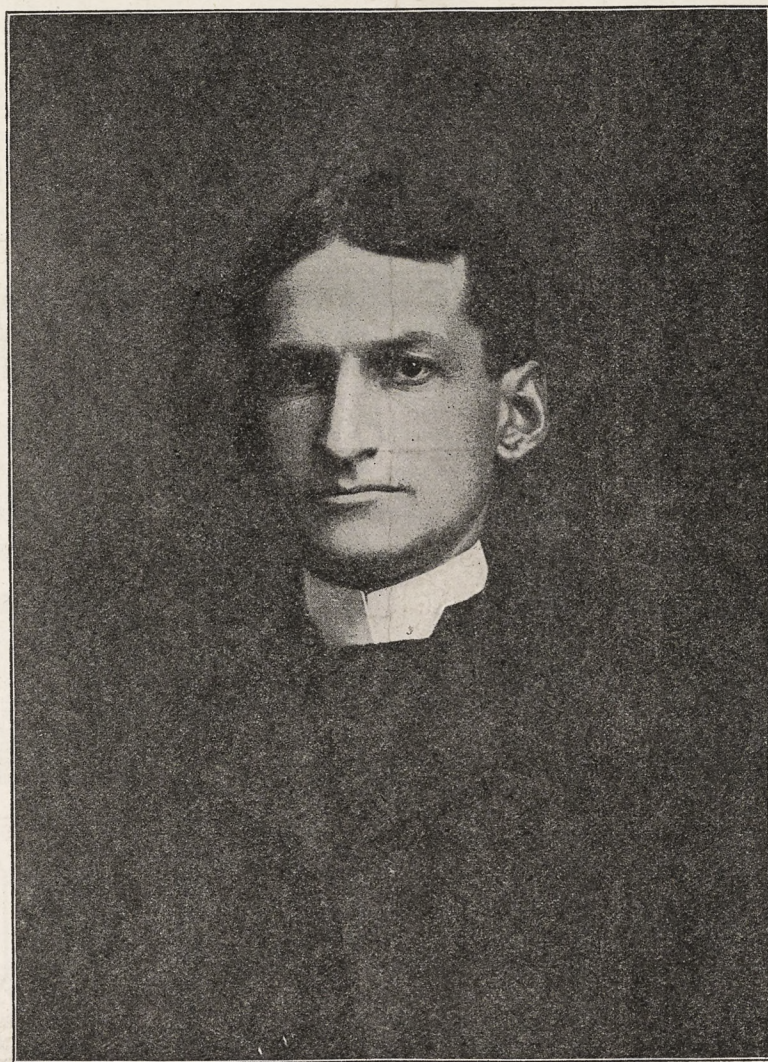


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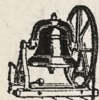


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THE SECOND CALL FOR TABOR COLLEGE

Experiment Has Chance to Succeed

BY BISHOP JOHNSON

THE opening of Tabor College in September with 150 students and a complete faculty was an auspicious beginning of the enterprise in Church unity which THE WITNESS is attempting to father.

The response made to our appeal for 10,000 subscribers of THE WITNESS to back up this institution has been most gratifying.

Some 200 subscribers, giving from one dollar to five hundred each, have netted something over \$3,000, which has helped us to tide over the first three months without adding any indebtedness to that already existing.

But there are nine months in which we have to pay for coal and coal-oil.

The coming of the General Convention in October prevented us from visiting Tabor until October 28th, when the trustees met and elected a full board of twenty-one members, of which eight are Episcopalians, eight are Congregationalists, and five are persons interested locally in the college.

On the morning of the meeting there were assembled in the college auditorium all the students of the college, all the students of the Tabor High School and the faculties of the two institutions. The service was rendered by the Rev. F. W. Clayton, who is president of Tabor College; the Rev. LeRoy Weeks, dean of the faculty, and by a vested choir of twenty, faculty and students.

They sang morning prayer. Those of the faculty and students who are communicants of the Church had made their communions earlier in the day in the chapel, which has been arranged for that purpose.

The choir sang Buck's Te Deum and Gounod's Sanctus in a most inspiring manner, especially considering that the choir was composed mostly of those unfamiliar with our service a month ago.

The meeting of the board followed



REV. F. W. CLAYTON
The President of Tabor College

and, while the budget of the year exceeded by several thousand dollars the assured income, I have the confidence to believe that another section of THE WITNESS readers will be as responsive to our call for aid as were the first two hundred to whom we are most grateful.

It is confidently expected by all that the enrollment next year will be sufficiently large to reduce the margin of expenses materially, but this year we are handicapped by the fact that last June the students did not know whether the college would open in the fall or not.

In the meantime I feel assured that if we can weather the first year without a deficit, we can then set to work on putting the college on a sounder financial basis for we will have restored confidence in the friends of this institution which has had an honorable record in the past

and has an illustrious alumni who have not given up hope, as they have promised to provide one month's income for the college this year.

Our two presbyters, Pres. Clayton and Dean Weeks are supplying the local Congregation church each Sunday so that the local church may turn its income for salaries into the college treasury.

If all the readers of THE WITNESS will respond as liberally to our collection as have the first two hundred we would be able to finance the college this year and pay some of its pressing debts.

It is for this reason that I am asking you at Thanksgiving time to remember Tabor if you have anything in a scholastic line to be grateful for in your own education. Checks for Tabor may be sent to Irving P. Johnson, 605 Insurance Building, Denver, Colorado or to THE WITNESS office directly and they will be endorsed, acknowledged and sent to President Clayton to be cashed.

Southwestern Iowa is a field in which the Episcopal church has only a few small missions and I know of nothing which will help the church more in this section than such a college as Tabor bids fair to be, under the direction of President Clayton.

The mere fact that several hundred students will come under the influence of the chapel services will do more to make the church know and respected in Southwestern Iowa than any other agency which would be devised.

So far those who are sponsoring Tabor have made an excellent impression on the entire community which is most loyally supporting the college under its combined administration of Episcopalian and Congregational trustees.

It is most commendable that these people who knew us not at all previously

ous to this experiment are treating us in such kindly fashion in one combined effort to make Tabor an essentially Christian college and the only one in a territory as large as Connecticut.

It is the hope of THE WITNESS that it can use its loyal constituency for making Tabor College a monument to its existence. We are putting the matter at your door for your generous help, according to your means.

The Council's Work

By Alfred Newbery

THE CHURCH AND NEGRO EDUCATION

"A poor thing but mine own!" The man who first said that had rare abilities. He could utter dispassionate critical judgment on his own work and still feel affection for it. He could be proud because it was the work of his hands, without being blind to its defects for the same reason. His emotions and his intellect were a team, not a combat.

