alone among the Seminaries of our Church is under the direct control of General Convention. Each triennium the House of Bishops elects five bishops as trustees and the House of Deputies elects five clergymen and five laymen; as these serve for six years, thirty members of the Board are chosen by the representatives of the Church at large. Of the other trustees three are ex-officio, the Presiding Bishop, the Bishop of New York and the Dean of the Seminary, while nine others are chosen by the alumni. So there are in all forty-two trustees of the Seminary, who direct its entire policy. The present Chairman of the Board is the Bishop of New Jersey.

The Dean of the Seminary is elected for life and has very large powers. Professors are chosen in the first instance for five years and at the end of that period are reelected for life; theoretically they can be removed for due cause by the trustees but in practice such action has never occurred and academic freedom is taken for granted. And before any elections of new professors can take place the opinion of the faculty must be asked; in recent years, at least, the trustees have invariably agreed with this opinion when expressed.

Admission to the Seminary is entirely governed by the Dean and Faculty, who have full power to reject any applicant; in practice a college degree is almost indispensable as a prerequisite. The academic requirements throughout the course are high and students with more than two conditions are dropped from the rolls. Instruction for the most part is con-



PRESIDENT OGILBY  
*Announces Gifts to Trinity*

ducted by the lecture-tutorial method; namely, the general outline of any course is discussed by its professor in two hour periods once each week, but the adaptation of the course to the needs of individuals is in the hands of a group of tutors. These tutors investigate the abilities of their students and assign appropriate work to each, allowing the more able men to study more or less along their own lines while the less competent are trained in accord with the requirements of each case. The tutors have, moreover, the important responsibility of coordinating the various fields of theology; students frequently have great difficulty in learning the bearing of the historic subjects on the systematic and vice versa.

#### SEMINARS

In more advanced lecture courses the professors themselves act as tutors, but most of the advanced courses are conducted as seminars, as the number of elective courses is large the number of students in each is correspondingly small. And in the courses for graduates—a very important part of the Seminary's work—the seminar method is followed almost exclusively. Joint seminars, conducted by two or more professors from different departments, aid here in the important task of coordination.

From the beginning of a student's career at the General, consequently, until his final departure—possibly two or more years after graduation

—he is trained continually in independent work. As a result the Seminary's library plays an extraordinarily important part in his education. And this library ranks among the important technical libraries of the United States. At present it contains slightly over 80,000 bound volumes, besides many pamphlets and an important collection of manuscripts, and accessions are at the rate of two thousand volumes annually. Nearly two hundred periodicals are received, making its resources virtually complete for most purposes, while many fields it covers most minutely. Special needs are filled by inter-library loans—within the past five years the library has never failed to secure, temporarily or permanently, any book that has been asked for. Students naturally have access as well to the vast library resources of the other New York institutions.

#### ST. PETER'S CHURCH

Practical subjects are taught by lectures supplemented by field work. The Professor of Pastoral Theology is at the same time rector of St. Peter's Church, which is distant from the Seminary less than half a city block, and selected students work in the parish under his personal direction, learning all aspects of pastoral duties by direct experience. The remaining students are given similar training at other parishes and missions in and about New York City. Students desiring to specialize in Christian Sociology are sent to one or more of the many local institutions that have full technical equipment for such instruction and the courses there are credited towards the Seminary diploma. In certain instances courses in other subjects receive similar credit.

In the Chapel the Holy Communion is celebrated and Morning and Evening Prayer are said daily, and at noon there are special intercessions of an informal character. Special sermons, usually by visiting preachers, are frequent. There are two Quiet Days each year, normally in Advent and Lent, while ample provision is made for training in meditation. All students of the Seminary are members of its Missionary Society, which holds frequent meetings for the study of missions and for devotional purposes. The study of missions is moreover, required, courses in devotional theology are given at intervals.

As a general institution of the whole Church, the Seminary, in the words of its catalogue, "welcomes students of all shades of opinion within the Church." There is no charge for tuition. The cost of room and board for each year is \$350 but scholarship aid is given when necessary. In New York City, of course, opportunities are abundant for suitable remunerative work.



