

# *The* **WITNESS**

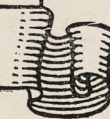
CHICAGO, OCTOBER 7, 1926

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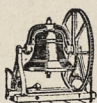




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# THE WITNESS

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## THE STORY OF A PAPER

*After Ten Years of Existence*

BY BISHOP JOHNSON

BORN of poor but honest parents, The Witness saw the light of day on January 1st, 1917. We are celebrating the fact this October because it was in the General Convention of 1916 that a small group of men conceived the idea of publishing a small paper which might penetrate into the little places of the Church, where there seemed to be so little information about the work of the general Church.

As the result of this consultation, the business end of the enterprise was placed in the hands of the Rev. John Sage, then rector at Keokuk, Iowa and subsequently Bishop of Salina.

The Rev. Irving Johnson then a professor of Seabury and Coadjutor-elect of Colorado was appointed to the editorial management with the understanding that he would not assume any financial responsibilities.

The business manager entered into an arrangement with the Rev. L. W. Applegate of Hobart, Indiana, to print the paper and the publication began on January 1, 1917.

Shortly afterward the Rev. C. J. Shutt of Independence, Iowa, was appointed by Mr. Sage to be the acting manager of the paper.

We began with the idea of duplicating the ordinary country newspaper and put out a four page affair that was neither beautiful nor captivating.

We intended it to be cheap and it was. We put the subscription price at one dollar per year, and even when we collected the dollar it did not quite pay for the expense of getting it out.

Then we entered the war and The Witness found itself among the early casualties of the same. The price of printing went up. The cost of paper more than doubled and the deficit increased.

In about three years we were ready to go into hands of a receiver, having six thousand in liabilities and six dollars in assets and we undoubtedly would have were it not for the generous treatment of Mr. Frank Clarke of Chicago who was by this time publishing the paper.

Then Bishop Sage died; then Mr. Shutt died; the editor who was in Galveston, Texas, when the latter event occurred, came to Chicago to read the burial service over his friend and co-worker and incidentally to wind up the affairs of the paper.

No one seemed to care whether it lived or died and even providence seemed to concur in the sentiment.

That week the paper was produced through the combined efforts of a Hebrew typesetter and a Roman Catholic girl.

It was an exceptionally good issue and showed the Catholicity of our resources.

After the funeral of Mr. Shutt, the editor looked around rather helplessly and found a young man who had more enthusiasm than prudence.

Mr. Spofford was earning his own living in a tailoring establishment and casting the bread thus earned on

the waters of the Chicago Mission field. With that piratical instinct which sooner or later is acquired by all successful bishops, I captured this innocent in the Chicago See. I do not think the Bishop of Chicago has ever quite forgiven me and I do not blame him. However, Mr. Spofford began to take the helm and I went back to Denver, satisfied that the patient was still breathing but with little chance of lasting very long.

Fortunately Mr. Spofford continued to make his own living tailoring or I would have been guilty not only of covetousness but of cruelty.

Belief in The Witness reminds me of Dr. Samuel Johnson's comment on a belief in free-will—"All logic is against it, but all experience is for it."

Mr. Spofford began to learn the newspaper game. He was like the young man who when asked to play the piano at a reception, replied—"I never have but I'll try."

He started with a deficit, a derelict and a determination and he now has an exchequer, an experience and an education.

In effecting the metamorphosis, he has passed through many storms, encountered many adverse winds and weathered many cross-currents.

Out of this experience, we have come to know something about the difficulties of getting Episcopalians to read anything concerning their own Church.

I am persuaded that we have the most intelligent constituency in the United States and also the most illiterate.

Their passion for literature about religion is usually confined to their parish leaflet, the Literary Digest and the daily newspaper.

It is not surprising that the National Council has found it difficult to interest a constituency in the pro-

### ADDRESS CHANGE

Until further notice, news items, manuscripts and communications for the editors will kindly be addressed to

#### THE WITNESS

1105 Tribune Building  
New York City

Subscriptions, bundle orders and book orders will continue to be received at the office of publication:

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THE WITNESS



gram of the Church, with such a background of misinformation.