He was rare. Most of us do not achieve that synthesis. Our head is apologizing for our heart, or our heart is berating the judgments of the head. But when heart and head are not in conflict because they cannot be, than we have left our difficulties behind us, and it is our purpose in these lines to present that which will enable us to say, not "a poor thing but our own," but rather "A splendid thing and our own." We did it and we may be proud of it. In fact it is high time that our pride in it was made more manifest.

It is the American Church Institute for Negroes. No one can consider the future of the Negro in this country without perceiving that his greatest need is education that is not divorced from character development. Economically, the Negro must be trained to self-support and the ability to contribute value to the body economic. Sociologically, the Negro must be fitted to deal better than blindly with the difficulties of living side by side with fellow citizens of another color. The American Church Institute is meeting these needs, and no one can make even a superficial study of Negro education without paying high tribute to the ten schools of this Institute. Disinterested and distinguished authorities, such as the General Education Board, the Phelps Stokes Fund and other educational corporations praise, "the unique value of the Institute among all American agencies for Negro education and inter-racial concord."

In the twenty years of its history, the Institute has taught about 36,000

students, and today has an equipment, the replacement value of which is nearly two millions of dollars, caring for more than 3,600 regular students and almost the same number of summer students annually.

For the first ten years of its career, its support was almost wholly derived from the North. In the last ten years, that condition has happily changed. Today half the maintenance cost of these schools is given in the South. The National Council makes an appropriation covering one-third the expense.

The vision of which the Institute is a partial embodiment, and the rare executive ability which has brought the Institute to its present high place, are united in the person of the Reverend Robert W. Patton, D. D., to whose foresight and leadership and unflagging zeal is due the achievement of which the Church may be so proud. He has created an educational system worthy of great respect; he has enlarged the circle of interested supporters, both in their number and in their distribution; he has kept the schools abreast of the best traditions of the day without sacrificing a sound financial policy. It is of course the work of no one man's hands, but it is the work of his more than of any other.

The mass meeting at New Orleans which gathered seventeen hundred people together at a time when mass meetings were more a duty than a pleasure, and the unique exhibition arranged by Mrs. Carter (Secretary of the Institute) and Mrs. Hunt, (the latter the wife of the principal of Fort Valley School) showing what the students are being taught from wagon-making to the sewing of aprons—both these were an impressive demonstration of the importance and of the accomplishments of these schools. One is not astonished that a Commissioner of Education said that one of these schools ought to

Our Cover

Henry Bradford Washburn is the Dean of the Episcopal Theological School, Cambridge. Dean Washburn was born in Worcester, Massachusetts, in 1869. He graduated from Harvard University in 1891 and from the seminary in Cambridge three years later. He then went to Providence as a curate at St. John's, being called from there to be the rector of St. Mark's, Worcester. In 1908 he went to the Cambridge Seminary as the professor of ecclesiastical history, a position which he still fills in addition to being the head of the school.

be in every diocese that has a Negro population.

Through Dr. Patton, the American Church Institute has made and is making a distinguished contribution to this democracy and to one of its chief problems. If the Episcopal Church can see the work of the Institute and understand its implications, our people will proudly say, "It is a splendid thing and our own," and they will make that more possible.

Let's Know

By Rev. Frank E. Wilson

THE MINISTRY

ONE of our correspondents calls attention to an article appearing in the *Literary Digest* of September 26 containing excerpts from a statement by J. K. Unsworth on the subject of Christian Unity. The correspondent quotes as follows:

"The Anglicans have recognized the validity of the ministry of the Free Churches (in England) and some at least of the Free Churches might accept an episcopate which was 'a mode of administration and not rooted in a theory of grace by tactual succession.'"

Then the correspondent asks: "Does this mean that the Church of England has repudiated the idea of apostolic succession?"

In the first place I would like to point out that the first part of this quotation is the wording of the editor of the *Literary Digest*. When he speaks of "the validity of the ministry of the Free Churches" I cannot say whether it is exactly the expression of Mr. Unsworth or not.

In the second place, there is a distinction to be recognized between ministry and priesthood. I think the Anglican Church has always been ready to accord all honor to the ministerial functions of the so-called Free Churches, that is, in respect of preaching, baptizing, and various pastoral offices. But the priesthood, involving with us ordination at the hands of a bishop, is something which they themselves do not claim to have and for which many of them feel no need. The proposal of the bishops at Lambeth in 1920 was that we should recognize the ministry of the Free Churches and that they should recognize our priesthood; and that our bishops would be willing to receive an additional commission from the properly constituted authority of the Free Churches if they would receive also an additional commission from our bishops which would mean the priesthood. Then there might be a common ministry and priesthood authorized to exercise their functions

throughout any of the participating communions.

In the sixth and seventh resolutions adopted by the bishops at Lambeth, dealing with the elements involved in achieving Church unity, one of them is specified as "a ministry acknowledged by every part of the Church as possessing not only the inward call of the Spirit, but also the commission of Christ and the authority of the whole body."

Then the resolution proceeds—"May we not reasonably claim that the Episcopate is the one means of providing such a ministry? It is not that we call in question for a moment the spiritual reality of the ministries of those communions which do not possess the Episcopate. On the contrary

we thankfully acknowledge that these ministries have been manifestly blessed and owned by the Holy Spirit as effective means of grace. But we submit that considerations alike of history and of present experience justify the claim which we make on behalf of the Episcopate."

I think that neither the Church of England nor the Episcopal Church is in much danger of repudiating its apostolic succession. That would be a betrayal of our heritage. In presenting it to non-Episcopal Churches we ask them to consider it as an historic fact with no doctrine tied to it. That fact, we believe, must be perpetuated in the structure of the Church. Its possible doctrinal implications are quite another matter.

THE DIGNITY OF LABOR

From A Christian Viewpoint

By REV. G. A. STUDDERT KENNEDY

ARISTOTLE, a great philosopher of old, in one of his most famous writings, divides all occupations into two classes, "noble" and "ignoble." The only truly noble occupations he would admit were the pursuit of philosophy and politics. All other work—crafts, trades, and even professional work—was more or less "banausikos," a word which meant first of all "mechanical," and then, like our word mechanical, vulgar or common.

In theory we would repudiate any such division today. All our moral religious teachers would assert that no such distinction could be maintained, and that all work, however humble, is honourable if it be honestly done. But our social practice does not correspond with our social theory. We profess Christ but still follow Aristotle, for we still count some work as honorable and other work as common. The division remains, though we are desperately confused as to where the dividing line should be drawn.