## About Books

### ENGLISH CHURCHMEN

*Reviews of Four Books*

*By the Rev. C. L. Street*

ST. THOMAS OF CANTERBURY—*Sidney Dark*

THOMAS CRANMER—*A. C. Deane.*

ARCHBISHOP LAUD—*A. S. Duncan-Jones*

THOMAS ARNOLD—*R. J. Campbell*  
Macmillan—1927. Each \$1.50

This series of studies of lives of great English Churchmen is under the general editorship of Sidney Dark, Editor of the London Church Times. It has been the policy to select, in each case, a biographer who is sympathetic with the man whose biography he writes, and to show him in relation to the historical period in which he lived and to the church movements in which he had a part.

The first three of these men were alike in that they were Archbishops of Canterbury, who gave their lives in defence of the church. Mr. Dark pictures in a fascinating manner the stirring days of Thomas Becket's struggle with Henry II. He traces the development of this very human saint as deacon, courtier, diplomat, and archbishop to the time when he died, murdered in his own cathedral, rather than betray his ideal for the church which he served.

Thomas Cranmer was forced by his times into inconsistencies which it is hard for us to understand. The author and translator of prayers which have stood the test of centuries, he was at the same time a weak bishop and unlike Thomas, his predecessor, denied his principles in a vain attempt to save his skin. But as one reads Canon Deane's account of Cranmer's life, one realizes some of the difficulties that this Cambridge don had to face, taken from Jesus College willy-nilly and set down in the archbishop's chair. One can not admire him, but one can partly understand. And there is this to be said for him, that when the end came he recanted his recantations and went to the stake like a man.

Archbishop Laud is often thought of more as a statesman than as a bishop, but it was he more than any other individual in the critical times in which he lived who established in men's minds the idea of the church of England as not Papal on the one hand and not Calvinist on the other. The lives of these three men make us realize what peaceful times we live in, after all.

Thomas Arnold was a person of a very different sort, who lived in a very different age. Dr. R. J. Campbell describes in an illuminating way not only the events of his life, but his relation to the Christian Socialist

movement and the Oxford movement, and his work as Headmaster of Rugby.

There is no better way to become interested in the history of the church and to learn the meaning of Christian loyalty than by reading the biographies of great churchmen. Any one of these four books would be good to start on.

## Cheerful Confidences

### THE THOUGHTLESS RICH

*By Rev. George Parkin Atwater*

WHEN St. Peter sees your estate appraised at more than \$10,000, and you approach the pearly gates, he will surely ask you, NOT "How much did you give to charity?" but "Did you pay your small creditors promptly?"

The failure of the rich to pay their small bills promptly is the yellow peril of our land, and they furnish the color.

The abuse of credit by those able to pay promptly is a menace to our social and economic structure, and it is a stimulus to crime, to poverty, to the dissolution of families, to business failures, and to a score of evil things.

Many a man who prides himself upon his righteousness and his patriotism is worthy of being put in custody as one who stirs up sedition, because he arouses hatred and malice and rebellion against existing institutions, by reason of the hardships he imposes by his failure to pay his small bills promptly.

Many a woman who spends a day working to raise a few dollars for some relief agency, or for charity, would be far better employed at home writing checks for the payment of her bills. There would not be the need of so much relief work if the rich would pay their bills promptly.

Certain feathers have gone out of style because to secure them involved cruelty to the birds. If all the unpaid-for hats and gowns would go out of style because they involved cruelty to the milliners and dressmakers, there would be more consistency in our attitude.

Small creditors of all trades and professions are the victims of the thoughtless rich. They sink under the strain of having to furnish capital to support the rich in their shameless neglect.

When some woman "caught in the very act" says to her accusers, "The rich people would not pay me promptly and forced me out of my business," who is the more guilty, the poor woman in despair, or the rich parasite who made her condition inevitable.

Failure to pay small bills promptly is adding to the army of malcontents in our land. It is a disease as deadly as typhoid.

Among the quite possible things, nothing would add more to our economic stability than to have every one pay his bills promptly.