Out of this experience we have accumulated a group of critics, knockers and warm personal friends, but when we have balanced our ledger, we find the assets far in excess of the liabilities. I have concluded that it is more worth while to make one good friend than it is unpleasant to discover nine critics.

We started out to avoid controversy and to discourage ecclesiastical combats. In doing this we have lost the bellicose and the discontented but it has kept the peace.

It is not easy. In Colorado there are too high mesas connected by a narrow strip which is called the Devil's causeway—You may walk along it from one mesa to the other for several rods, and in doing so you may drop a stone on either side which will go down a thousand feet before striking bottom. This causeway reminds me of our effort to avoid controversy.

Do not criticize us too severely if we have sometimes tottered. It is easy to sit in your chair and tell us how to avoid danger: it is quite another thing to pass from one height to another along the Devil's causeway without falling.

No one knows this better than the Editor. Lately we have acquired notoriety in the daily press. From comparative obscurity we have had our short term in the limelight.

Someone told us that we had a million dollar's worth of advertising, but unfortunately it has emphasized our peculiarities. The public which is interested in dramatic entrances would not be intrigued by our usual non-sensational character.

It angered some of our readers and amused others.

Somebody threatened to stop his paper.

I wrote to him most encouragingly. I have now reached the age of sixty and if everybody stopped *The Witness*, it could give me the ease that I crave rather than the excitement that I seemed doomed to create.

The prospect of writing no more editorials is most intriguing; but I can't desert my friends to please my critics; so as long as our friends stick by us, we will not resign to please our censors.

*The Witness* tribe has now bettered the ten thousand mark in subscriptions.

Ten thousand is only one hundredth part of the constituency of the Church and the Church is only one-hundredth part of the population of the nation.

It reminds us what a cook said about his butter. He was feeding one hundred doughboys with loaves

#### ALBERT PARKER FITCH

Professor at Andover Theological Seminary, later at Amherst College with President Meiklejohn and now at Carleton College, read a paper at the Synod of the province of the Northwest held in Sioux Falls, S. D. on *THE HOME, THE CHURCH AND THE COLLEGE*. The paper made such a profound impression upon the several hundred churchmen who heard it that they voted to give it wider circulation and to that end requested that it be published in *The Witness*.

It was the opinion of those attending this great synod that Dr. Fitch's remarkable paper should be read by every communicant of the Church. In order that those who care to do so may have time to place an order for a bundle the first of three articles by Dr. Fitch will not appear until the issue of October 28th.

of bread and had only one pound of butter to put on it. "The trouble is," said the cook, "that none of the boys will know that there is any butter on the bread unless it happens to be bad."

### Let's Know

Rev. Frank E. Wilson

#### ST. DENIS

**H**IS name sounds Irish but he is the patron saint of France. Way back in the early Middle Ages, the mighty Clovis, king of the Franks, was converted from paganism to Christianity. He is said to have gone to war thereafter shouting as his battle cry—"Mon Joie Saint Denys" (my Jove is St. Denis) which became the traditional battle cry of French kings in later days.

St. Denis lived in the third century. He was born in Italy and was known as a youth for his devout habits. With other missionaries he was sent up into Gaul to preach the Gospel. He settled in a place called Lutetia Parisiorum, later known by the abbreviated name of Paris. There he, with Rusticus and Eleutherius, initiated a vigorous Christian work among the natives to such good effect that the neighboring pagans waxed violently indignant.

The persecution of the Christians under the Roman emperor, Decius (250 A. D.) had wrought fearful havoc to the Church in Gaul. It was no small task to reconstruct the ruins. The energetic Denis was doing so

well that the enemies of Christ stirred up a flame of hatred against him. All three missionaries were seized and ordered to renounce their faith. Of course they declined to do any such thing, suffering excruciating tortures for their constancy. They were scourged, imprisoned, torn on the rack, worried by vicious animals, burned at the stake, and their dead bodies beheaded. The site of the execution was called Martyr's Mount, which has since been foreshortened into the better known name of Montmartre. It is passing strange that the name given to hallow the place of a Christian martyr's death should have become the modern synonym for the world's greatest indecencies. An old legend tells how the body of St. Denis got up on its two feet after his execution, took its severed head under its arm, and walked around the streets of Paris. So he is usually represented in Christian art as a decapitated bishop holding his lonely head in his two hands.