If a man is a butcher in a small way he belongs to one class, if he is a butcher in a big way he belongs to another. My father was much clearer in his mind about it, he was definite, even though he was definitely wrong. He was quite certain that the only occupations befitting a gentleman were the Services—the Army or Navy—the Church, and the Law. The big butcher was still a butcher to him, and the wholesale baker still a baker, and neither was, or could be, a gentleman.

ALL WRONG

He was all wrong, but he knew where he was. We are all wrong, and do not know where we are. Social distinctions exist, and are strong

amongst us in practice, but we do not know what to base them on.

I was told the other day that in a great department store the girls who sold blouses would not associate with the girls who sold buttons, regarding them as social inferiors.

Why buttons should be inferior to blouses Heaven alone knows; but there it is, and it is not any more idiotic, as a basis of distinction, than thousands of others that are commonly used. In this, as in many other matters, we are all at sea, a boundless sea of anti-social snobbery, on which we sail like ships adrift without a compass or a chart.

THEORY CLEAR

Our theory is clear enough: all service ranks the same with God. But our practice is confused because in practice we leave God out. A Godless social system is bound to be confused. The problem of "social status," like all other social problems, is insoluble without an appeal to ultimate principles. It is insoluble, and yet it must be solved; the fate of our civilization largely depends upon our finding a solution.

We mistake the whole meaning of the Labour Movement if we imagine that it is solely concerned with wages and hours of labour. Behind all this lies the desire for a better social status.

Nor is it a simple problem that can be solved by a mere statement of principle. The principle must be applied, and in its application the real roots of the difficulty are laid bare. There are two prime necessities. One is a right mental attitude on the part of every "worker" (using that word in its truest and broadest sense) to his own work, and the other is a right

mental attitude on the part of every worker to the work of other people.

The first necessity is not easy to obtain. A man must be convinced that his own work is honourable. He must find satisfaction in doing it, and in doing it well, if he is to escape from that vague and indeterminate discontent which floats about the mind ready to attach itself to any grievance, real or imaginary, which happens to crop up.

There is no more fruitful cause of social instability than this undefined and indefinable doubt about the worth of our work. A man will go almost any lengths to preserve his self-respect.

Every student of a mental and nervous disease knows how common a cause of minor complaints the desire to escape from drudgery or uncongenial work without loss of self-respect proves itself to be. It leads not merely to deliberate and wilful malingering, but to a "ca' canny" of an entirely unconscious order, due to lack of interest. We have all experienced this in various degrees. A ten-mile walk with a sweetheart leaves us fresh and eager for more, when a short stroll with a disagreeable maiden aunt reduces us to very real exhaustion.

During the war I read the story of the man who was brought up before the colonel, and when the sergeant was asked to state the charge against him, he replied: "Well, sir, this man's job is pickin' up bits of paper and orange peel about the camp, but 'is 'eart don't seem to be in 'is work like."

WANTED—IMAGINATION

We cannot help sympathising with the defendant, and yet the plaintiff had a very serious case. There was no more important and necessary work done for a battalion, either in the line or at the base, than that of the sanitary section. Without it the whole army would have been decimated by disease.

Aristotle might have counted such work as "banausik," but such work was, in point of fact, as important as a brigadier's. It was this fact that the man in question had not the imagination to appreciate. It may have been his fault because he never tried, or it may have been the sergeant's fault because he never showed him; probably it was both.

The elaborate division and subdivision of labour, upon which modern mass production depends, has set thousands of men to monotonous and mechanical jobs, nor does it seem likely that we shall ever be able to manage big industry without a measure of more or less mechanical repetition work. How can we make men feel that this is honourable and worth

while? How can they feel satisfaction in their job?

It is in the end a matter of the imagination, the capacity to see the part in relation to the whole. It is one of the main socialist assumptions that once industry is "nationalized," whatever precisely that may mean, and goods are produced for "use" and not for "profit," men will become automatically capable of this imaginative feat, and will easily perceive the importance and worth of mechanical work.

But it is doubtful, to put it mildly, whether the mere change of the system would produce this change in the mentality. Any reorganization of industry which makes it easier for all the parties in production to realize themselves as partners in a great co-operative enterprise must be to the good; but, on the other hand, no reorganization could be conceived or carried out which would not make a call upon the imagination of all parties, and of every individual concerned, and upon their response to that call the success or failure of the experiment would inevitably depend.

MAKING DRUDGERY DIVINE

It would be in some ways more difficult for a laborer to feel himself a real partner in the National Steel Trust of Great Britain than it is for him to realize his partnership in John Brown & Co., Sheffield.

This is one of those cases where men must either continue to muck about in the valley or make for the mountain top. The one perfectly futile thing is to stick half-way. If we are to work this vast new world that God has made, with its teeming populations utterly dependent upon the power of millions of individuals to work harmoniously together, we must get back to God. The conviction that all work is God's work, in God's family, can lay hold of a man's mind, fire his imagination, and give the humblest task a meaning it could not otherwise be vested with.

No man can attain to this true sense of human dignity who has not been brought face to face with a reality in life infinitely greater than himself, greater and better, a reality to which he can at once submit and aspire. That is where the purely secular solution breaks down.

A man may realize himself as partner in a great industrial enterprise and yet feel that his work is without worth, because the enterprise itself is without any real purpose or worthy end in view. Though he is but a part he may feel that he is greater and better than the whole. Though the private soldier may realize himself as part of the army, yet if his faith in the justice of the cause for which the army fights grows weak, and that

sense of weakness spreads through the rank and file, "morale" becomes unsound, discipline grows difficult, and defeat may be the penalty.

The defeat of the individual army

YOUNG PEOPLE'S DEPARTMENT

EDITED BY REV. W. AIMISON JONNARD

"WE have followed too much the devices and desires of our own hearts."

This is the theme of my paper this week. It is rather difficult to discuss this general topic, for there are pleasures both right and wrong.

Let us take a stroll through the lane of life. On one side we see the beautiful symbols of pleasures derived from self-sacrifice and unselfish work. On the other side, offering even more attraction to the young people of today are the graven idols and devices of selfish desires. Among these we see luxuries, moving pictures, dancing, gambling, golf, and other distracting activities. Seeming to dominate these monuments of amusements are dancing, gambling, and luxuries. While dancing may be perfectly proper at certain times and in some forms, there are definite times at which one must stop. An instance of this is Saturday night dancing. By this I do not mean to convey the impression that I disapprove of dancing on that night. The point that I wish to bring out is that we dance after midnight, then Sunday morning we do not feel like going to church, and so we sleep.