HAVE A HEART, you fairminded, just, reasonable, and compassionate rich people. Let not a day pass before you do an act of justice and pay your small creditors. Set an example. You would not sleep nights if you knew the results of your carelessness.

HAVE A HEART, likewise, every one of you, of whatever means, and pay your small bills at once. You will have a "clean" feeling for having done so.

I wish every newspaper in our land would copy this appeal. They might bring relief to hundreds of their readers.

## Preacher, Pulpit and Pew

*By E. P. Jots*

A Sunday School teacher was telling her class all about the cannibals and missionaries who went out to foreign countries. "What do you think would be the first thing the missionaries should teach the cannibals?" was one of the questions she put to the class. One bright little boy answered, readily: "I know, teacher. They should teach them to be vegetarians."

\* \* \*

Anxious mother: "And is my little boy really trying?"

Tired S. S. teacher: "Very."

\* \* \*

Prison chaplain (to prisoner about to be discharged): "Now, my man, try to remember what I said in my sermon last Sunday and make up your mind never to return to this place."

Prisoner (deeply moved): "No man who ever heard you preach would want to come back here."

\* \* \*

The Sunday School teacher was talking to her class about cruelty to animals.

"I once knew a little boy who cut a cat's tail off," she said. "Think of it, children, he took a knife and cut its tail off. Can anyone tell me a Bible verse that should have taught this boy that he was doing wrong?"

There was silence for a moment. Then a small boy waved his hand frantically.

"What is it, my boy?" asked the teacher.

"What God hath joined together let no man put asunder," he shouted.



# NEWS OF THE EPISCOPAL CHURCH

## In Brief Paragraphs

Edited by

WILLIAM B. SPOFFORD

A PROJECT of international friendship between the young people of the United States and of Mexico was announced today by the Federal Council of the Churches of Christ in America. This undertaking, it was stated in the announcement, has been prompted by the success which attended last year's project of sending doll messengers of friendship to Japan, which were distributed in the Japanese public schools on Doll Festival Day and, according to reports from Japan, produced a profound impression on the nation.

It is now proposed that "Friendship School Bags" be sent to the children of Mexico, each bag to contain articles of interest and help in the life of school children. The Mexican Vice-Minister of Education has approved the project and will distribute the bags in the schools of Mexico, of which there are said to be about 15,000 with 1,250,000 pupils.

The "friendship bags," according to the announcement, will be sent by day schools and Sunday schools, by special groups of all kinds in the various religious organization, and also by individual children and adults. The bags, which will be made of durable fabrikoid, decorated with a beautiful design, including the Mexican and American flags, are to be especially manufactured for the Committee. The school or group participating in the project will add certain articles to be bought or made, and will send the bag by parcel post direct to Mexico City.

The Friendship Bags will be officially distributed in the schools on Mexico's Independence Day, September 16, 1928, which day is universally observed in all public schools. The project may be undertaken and the bags sent to Mexico at any time between January 1 and July 30, 1928, according to the convenience of American schools and communities.

\* \* \*

Conference of colored Church workers of the province of Washington was held at the Incarnation, Baltimore, October 4 and 5. The dominant note was "self-support and self-respect."

\* \* \*

Bishop Rogers of Ohio conducted a quiet day for the Maryland Church Service League October 6th at the Cathedral, Baltimore.

\* \* \*

Home coming at old St. John's,

### BISHOP JOHNSON'S ARTICLE

THE article by Bishop Johnson in the series on THE TEACHINGS OF THE CHURCH has been omitted this week at his request in order to make room for the article on the General Theological Seminary by Professor Easton. The second article of his series, A DEFINITE CREED, will appear in the next issue, followed the next week by the third article on CONFESSION OF SIN.

Pitt County, N. C. was attended by 1,500 people. They hope to make the parish the standard for rural churches; it is already a community affair with five denominations represented in the Church school.

\* \* \*

Annual diocesan meeting of the Brotherhood of St. Andrew was held October first at Christ Church, Bronxville; speakers, Secretary Palmer, Dean Robbins of the Cathedral, and Captain Mountford of the Church Army.