During the Middle Ages, due perhaps to the similarity of names, St. Denis was confused with Dionysius the Areopagite, the Athenian friend of St. Paul. Many writings were attributed to him which he never wrote. Neither did Dionysius write them. In fact no one knows who did write them.

It all makes a curious combination. A man born in Italy, who had an Irish name, who was a French bishop, and who was identified with an Athenian convert—all creates quite an international hero. It leaves us in much perplexity as to what we really know about him. At any rate he was one of those sturdy followers of the Master who faced the ultimate in personal peril for the sake of his Christian calling. His day comes in the Black Letter calendar on Oct. 9.

St. Agnes School for Girls, Albany, opened with an enrollment of 240 pupils. Among the boarding pupils are several daughters of missionaries. The School has always been a home for a number of girls separated from their parents by reason of vocation; and it provides a domestic life as well as distinctive Christian training. Classes in religious instruction are under the personal supervision of Bishop Nelson.

Bishop Oldham presided at the opening exercises this year and made a short address.

Representatives from a score of San Francisco churches met the other evening at All Saints and laid plans for a laymen's organization to promote fellowship among the Churchmen of the diocese.



## GREETINGS ON OUR BIRTHDAY

*From Readers of the Witness*

RT. REV. ETHELBERT TALBOT  
*Bishop of Bethlehem*

I beg to congratulate you, Bishop Johnson and all your co-workers on the great success you have made of *The Witness*. It is constantly growing in the love and confidence and admiration of the Church.

\* \* \*

RT. REV. CHARLES FISKE  
*Bishop of Central New York*

You are not ten years old—but ten years younger and looking younger at every issue; making a lot of mistakes, as young folks do, but making them in an interesting way and offering something attractive which the older papers lack.

\* \* \*

RT. REV. WM. G. McDOWELL  
*Bishop Coadjutor of Alabama*

Hearty good wishes for "many happy returns of the day" to the sturdy ten-year-old whose witness for the truth as this Church hath received the same is winning its way ever more and more into the hearts and homes of our people. *The Witness* is valued in the South because it is unique among Church papers, modest in price, ably edited, constructive in thought, and gives the news in concise and readable form. As it grows in age, may it continue to grow in grace, and spread the knowledge of our Lord and Savior, Jesus Christ.

\* \* \*

REV. H. PERCY SILVER

*Rector of the Incarnation, New York*

I beg to say that I not only appreciate but have a real affection for *The Witness*. We place 65 copies in the vestibule of the Church and many members of this Parish are subscribers to, and diligent readers of *The Witness*. Personally I rejoice in its arrival, for it always comes with a worth while message. Certain papers are too apt to be controversial, and a paper with a constructive program is a benediction. I congratulate all responsible for *The Witness*, upon the tenth anniversary, and wish it long life and prosperity.

\* \* \*

RT. REV. ALEXANDER MANN  
*Bishop of Pittsburgh*

I send my congratulations and best wishes for the birthday. Like all youngsters of ten years old, *The Witness* has plenty of "hard knocks" before it from which I trust it will gain both in wisdom and in humility. I appreciate the brave efforts you have all made in the past

and extend best wishes for the future.

\* \* \*

REV. ROBERT MACKELLAR  
*Rector, Trinity Church,  
Red Bank, N. J.*

Webster's Dictionary has not enough words to express my appreciation of *The Witness*.

\* \* \*

RT. REV. JAMES E. FREEMAN  
*Bishop of Washington*

Having been intimately related to the gifted leader of *The Witness* movement, Bishop Johnson, and having been in touch with *The Witness* from its inception, I rejoice in its growing maturity, and influence. It has followed its well defined program without deviation from the beginning and my hope is that it may expand in size, influence and circulation, for the increase of the Kingdom and the greater glory of Christ and His church. Our people generally need church papers and it might well be the business of the Bishops and clergy to urge with all insistence their importance. When we reach the stage where every church home has a church paper we shall mark greater progress than we have ever known.