Gambling has attracted many of our people to its degrading depths. Men and women of this decade are ever willing to take a chance—the man, with the desire to gain more wealth, and the woman, in imitation of the man.

The competitive desires for luxuries in greater abundance than those of our neighbors has assimilated much of the Church-goer's interest. People of lesser means often times unwillingly stay at home in the fear that their mode of dress might be ridiculed. Others go to church for no reason other than to satisfy their personal vanity.

As we continue our stroll, we see the ever-growing magnetic image of the moving picture. Sunday afternoons and evenings would not be satisfying were there no movies to attend; and I suppose if they were open Sunday morning, the church attendance would greatly decrease.

These distracting influences could be discussed indefinitely; but for a moment, let us look into their causes and endeavor to fathom the events which have made this generation more than ever one of pleasure seekers. During the great World War our

means the disruption of civilized life. That is the danger that threatens us, and if we are to escape it we must get back to work for the glory of God.

people gave their time and devotion to their country and their Church. No one could say we were a nation of pleasure-lovers during that period. After the war came a sudden period of relaxation. Weeks and months of strained tension caused our people to seek amusement in any form. New devices for pleasure were invented, and the public took quite favorably to them and demanded more.

The mothers and fathers of the young people of today sought pleasure and set a poor example to them. While we cannot blame our parents entirely, their laxity of discipline was taken advantage of by us.

Let us for a moment turn our attention to the other side of the lane and see what its beauty holds for us. The most magnificent spectacle which greets us is the symbol of the Church. The beauty, durability and glory of its teachings make these selfish pleasures which oppose it seem very trivial.

Gazing on this wonderful vision, we realize that our real happiness lies in following the footsteps of our Saviour, working in the five Fields of Service, and giving joy to others.

It is up to us, the young people of today, to correct these false distractions, for our value as members of the Church depends on this, and we can not fail her.—Amen.

(Written by a Virginia girl—one of the Young People's Group at Geneva Conference—1924.)

HAS YOUR SOCIETY?

Has your Society ever dramatized Atwaters' "Episcopal Church for Men of Today"? It goes well. Four character: Parson, Senior Warden, a Major and a Doctor who asks questions about the Episcopal Church and is answered by these Golf Course Buddies of his. One parish had four of its young people to read these parts, a chapter each night, as a preparation for his confirmation class last Lent.

THOUGHT FOR THE WEEK

"A Little Boy of Heavenly birth,
But far away today,
Came down to find His ball—the
Earth,
That sin has cast away.
Oh! brothers, let us one and all
Pitch in and get Him back His ball."
—Fr. Tabb.

Problem Of Youth a Topic For the Elders

Are the Minds of Young People Set On Frivvers and Flappers Asks Editor

BISHOP OF LONDON

Rev. H. P. Almon Abbott

The following news item appeared in an eastern paper: "Rev. James W. Brouger will deliver his address, 'Play Ball', in Dudley Street Baptist Church, Monday, at 8 p. m." We do not know what the good minister said, and we are not altogether sure that what he did say was appropriate for utterance in a church building; but, "Play Ball" might be a good slogan for the Episcopal Church now that the new budget and quotas have come into effect. "Forgetting the things that are behind,"—the failures of the past, and all that sort of thing—"let us press towards the mark" of upholding in every way the program of the Church's work that has been passed upon by General Convention. "Home Runs" are what we need in the case of all dioceses and missionary jurisdictions, if the church is to compass all the opportunities that await her consummation both at home and abroad. "Play Ball," and "Play the Game," the beginning and the continuation of "the race that is set before us"—may we all prove ourselves worthy of the trust imposed upon us, and of our own representative free will!

* * *

We note that the Bishop of London is to visit the United States next year. We rejoice in the knowledge. The Rt. Rev. A. F. Winnington Ingram has "a way" about him. He is, and for many years has been, the most spiritually fascinating bishop, in the Anglican Communion. He possesses an understanding of the human heart, and, apparently, of the Heart of God equalled by few men in this generation. The secret of his commanding influence is that amid the multitudinous duties of his high office he finds time for prayer. Through prayer, he receives his message direct from God. On all occasions he says the apt and compelling thing, and he expresses what he has to say in that simplicity of thought and utterance wherewith God has set the minds of His devoted servants at perfect liberty. The writer remembers a sermon that the bishop preached in St. Mary's Collegiate Church, Oxford, in 1903, remembers it as though he had heard it yesterday! Surely, that is a test of preaching! The forthcoming visit of the good bishop to the United States will not be his first visit. We sincerely hope that it will not be his last!

The Rev. Vaughan Dabney of Massachusetts quotes a novelist as follows, "All the average young man thinks of today is a flivver and a flapper." Rather hard on the average young man of the period, and beside the truth as gaged by our own observation. The average young man of today is far from being satisfied with a flivver. He wants a Rolls Royce or a Lincoln, and, being a young man, he is prone to fall in love with a woman considerably older than himself, a woman who has passed the flapping stage! The logic shines clear—an older woman may provide the young man with a first class motor car, the ordinary flapper could do no such thing! Moreover, as the President of Mount Holyoke says, "The grandchildren of the Puritans are just as eager to solve their problems as were their ancestors." The average young man of the present time takes life seriously, more seriously than his elders did at his time of life, and he is "out" for the big things—things of far greater importance than flappers and flivvers.

* * *

Saint Luke's, Evanston, Illinois, has just sent out to 2,000 of its adult parishioners a questionnaire prepared by Dr. Stewart. The returns are being carefully tabulated furnishing as they do a complete record of the Church status of each individual as well as of children in homes or away at school, dates or birth, wedding anniversaries, etc. This questionnaire will be of immense service to parish organizations, confirmation classes, as well as to the kalendar of intercessions at the Daily Eucharist.

"The Greatest Book in the World"

The Second Sunday in Advent has always been dedicated by the Church for renewal of veneration of the Holy Scriptures.

May we not ask the Parochial Clergy to reserve this day for Annual Offerings for the Work of this Society for distribution of the Bible and Prayer Book.