\* \* \*

At a meeting of the national commission on evangelism a resolution, adopted jointly by the commission, the Brotherhood of St. Andrew and the Daughters of the King, sets forth this program: 1. Parochial missions, with conferences for old and young and a lot of follow-up work; 2. Personal evangelism, meaning getting folks out to church and bringing them to baptism and confirmation; 3. Getting people to communion regularly; 4. Family religion, devotions, Bible reading, religious training of children in the home; 5. Bible classes; 6. Church teaching by distribution of literature; 7. Church extension; missions and service in institutions.

\* \* \*

The Diocese of Olympia uses most of the money it receives from the National Council for the development of two Japanese projects, one in Seattle and the other in the White River Valley. There are 8,700 Japanese in the city of Seattle. Both pieces of work are going on splendidly, with money in sight to add to the present meagre equipment.

\* \* \*

The National Council is in session as I write these notes; guess we shall have to wait until next week for the news from there, though I am told

that there is nothing particularly exciting happening.

\* \* \*

This ought to go under Manby Lloyd's heading but since I found it here it is: the Bishop of Ripon, Dr. Hensley Henson, in a sermon a couple of weeks ago said that the United States, with its "mass production and standardized industry, and Soviet Russia with its hideous doctrine of mechanized humanity" are together attacking men's individuality and exalting their lower natures. "The rift between civilization and Christianity is widening into a breach which threatens to become total. Man is becoming standardized like industry and the human spirit is being asphyxiated by material prosperity."

\* \* \*

Here is an interesting bit; New York papers are excited over the present situation in Mexico and intimate that because of a pay-roll robbery of \$5,000 American troops should go in to restore law and order. If the troops are to be used for this sort of thing those available should be divided between Chicago and New York, what?

\* \* \*

Trinity College opened September 23rd with an enrollment of 270 students of whom over a hundred are freshmen. At the opening chapel service President Ogilby announced that a new \$350,000 chemistry laboratory is to be built as soon as plans can be prepared. The entering class is the largest in a good many years and makes up as large a student body as can be accommodated with the present equipment. New gymnasium also is going up, to cost \$175,000 and is to contain a swimming pool and six squash courts, in addition to the other stuff that a gym usually has.

\* \* \*

Early in the year a Bishop Coadjutor was elected for Lexington; he declined. The Bishop, Dr. Burton, has now officially withdrawn his request for and consent to the election of a coadjutor.

\* \* \*

The Church and Drama association, whose purpose it is to promote the arts, held a dinner in New York this week, with Mr. John W. Davis as toastmaster. Mr. Davis, in case you do not recall him, was the Democratic candidate for the presidency, recently. The speakers were Bishop Manning, Dr. S. Parkes Cadman,



Rev. F. P. Duffy, R. C. war chaplain of fame, E. H. Sothorn and his wife, Julia Marlow and Francis Wilson. All they needed was Will Rogers to make it a real party.

\* \* \*

A laymen's conference was held earlier in the month at Chippewa Falls, Wisconsin. No news to laymen's conferences these days as they are being held everywhere. But this particular one is interesting as it was for a diocese which does not yet exist. The diocese of Milwaukee and Fond du Lac thought it would be nice to get the parishes that are to be in the new diocese of Northern Wisconsin started on their job and so suggested this party for laymen, where the New Diocese and its Relationship to the General Program was discussed. Readers will recall that a gift of \$100,000 was made to start the new diocese on its way. Since then \$30,000 more has been raised.

\* \* \*

Bishop Manning, preaching last Sunday to a large number of Girl Scouts, denounced those who, through writing and teaching, are undermining the moral standards of young people. "Murder, theft, lying and adultery are sins against God and against human life no matter what our clever and immoral novelists and playwrights and professors of psychology may choose to say."

Corner stone of St. Marks-on-the-Hill, Baltimore, was laid September 25th by Bishop Murray. Going to be a very beautiful affair after the manner of an English country church. Eight years ago the property of this parish consisted of an acre of ground on which stood a small frame church and rectory. In a few months they are to have one of the most complete plants in Maryland.