EDWIN S. GORHAM,
Secretary

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The World Alliance To Launch Crusade

Announces Program of Extension at Tenth Annual Convention Held In Detroit

TO INTEREST LAYMEN

The outstanding thing about the Tenth Annual Convention of the American Council of the World Alliance for International Friendship, which concluded three days of meetings in Detroit last Thursday, was the announcement of a program of extension to include the field outside the churches. Since its foundation the Alliance has been accepted as the international binder of religious interests working for world peace and security. The leaders in this movement now have decided that the time is come to make a stronger appeal to laymen. The first step in the new program was the adoption of an outline of campaign work during the convention and the election of Fred B. Smith as chairman of the executive committee.

Mr. Smith, who comes to the World Alliance from the Federation of Churches of Christ of America, will have charge of the nation-wide campaign of the American Council, and will devote special attention to interesting laymen. Dr. Henry A. Atkinson, the executive secretary, remains as the chief executive officer of the organization, but the accession of Mr. Smith will enable Dr. Atkinson to devote more time hereafter to the international work of the Alliance. At the great public meeting held here on the night of Armistice day, Atkinson and Smith publicly expressed their gratification over being able to work together in the same organization for the cause to which both have consecrated their lives.

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This is a note size, 6x7 inches, with your name and address printed at the top of each sheet, and on the flap of each envelope. Printing is done in dark blue ink and in clear Gothic type. Limit, three lines. A good quality of bond is used, with smooth writing surface for pen or typewriter. A fine gift.

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News Paragraphs Of Church Of England

**The New Dean of Westminster Is An
Interesting Contrast To His
Neighbor at St. Paul's**

SHAW ON CATHOLICS

By Rev. A. Manby Lloyd

The new Dean of Westminster will be a strange contrast to his brother of St. Paul's, sometimes known as the "Itch Dien."

The Ven. W. Foxley Norris, who comes from York to the Abbey, is a business man, a born organizer, a "live wire." Two examples of his energy and resource are (1) he scheduled all Yorkshire, each place to do its bit towards replacing York Minster windows, and (2) he was largely responsible for taking over Knutsford goal as a clergy training-college for ex-officers.

The new dean was educated at Charterhouse and Trinity College, Oxford, and was Archdeacon of Halifax before he became Dean of York in 1917. Only a week ago he was telling the story of how he was "run in" in Italy because he was taken for an Austrian naval spy. He is a water-color painter and the *Guardian* has reproduced his amusing sketches of various members of the Church Assembly or of Convocation.

Nothing pleases him better than to get a handful of working-men round him, and, with a penny box of paints in his hand, explain to them that the man who wanted anything better was no artist. He recently tried to found a society for clerical painters.

One of his pet aversions is a graveyard. If he had his way he would let loose honest British craftsmen with mallets and chisels to do something original and artistic to the headstones and broken columns that stand in such dismal array wherever there is a cemetery. What will he say of some of the effigies in the Abbey?

* * *

"Should the Church advertise?" asked Dr. Temple at a Manchester meeting. It was difficult to find any effective publicity which did not minister to the restless spirit of the day. If publicity had to be arresting, striking, it must to some extent make people jump. Yet the first duty of the Church was to persuade people to stop jumping—to sit still, to kneel still. The Church ought to do more than it did in making its work known but they must always strike that note of calm in which alone religious work could be done. Religion could not be worked by stunts.

* * *

Mr. George Bernard Shaw, in connection with the election of a Lord

Rector of Glasgow University, has been expressing his views on Roman Catholics and Popes.

"Whenever I have been asked," he writes in the *Student Leader*, "why, being so inveterately Catholic, I do not join the Church of Rome, I reply that the experiment of having two Popes was exhaustively tried in the fourteenth century, and was, in spite of the vaunted advantages of competition, on the whole a ghastly failure, like capitalism. Mr. Chesterton took that risk without hesitation, perhaps because he was too modest to be conscious of his own inveterate pontificality, and through *G. K. C.'s Weekly* he hurls fifty-two encyclicals a year from his Avignon in Buckinghamshire. To make him Rector of Glasgow University would at the lowest be a magnificent lark."

* * *

The Bishop of Durham, preaching in Birmingham Cathedral on Sunday, contrasted recent calculations of America's great wealth with the statement made by Dr. Butler, president of Columbia University, that lawlessness has greatly increased in the United States. Evidently, said Dr. Henson, there was no secure or general connection between material prosperity and moral excellence.

From St. James' Church, New York, comes a unique announcement of a children's corner. For this purpose the beautiful baptistry, a memorial to Mrs. Francis H. Geer, will be employed, according to the rector, the Rev. Frank Warfield Crowder, D. D. Appropriate pictures, prayer leaflets and little kneeling-desks will enable the children to call this part of the newly reconstructed St. James' Church their very own.

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News Paragraphs Of The American Church

**Roman Church Is Interested in the
Catholic Congress Which
Met in New Haven**

MUCH BUILDING

By Rev. W. B. Spofford

The following editorial appeared in the current issue of *The Commonwealth*, a weekly Roman Catholic publication:

"The Catholic Congress of the American Episcopal Church, held in New Haven, offered much upon which we should like to speculate. There was, to begin with, an amazing amount of liturgical discussion, so much indeed, that a listener with the historic sense might have felt tempted to rub his eyes, and wonder whether the rifling of the monasteries and the great wave of Puritanism that followed it, had been an evil dream. Perhaps the most interesting and surprising recommendation was one to the effect that the sanctuary lamp, that glowing core of worship and recollection before which it has been hard for even the unbeliever to stand unmoved, should be hung in Episcopal churches. And the congress was opened by a 'Mass,' the ornate solemnity of which must awaken a wistful wonder how long the Anglo-Catholic and American Episcopal

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communions will be content to stand apart from frank submission to the Holy See, and to refuse the gesture that would be the greatest triumph the cause of Christ has achieved in 500 years."

An interesting experiment is being tried at Christ Church, Newark, where a parish council has been organized along the lines suggested by the National Council. One of the committees of this Council is charged with the very important work of publicity. A Preaching Mission will be held in this old parish from Sunday, December 6th, to the 13th.

The two parishes in Waterloo, Ia., Christ and St. Mark's, have started a small Normal School which meets fortnightly and has twenty teachers enrolled. The rectors are the teachers.

They are to start at once on the building of a new parish house at Christ Church, Macon, Georgia.

Eden F. Horn was instantly killed by an electric shock on October 29th while installing the radio broadcasting station at St. Matthew's Cathedral, Laramie, Wyoming.

The Rev. Thomas Casady, rector of All Saints Church, Omaha, Nebraska, called the parents and teachers of the Church School into conference last week to discuss various plans in connection with the work of the parish with children. Some of the matters discussed were: week-day activities; responsibility of the parish to the neighborhood; assimilating new non-Episcopal children; how to handle economic and social diversities; mission schools in other parts of the city, and the relation of the home to the Church.



Church Kalendar

The handsomest and most useful Kalendar published (Thirty-Third Year)

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Kalendar Months in Colors. Tables of Lessons for Holy Days and Sundays. Proper Psalms for Seasons, Days, and Special Occasions. Tables of Psalms. "Black Letter" Saints Days.

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Bishop Beckwith of Alabama conducted a mission at Christ Church, Macon, Georgia, this past week.

The American Federation of Labor met in convention at Atlantic City during October. On one of the Sundays a number of the most prominent labor leaders in America preached from the pulpits of a large number of the pulpits of the city.

A meeting for the discussion of international relations is to be held in Springfield, Illinois, in December. Bishop Brent, Bishop White, and several other Churchmen, are on the program.

A marker bearing the inscription: "Marion Crandell, First American Woman Killed in the World War," was unveiled in Davenport, Iowa, on Armistice Day. The tablet, which is at the Iowa end of the government bridge, was blessed by Bishop Morrison. Miss Crandell was a teacher at St. Katherine's School, which she left, after several years of service, to take up war work. The entire student body and faculty of the school were present at the dedication.

The Rev. Charles Le V. Brine, rector of Christ Church, Portsmouth, New Hampshire, has just opened up a new work at St. George's, Atlantic Heights. He bought at auction from the United States government a building which includes church and community house, valued at \$25,000.

CHURCHMEN'S PILGRIMAGE TO THE HOLY LAND.

Under the direction of Bishop Shaylor of Nebraska, April 9-June 3, 1926. Endorsed by Bishops and leading clergymen. Price exceedingly moderate. OBJECTIVES PRIMARILY RELIGIOUS.

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BOARD AND ROOM
SISTERS OF THE HOLY NATIVITY—House of Retreat and Rest. Bay Shore, Long Island, N. Y. References required.

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THE CATHEDRAL STUDIO AND SISTERS of the Church (of London, England). All Church embroideries and materials. Stoles with crosses from \$7.50; burse and vell from \$15. Surplices and exquisite Altar linens. Church vestments imported free of duty. Miss L. V. Mackrille, 11 West Kirke St., Chevy Chase, Washington, D. C. Tel. Cleveland 52.

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* * *

Bishop Morrison of Iowa was the preacher at the Cathedral Shelter in Chicago last Sunday.

* * *

Rev. Robert Erskine Campbell is to be consecrated Bishop of Liberia on November 30th in the Cathedral of St. John the Divine, New York. The preacher is to be Bishop Gailor of Tennessee.

* * *

A rector in the eastern part of New York state writes a rather amusing letter to us with the request that we stop his bundle. "I am stupefied by the absolute mental inertia of the people of this town. You know, Rip Van Winkle lived just over here a few miles, 100 years ago, and his

Washington Cathedral

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'ilk' are still here. I think it must be this Hudson River climate. Fortunately, your editor got out of it in time to keep awake and the wild west air saved his brains from being morpheized—sure thing."

* * *

Christ Church, Gary, Indiana, the Rev. James E. Foster, rector, has received a donation of \$40,000 from the United States Steel Corporation. They are going to build.

* * *

The Rev. Joseph Walker of Atmore, Alabama, was elected dean of the Convocation of Mobile at their meeting the first of the month.

* * *

Bishop Anderson, and the clerical delegates to the General Convention, Dr. George Craig Stewart, Dr. F. R. Gondolphin, and Dr. George H. Thomas were the speakers on the 16th at a meeting of the Northeastern deanery of the diocese of Chicago.

The City Mission of Boston is to raise \$25,000 as a memorial to the Rev. F. B. Allen, who, for thirty years, was their superintendent. The income from the fund will be used toward the expenses of the Mother's Rest on Revere Beach.

* * *

Now here is an interesting bit—the masons at work on the Cathedral

Earn Xmas Money Boys and Girls Write for 50 sets AMERICAN CHRISTMAS SEALS. Sells for 10c a set. When sold, send us \$3.00 and keep \$2.00. **NEUBECKER BROS.**

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of St. John the Divine have been working twice as fast as the contractors expected. Could it be possible that these workers are inspired by the job?

* * *

Ordination in the Cathedral, Albany, New York, of Frank Fenton Blessing. Mr. Blessing, who was formerly a minister of the Dutch Reformed Church, was ordained deacon.

* * *

The beautiful new church built by the congregation of St. Andrew's, La Junta, Colorado, was opened for services last Sunday. The Rev. J. Atwood Stansfield is rector.

* * *

The Rev. Robert E. Campbell, O. H. C., soon to be consecrated bishop of Liberia, and five other Liberian missionaries had a service in the chapel of the Church Missions House, New York, last Friday. The chapel was crowded with friends bidding farewell to the four who sailed the following day. The Rev. H. A. Donovan, on furlough from Cape Mount, was present. Also Miss Margaretta Ridgeley, who was to leave for the House of Bethany, Cape Mount, where she has served for twenty years. In all that time Miss Ridgeley has never spent a Christmas away from Liberia, always arranging her furlough so that she may be with her girls during that season. Others present were Miss Ford from Cape Mount, Miss Knight, a newly appointed nurse, and Miss Nichols, a kindergartener, also newly appointed.

* * *

The diocese of George held an in-

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I want every sufferer from any form of muscular and sub-acute (swelling at the joints) rheumatism, to try the great value of my improved "Home Treatment" for its remarkable healing power. Don't send a cent; simply mail your name and address, and I will send it free to try. After you have used it, and it has proven itself to be that long looked for means of getting rid of such forms of rheumatism, you may send the price of it, One Dollar, but understand I do not want your money unless you are perfectly satisfied to send it. Isn't that fair? Why suffer any longer, when relief is thus offered you free. Don't delay. Write today.

MARK H. JACKSON,
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stitute for a couple of days early in the month to prepare for the Every Member Canvass. One of these "Come-On-Let's-Go" meetings, with the Rev. Julius A. Schaad of Augusta, the Rev. David Cady Wright of Savannah, the Rev. Henry D. Phillips of Columbia, S. C., and the Rev. R. A. Kirchhoffer of Mobile acting the part of the cheerleaders

A. T. Gardner, organist at St. Matthew's, Philadelphia, for fifty years, was presented a purse of \$1,000 the other day. That's nice.

Forum meetings at the Church of the Messiah, Boston, where the Rev. William E. Gardner is rector, every Sunday noon. "Characters That Interested Jesus" was the subject of discussion last Sunday, and "Wealth and Life Purpose" is on the bulletin board for next week.