\* \* \*

Memorial service was held on October 2nd in the Italian Church of San Salvatore, New York, for Mrs. Ida R. Bouker, who died during the summer after a long illness. For more than thirty years she ran the Girls' Friendly Society in the parish. Canon George S. Nelson, former superintendent of the City Mission Society participated in the service.

\* \* \*

Hobart opened its 106th year on September 21st with an enrollment of 302 students of whom 119 are in the freshmen class, a gain of 43 over last year. The Rev. Irving A. McGrew has been appointed student pastor and immediately got on the job finding out something about the boys. He discovered that 130 registered as Episcopalians; 26 plan to study for the ministry; that 27 men are there because urged to attend this college by a clergyman, while thirteen stated that they were there because it was a Church col-

lege. At William Smith College, where the girls go, there is a total enrollment of 158.

\* \* \*

Bishops and Archbishops were among those attending the dedication of the new \$100,000 church of St. Paul's, Bellingham, Washington. The Bishop of Olympia dedicated the church and the Archbishop of British Columbia was present. The first child to be baptised was the son of the architect and the first marriage was that of the builder. Also a class of 56 has already been confirmed in the new church.

\* \* \*

Bishop Gailor is planning on two new windows for the Cathedral in Memphis; one a personal gift as a memorial to his mother, the other a memorial to three former bishops of the diocese, the money for which is now being raised.

\* \* \*

Three normal schools are being held in Tennessee; Knoxville, Nashville and Memphis. Idea of course is to improve church school teaching.

\* \* \*

Clergy of Chattanooga have just organized a clerical.

\* \* \*

All Saints, Atlanta, Georgia, is to be the host to the Southern conference of Episcopal college students over this week end.

\* \* \*

Bishop Roots of Hankow says that the situation in China becomes more

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complicated as the weeks roll by, making it difficult to plan for the winter work. However plans have been made, several of the missionaries are returning to the field, and the Church General Hospital and several of the schools will continue to function as they have throughout the trouble.

\* \* \*

Two stained glass windows have recently been installed in the clere-story of St. James' Church, New York. One is in memory of Hildegard von Brockdorff, who was a beloved deaconess in several New York parishes. The other is in memory of William Tucker Washburn, Mary Rosina Washburn and William Mayhew Washburn, and is a gift of the family which is one of the oldest in the parish. The windows are soon to be dedicated by the rector, the Rev. Dr. Crowder.

\* \* \*

A new sort of radio entertainment is on the air each Sunday evening from 7 to 7:30 when the faculty members of Trinity College broadcast over station WTIC. Each week two members of the faculty broadcast a dialogue under the general title "The Heritage of the Human Race." The series of dialogues will cover, President Ogilby said, "the physical structure of our planet and the forces of nature, leading up to the time when we come to records which we can call historical. We then follow the thread of the development of our culture."

\* \* \*

I haven't entirely given up the hope that some one of these days there may be an Episcopal Church College Football Conference. There is the Big Ten; the Big Three which now no longer exists since a Harvard man was busted on the nose last year by an ungentlemanly Princetonian during their combat; and the Little Three where Amherst, Williams and Wesleyan fight it out on the football field for supremacy. Why should not Kenyon, Hobart, Trinity and St. Stephen's form a football conference with each team playing the other three each fall? Colleges are for the purpose of

educating youth, nobody is going to dispute that. Yet it is true that football looms very large on the horizon of most boys of college age, and of their fathers and grandfathers also. Such a conference would focus the attention of the hundreds of thousands interested in football upon our excellent Church colleges. The great dailies would give space to the conference whereas they almost completely ignore our colleges now, particularly since the teams of these colleges are rather evenly matched and would offer excellent games. Then I could be a

sports editor, with a nice little half column tucked away somewhere in this sheet to record the results.

\* \* \*

An English rector in New South Wales, writing to a London paper, says that the most urgent need in his parish is for an airplane to be used in visiting outlying sections and isolated settlers where roads are bad or nil. The rector was a pilot during the war, before he was ordained. Using skill required in air combat to promote the cure of souls is a clear case of making the wrath of man to praise Him.

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—o—

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Young People's Fellowship conference is to be held at the Cathedral, Garden City, Long Island, October 21-23. Bishop Stires is to preach at the service on the 23rd.