St. Stephen's, Philadelphia, Rev. C. E. Grammer, rector, dedicated their new \$100,000 community house on Tuesday Gymnasium, basketball courts, mothers' room, kitchen, church offices, auditorium and everything.

Memorial service for the late John Sage at Trinity Church, Portland, Connecticut. Mr. Sage was a warden of the parish for forty years and for fifteen years was treasurer of the diocese. He was also a trustee of the Berkeley Divinity School.

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The Rev. Prof. Foley of the Philadelphia Divinity School was present at the fiftieth anniversary of the founding of St. Matthew's, Philadelphia; twenty-five years ago he preached the sermon at the seventy-fifth anniversary, and on November 1st of this year he preached again at the centennial celebration.

Conference of the women in Massachusetts last week. Speeches by Miss Eva Corey, Miss Mildred Capron, who is the secretary of Bishop Huntington of China,

Rev. George Parkin Atwater, rector, editor, and author, was the speaker at the Round Table meeting of the clergy of Chicago on Monday.

He explained his method of raising endowments. The Rev. H. W. Prince of Lake Forest also spoke on "The Priest and His Organizations"

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Congregational singing at its best has tremendous inspirational value, with the full, great volume of voices ringing out the hymns of our Church. Without the music in hand, even the most familiar hymns cannot be sung confidently and whole-heartedly by the congregation.

The New Hymnal is authorized and approved by the General Convention. The Musical Edition is \$1.00 per copy in lots of 100 or more and \$1.20 in lots of less than 100. The Word Edition is 40 cents per copy. Carriage charges are extra.

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New York

PENDING PUBLICATIONS

INCORPORATING THE RESULTS OF

PRAYER BOOK REVISION

The greater part of the work of Prayer Book Revision has now been completed, and the ratified changes are authorized for use. No new Prayer Book (complete) will be published until the entire work is finished, which will be not earlier than 1929; but sectional portions of the Prayer Book, containing the revised services, are now in preparation and will be ready as rapidly as they can be issued; the smaller volumes early in December, the larger book early in January. All of these will be official volumes, issued under the editorship of the Secretaries of General Convention and bearing the official certificate of the appropriate officials of General Convention.

The following are the volumes in preparation:

The Complete Work

The Revision of the Book of Common Prayer

As Amended 1919, 1922, and 1925 and as Proposed for Further Amendment by the General Convention of 1925, for Ratification in 1928.

12mo size, large type, uniform with *The Proposed Revision* of 1922 but nearly or quite double the size by reason of the increased contents. Bound in paper and in black cloth.

EDITION A—COMPLETE

No. 11 Paper, \$1.00

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This is the most complete of all the volumes and is published by direct order of General Convention. Part 1 consists of the offices ratified and authorized for use. Part 2 consists of the proposals for change adopted in 1925 but neither ratified nor authorized for use.

Part 1 contains the following in full: Concerning the Service of the Church (the portion ratified); Morning Prayer; Evening Prayer; Prayers and Thanksgivings; new and altered Collects, Epistles, and Gospels so far as ratified; Holy Communion; Confirmation; Matrimony; Visitation of the Sick; Burial of the Dead, including the new office for Burial of a Child; the Ordinal.

Part 2 contains Concerning the Service of the Church (portion not ratified); Additional proposed changes in Morning Prayer and Evening Prayer, additional Prayers and Thanksgivings, changes in the Litany, additional changes in Holy Communion, additions to Collects, Epistles, and Gospels and proposed changes in these, the new sectional Title Pages, proposed combined office for Baptism (in full), Offices of Instruction (in full), proposed additional changes in Confirmation, in Matrimony, in Visitation of the Sick (the provision for Unction), in Communion of the Sick, in Burial of the Dead, in Consecration of a Church, in Institution of Ministers; the new Shorter Form of Family Prayer with the proposed Additional Prayers.

This volume is the one to be obtained for personal use and for the library. It is the most complete of all the publications, and the one for permanent preservation.

The Chancel Book

The Revision of the Book of Common Prayer

EDITION B—Part I only

No. 13 Paper, 60 cts.

No. 14 Cloth, \$1.00

Postage about 10 cts.

This consists of Part 1 only of the foregoing volume, and contains all the RATIFIED CHANGES AUTHORIZED FOR USE, the contents being those related for Part 1 of the complete volume in the preceding column. The type is that at the head of this advertisement. It is published separately for use in the chancel and at the Altar and for those desiring the full revised services, in good type, in their own pews.

BOOKS FOR THE PEWS

The type of each of the books following and of those on the next page is that which is used in the three lines of this notice.

Revised Service Book

Page size of the Prayer Books ordinarily placed in pews.

This is the equivalent of the little book, *The Daily Service*, published after the General Convention of 1922. It contains the revised material needed for the regular services: Concerning the Service of the Church, Morning Prayer, Evening Prayer, Prayers and Thanksgivings, the new and changed Collects, Epistles, and Gospels, the Holy Communion; and in Edition A (Nos. 21 and 22 below), Marriage, Burial, and Burial of a Child.

EDITION A

No. 21 Paper, 30 cts.

No. 22 Cloth, 50 cts.

Postage about 6 cts.

(Continued on next page)

Published on behalf of General Convention by

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MILWAUKEE, WIS.

Revised Service Book*(Continued from preceding page)***EDITION B—ABRIDGED**

Contents include those of Edition A WITHOUT Marriage, Burial, or Burial of a Child.

No. 23 Paper, 20 cts.

No. 24 Cloth, 40 cts.

Postage about 4 cts.

The books described above should be placed throughout the pews in all our Churches and should be used at all services. Edition A is the complete book; but where great economy is necessary, Edition B, lacking the occasional services contained in the former, will answer for the regular services, in which case it is suggested that a smaller supply of each of these occasional offices, as described further on in these Announcements, be procured for use at Marriages and at Burials.

SPECIAL NOTICE

Churches having a sufficient supply of *The Daily Service*, published in 1923, may properly continue to use them, simply observing that the foot notes have all been ratified and should be esteemed a part of the official text. Such Churches should procure a supply of the separate publications for *Holy Communion*, *Matrimony*, and *Burial* to supplement this volume.

Prayer Book Alterations, 1925

Page size of the Prayer Books ordinarily placed in pews.

This is a full list of all changes in the Prayer Book finally ratified by the General Convention of 1925 but does not contain the offices in full. Its publication is ordered by General Convention, and a sufficient quantity should be placed in the pews so that the people may be made familiar with these changes. It will not be needed in as large quantities as the *Revised Service Book*.

No. 25 Paper, 25 cts.

Postage about 3 cts.

Proposed Amendments to the Prayer Book, 1925

Page size of the Prayer Books ordinarily placed in pews.

As the foregoing booklet, *Prayer Book Alterations*, 1925, consists of the ratified amendments of 1925, this booklet, of uniform style, consists of those changes that were tentatively adopted in 1925 and will come before the General Convention of 1928 for ratification. Beside the list of proposed changes in all the offices, there are printed in full the proposed service of Baptism, the Offices of Instruction, the new Collects with references to new Epistles and Gospels, and the Shorter Form for Family Prayer with proposed Additional Prayers. This pamphlet is the simplified form of the official Notification to the Dioceses and is that which many of the Dioceses are accustomed to circulate through their parishes for information as to the proposals that will arise for ratification in 1928.

No. 26 Paper, 20 cts.

Postage about 3 cts.

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MOREHOUSE PUBLISHING CO.

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Separate Services

Published inexpensively with page size of the Prayer Book used in the pews, without covers, for insertion inside the Prayer Books or *The Daily Service*, or for general circulation.

None of these will be required in Churches placing the *Revised Service Book* (above), Edition A, in the pews. The leaflet for *Holy Communion* will not be required with Edition B.

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The more elaborate book known as

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Note as to

Baptism and Confirmation

These are not separately published. The new form for Baptism has not been ratified and is contained in Part 2 of *The Revision of the Book of Common Prayer*, and in *Proposed Amendments to the Prayer Book*. The changes in Confirmation are too trivial to warrant the purchase of a separate book for use in the congregation. The omission of the preface ("To the end that Confirmation," etc.), and the addition of the ascription to the Lord's Prayer ("For thine is the kingdom," etc.), are the only changes of note. The revised form is printed in Part 1 of *The Revision of the Book of Common Prayer* and in the Chancel book.

SERVICES IN LEADING CHURCHES

CLEVELAND

Trinity Cathedral

Very Rev. Francis S. White, D. D., Dean.
Sundays at 8, 11 and 4.

Daily at 8, 11 and 4.

BALTIMORE

Grace and St. Peter's

Park Ave. and Monument St.
Rector: H. P. Almon Abbott, M.A., D.D.

Sundays:

8 A. M.—Holy Communion.
11 A. M.—Morning Prayer and Sermon
(First Sunday in each month
Holy Communion).

8 P. M.—Baptisms.

8 P. M.—Evening Prayer and Sermon

CHICAGO

Grace

St. Luke's Hospital Chapel
1416 Indiana Avenue
(Until New Church Is Built)
Sunday Services: 8 and 11 A. M., 7:30
P. M.

St. Paul's

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

The Atonement

5749 Kenmore Avenue
Rev. Frederic S. Fleming, Rector.
Sundays: 7:30, 9:30, 11 A. M.; 5 P. M.
Daily: 7:30, 9:00 and 5:30.
(Fridays—10:30 additional).

St. Chrysostom's

1424 North Dearborn Parkway
Rev. Norman Hutton, S. T. D., Rector.
Sundays: 8, 9:30, 11 and 4:30 P. M.
Tuesdays at 10 A. M.; Thursdays at 8
P. M.

EVANSTON

St. Luke's

Rev. G. C. Stewart, D. D., Rector
Sundays: 7:30, 8:15, 11:00 and 4:30.
Daily: 7:30 and 5:00.
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Trinity

Copley Square
Rev. Henry K. Sherrill, Rector.
Sundays: 8, Holy Communion; 9:30,
Church School; 11, Morning Prayer and
Sermon (first Sunday of month, Holy
Communion and Sermon); 4, Service and
Address; 5:30, Young Peoples Fellowship;
7:30, Service and Address.
Wednesdays and Holy Days: 12:10, Holy
Communion.

ATLANTIC CITY

The Ascension

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

NEW YORK

**Cathedral of St. John the
Divine**

Sunday Services: 8, 10:15 and 11 a. m.;
4 p. m.
Week-day Services: 7:30 and 10 a. m.;
5 p. m. (Choral except Mondays and
Saturdays).

The Incarnation

Madison Avenue and 35th Street
Rev. H. Percy Silver, S. T. D., Rector.
Sundays: 8, 10 and 11 a. m., 4 p. m.
Daily: 12:20 p. m.

Trinity

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

**Church of the Heavenly Rest
and CHAPEL BELOVED DISCIPLE**

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

BUFFALO

St. Paul's Cathedral

Rev. Charles A. Jessup, D.D., Rector.
Sundays: 8 and 11 A. M., 4 and 8 P. M.
Week Days: 8 A. M., Noonday.
Holy Days and Thursdays: 11 A. M.

CINCINNATI

St. Paul's Cathedral

Corner Seventh and Plum
Very Rev. Edgar Jones, Ph.D., Dean
Sundays: 7:30, 11 A. M., and 7:45 P. M.
Week Days: 7:30 A. M.
Holy Days and Wednesdays, 10 A. M.

Christ Church

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

DALLAS

St. Matthew's Cathedral

Very Rev. Robert S. Chalmers, Dean.
Rev. B. L. Smith, Associate Priest.
Sundays: 8 and 10:45 A. M. and 7:45 P.
M.
Daily Services: 7:30, 9:30 and 5:30.

PHILADELPHIA

St. Jame's Church

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

ST. PAUL

**Church of St. John the
Evangelist**

Portland Ave. and Kent Street
Rev. F. D. Butler, B. D., Rector
Sunday Services: 8, 9:45 and 11 a. m.;
4:30 p. m. Young People's Fellowship;
6:00 p. m. Wednesdays and Holy Days;
9:30 a. m. ALL WELCOME.

MINNEAPOLIS

Gethsemane

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

ALBANY

All Saints Cathedral

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

DENVER

St. John's Cathedral

14th Ave., Washington and Clarkson.
Very Rev. B. D. Dagwell, Dean.
Rev. Jonathan Watson, D. D., Assistant.
Sunday Services: 7:30, 11:00 A. M.,
7:30 P. M.; Church School, 9:30 A. M.;
Young People's Society, 6:00 P. M.

MILWAUKEE

All Saints Cathedral

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

St. Paul's

Cor. Marshall and Knapp Streets
Rev. Holmes Whitmore, Rector
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Saints' Days and Tuesdays, 9:30 a. m.
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St. Mark's

Hackett Ave. and Bellevue Place.
Rev. E. Reginald Williams, Rector.
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