Rev. Arthur R. Cummings, Church of the Resurrection, Richmond Hill, Long Island, has started a weekday school of religious education which is to run throughout the school year.

It is a distinct tribute to the Christian Nurture Series that they are used in the First Evangelical Church of Seattle, Washington.

Services have been resumed in St. David's, Portland, Oregon, the church having been renovated and redecorated after a disastrous fire last May.

"Must We Have War" is to be the theme of the 12th International Goodwill Congress which is to meet in St. Louis in November, with all sorts of internationally prominent people on the program.

Receipts to the National Council to October 7th were over \$40,000 less than for the same period last year, with but 19 in the honor column as against 21 last year. The urge is that every effort be made this month to get folks to pay up overdue pledges.

Rev. Cyril Bickersteth of the Community of the Resurrection, England, preached on the 16th at Trinity Chapel, New York. He is the author of the widely used "Letters to a Godson."

Over a hundred Episcopal students of Northwestern University attended a dinner given by the Craig Club, the Church organization of the campus. The meeting was at St. Luke's; the speakers were President Scott,

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Dean Kent and Dr. George Craig Stewart, the rector. This week a mission is being conducted under the auspices of the Club by Father Harrison of the Order of Holy Cross.

"Dancing" is the subject upon which the Rev. Walter S. Pond spoke at the last meeting of the Chicago Round Table, the clericus of the diocese.

St. Paul's, Lancaster, California, was dedicated on the 2nd by Bishop Stevens, assisted by the Rev. Canon Renison. Lancaster is in the centre of a growing ranching section, about seventy-five miles from Los Angeles.

The September number of the Church News of the diocese of West Texas has an interesting article on the LaSalle Cross on Grace Church, Port Lavaca. The cross was found near the mouth of the Lavaca river; is of rude iron construction about four or five feet high, and is said to be the cross set up by LaSalle on his

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first landing in 1685. It is evidently the work of a ship's blacksmith. It has cut upon it the letters M.S., probably signifying "Maria Sanctissima."

\* \* \*

Deaconess Anna G. Newell, Director of Hooker School, Mexico City, since December 1921, has resigned to accept an election as Dean of the School for Christian Service and Deaconess Training at Berkeley, California. She enters upon her new duties January 1st, 1928, and will spend some weeks in the East preparing herself for the important work ahead.

\* \* \*

This new idea of having people ask you questions during your sermon is, as usual, not such a new idea after all. A clergyman at the Social Service Conference said that many years ago he had been interrupted by a man who wanted some questions answered. The man, it is true, was intoxicated, but he asked exceedingly good questions and the preacher felt a certain regret when he was firmly removed by some vestrymen. Another clergyman said that he had been three times questioned while he was preaching, but this was in an insane asylum.

\* \* \*

Three capable and determined women of Goodland, in western Kansas (District of Salina), last year took upon themselves, with the Bishop's consent, the responsibility of securing a new church, which was on the priority list but showed no signs of materializing. A shabby store building had been long in use as a church. The women wanted one more suitable "before they got too old to use it." There is now a brick church of good design, completely

furnished. Part of its cost is carried as a debt. All the furnishings are memorials. The nearest of our churches is 100 miles east, in Norton, and 200 miles west, in Denver.

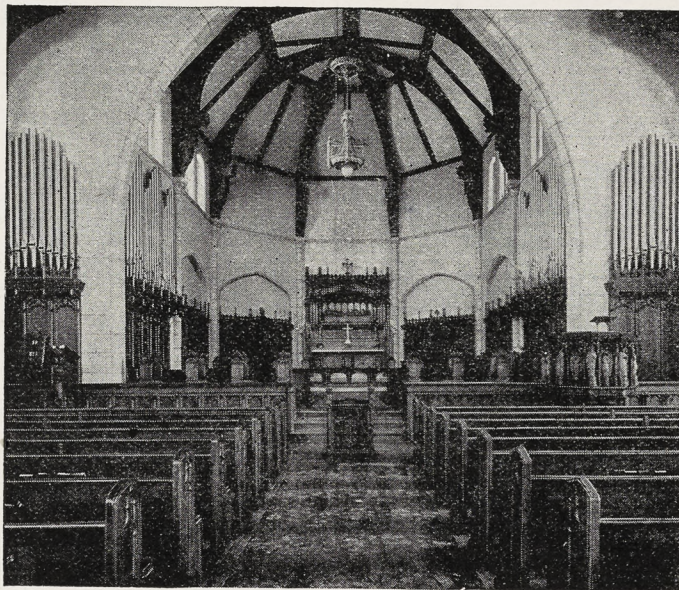
\* \* \*

In a recently published decision, the U. S. Customs Court held colored hangings for the altar, pulpit and prayer desk of St. Paul's Church, Marysville, Kansas, of which the Rev. A. W. Pannell is the rector, to be free of duty. Heretofore such articles were subject to an ad valorem duty of 75 or 90 per cent, according to the

material of chief value composing the same. The altar hangings, which became the subject matter of the controversy, were refused free entry by the Deputy Collector of Customs, Kansas City, Mo., who held that they were not parts of the altar and not entitled to free entry. The Rev. A. W. Pannell, Rector of St. Mark's Church protested the action of the collector and the cause came before the U. S. Customs Court for trial.

Mr. James R. Ryan, an attorney specializing in practice before the U. S. Customs Court, was retained to

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## Services

### Trinity Cathedral, Cleveland

Dean, Francis S. White, D.D.  
Sunday, 8, 11 and 4. Daily, 8, 11 and 4.

### 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, 10:30 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. Alfred Newbery  
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.  
Rev. Taylor Willis  
Sunday, 8, 10 and 11 a. m.  
Sunday, 4 p. m. Carillon Recital.

### 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.

### St. Luke's, Atlanta.

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

### Church of St. Mary the Virgin, New York

139 West Forty-sixth Street  
Rev. J. G. H. Barry, D.D., Litt.D.  
Sunday Masses, 7:30, 8:15, 9, 10:45.  
Vespers and Benediction, 4.  
Week-day Masses, 7, 8, 9:30.

### St. John's, Cynwyd, Pa.

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represent the Rev. Mr. Pannell. The case was tried in Baltimore some months ago, but was only recently decided.

\* \* \*

First teachers' training class of Long Island met at Merrick with an enrollment of an even hundred.

\* \* \*

From out of the far north comes a message showing how the white residents at Fort Yukon and the surrounding region value the Hudson Stuck Memorial Hospital and the work that Dr. Grafton Burke is doing there. The message tells its own story:

"At the request of the residents of Fort Yukon, Alaska, the National Council of the Episcopal Church created the Hudson Stuck Memorial Fund to endow the Hudson Stuck Hospital, and set the fund at \$25,000. \$14,000 has been raised. The whites and natives of Fort Yukon have given most of this.

"Our present drive is for \$11,000 to complete the fund. Of this, \$2,670 has been given, and pledged at a mass meeting of the Old Timers where a motion was unanimously carried to complete the fund, and elected Harry Horton of the firm of Horton and Moore, and J. A. Donald of the Northern Commercial Company, and Dr. Burke on the executive committee."

Then follow the names of forty-four individuals or firms making gifts and pledges ranging from \$5 to \$100 per year for three years.

\* \* \*

A unanimous conviction that the Bishops' Crusade was an initial step whose results, far exceeding expectations, demand that the work inaugurated go forward; and plans for a vigorous prosecution of this work, were the outstanding features of an all-day meeting of the National Commission on Evangelism at Church Headquarters, 281 Fourth Avenue, New York, on September 28.

Bishop Darst presided. Among those in attendance were Bishop Freeman of Washington, Bishop Cook of Delaware, Bishop Oldham, coadjutor of Albany; the Rev. Dr. Tomkins of Philadelphia, the Rev. J. S. Bunting of St. Louis, the Rev. Henry Wise Hobson of Worcester, Mr. Willard Walker of Tennessee, and Mr. Samuel Thorn of New York. Mr. Leon Palmer, executive secretary of the Commission was also present; and during the progress of the meeting the Rev. Lloyd S. Charters, rector of Emmanuel Church, Norwich, New York, and the Rev. Samuel Shoemaker, rector of Calvary Church, New York City, held the close attention of the members of the Commission with detailed re-

## Services

### Cathedral of St. John the Divine, New York.

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Daily: 7:30 and 10 A. M. and 5:00 P. M.

### The Incarnation, New York

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Rev. H. Percy Silver, S.T.D., Rector  
Sundays, 8, 10 and 11 a. m., 4 p. m.  
Daily, 12:20.

### 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 Thursday, 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 Thursday, Holy Communion, 12.

### St. Paul's Cathedral, Buffalo.

Rev. Charles A. Jessup, D.D.  
Sundays, 8, 9:30, 11 A. M., and 8 P. M.  
Weekdays, 8 A. M. and Noonday.  
Holy Days and Thursday, 11 A. M.

### Gethsemane, Minneapolis.

Rev. Don Frank Fenn, B.D.  
4th Ave. South at 9th St.  
Sundays: 7, 8, 9:30, 11 and 7:45.  
Wed., Thurs., Fri., and Holy Days.

### St. John's Cathedral, Denver.

Very Rev. B. D. Dagwell  
Rev. Wallace Bristor  
Rev. H. Watts  
Sundays, 7:30, 8:30, 9:30 and 11:00 A. M., 5:00, 6:15 and 8:00 P. M.  
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 and Marshall Streets  
Sundays, 8, 9:30, 11, and 4:30.  
Holy Days and Tuesdays, 9:30.  
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citals of the results of visitation evangelism in their parishes.

After prolonged discussion of the Crusade and the outlook, the Commission authorized the appointment of a field worker, who will be named later, who will look after the promotion of the objects of the Commission in the field. It was also decided to make the Rev. Dr. Loaring Clark, general missionary of the Commission, to act also in the field, both officials to act under the direction of Bishop Darst, Chairman of the Commission.

Through the adoption of the report of Bishop Cook, chairman of the sub-committee on literature, a new hand book of the Commission will be issued, outlining a course of procedure, including a parish program, by which the work begun by the Crusade can be effectively carried forward. A letter to be signed by the bishops who are members of the Commission, was also approved and will be sent to every bishop of the Church, urging co-operation in the intensive follow-up on the crusade; and there will be issued by the Commission at an early date also, a pastoral letter addressed to the whole Church upon the same subject.

The Commission plans to lay before the General Convention at Washington, in connection with its report on the Bishops' Crusade, an appeal for support for a systematic and well organized follow-up. Among the plans under consideration is a project for an Evangelistic mass meeting. Bishop Darst was requested to keep in touch with Bishop Freeman and the presiding bishop in order that such a meeting may be arranged that will not conflict with other arrangements which may be made for the Convention.

### Clerical Changes

ADAMS, Rev. H. B., resigns as rector of Christ Church, Troy, New York, to accept the rectorship of Christ Church, Meadville, Pa.

BODE, Rev. Arnold G. H., resigns as rector of St. Michael's, Anaheim, California, to accept the position of associate and director of music at St. James', South Pasadena, California.

FORD, Rev. Williston M., resigns as rector of the Incarnation, San Francisco, to accept the rectorship of Trinity, Orange, California.

GRIGGS, Rev. Walter G., resigns as rector of Christ Church, Crookston, Minnesota, to be curate of House of Prayer, Newark, New Jersey.

FAIRCHILD, Rev. Roy H., rector of St. Ambrose, Chicago, has accepted a call to All Saints', West Plains, Missouri.

KEICHER, Rev. Paul O., has assumed the rectorship of the Church of Our Saviour, Du Bois, Pa.

KNEELAND, Rev. M. D., resigns as the rector of the Ascension, Sierra Madre, California.

LYNCH, Rev. Francis M., contrary to a previous report has not accepted a call to a parish in Texas but is to remain as rector of Rock Spring Parish, Harford County, Maryland.

STIRES, Rev. Ernest Van R., ordained last June by his father, the Bishop of Long Island, has been placed in charge of a new mission at Bellerose, Long Island.

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