\* \* \*

RT. REV. THEO. D. BRATTON  
*Bishop of Mississippi*

In congratulating *The Witness* upon its 10th Anniversary I claim also the pleasure of expressing to its editors and manager my grateful appreciation of their most devoted and excellent service to the Church. *The Witness* furnishes to the Church at large a popular paper finely balanced with instruction and information—the two necessary foundations of useful, practical Church workers. My experience is that wherever circulated it has created lively interest in its readers and consistently contributed to the interest once created. Long live *The Witness*.

\* \* \*

MISS MARY E. BEATTY  
*Churchwoman of Quincy, Illinois*

Please accept my heartiest congratulations on your Tenth Anniversary, for you have accomplished much during your ten years of existence. I know for I have had the pleasure of reading *The Witness* from its beginning. Before you published the first number I had often wished for a Church paper that approached religious subjects as your staff does and also gives Church news in an unbiased way as you do. May *The Witness* live long and prosper is my sincere prayer.

REV. CHARLES A. JESSUP  
*Rector of St. Paul's Buffalo*

I rejoice to send greetings to *The Witness* on its birthday. I subscribe for all our church weeklies, but because *The Witness* is the baby in that family, and for other reasons as well, it's my favorite paper. I rejoiced when a small group of courageous men started *The Witness*. I have rejoiced many times during the ten years that I have been reading it.

\* \* \*

RT. REV. F. F. REESE  
*Bishop of Georgia*

I am very glad to say that I think *The Witness* is a very valuable addition to the magazine of the Church and it seems to me to meet both by reason of its modest cost as well as the contents, a very important need of our Church. I earnestly hope that it may have a long and prosperous future, and I am glad to know that it has met with such success in the ten years of its existence.

\* \* \*

REV. HENRY DARLINGTON  
*Rector of Church of the Heavenly  
Rest and Chapel Beloved Disciple,  
New York*

Heartiest congratulations to *The Witness* on its tenth birthday. How well I remember when it was born—how small, but how full of hope and promise. And now today it has the largest circulation of any of the Church weeklies. As I go about in the parish, the people tell me how much they enjoy the weekly visitation of this Church paper, and because of the position it has already won for itself, the future is large with promise. Congratulations are especially due to the editorial and managing board which by such self-sacrificing effort has made all of this possible.

\* \* \*

RT. REV. G. ASHTON OLDHAM  
*Bishop Coadjutor of Albany*

*The Witness* has come to fill such a place in the life of the American Church that I am delighted to have the opportunity of sending my hearty felicitations on its tenth anniversary. I cannot do better than wish you, as I do with all my heart, the old fashioned birthday greeting of "Many Happy Returns." May the *Witness* long live and prosper.

\* \* \*

MRS. G. V. BANCROFT  
*Churchwoman, Stillwater, Minnesota*  
I consider *The Witness* the most interesting Church paper and invariably read it from cover to cover.



## About Books

*THE GLORY OF GOD. Three Lectures by I. Abrahams. Oxford University Press. 12 mo 88 pages.*

REVIEW BY REV. FLEMING JAMES  
Professor at Berkeley Divinity School

These lectures were delivered by a recognized Jewish Scholar of England at the Jewish Institute of Religion in New York during the spring of 1924. They set forth the meaning to Hebrew and Jewish thought of the familiar phrase, "the glory of God" as exhibited in the world of nature, in the expectations of the Messianic time, and in the practical sphere of human experience. Throughout they breathe a spirit of candor and fairness, especially in touching upon Christian thought; and they reflect a modern point of view combined with as appreciation of what is true in the venerable attitudes of a by-gone Israel. Christian readers will find them replete with illuminating material though they may often have difficulty in following the exact course of the author's argument.

*The Portraits of Jesus in the New Testament. By Henry Sloane Coffin. Macmillan. 1926. 96pp.*

REVIEW BY REV. C. B. HEDRICK  
Professor of New Testament at Berkeley

Eight charmingly drawn vignettes of our Lord's Person representing as many different type of New Testament piety, by the well known Presbyterian preacher and scholar (now President of Union Seminary). Might have been called Studies in New Testament Christology if the author had not been careful to avoid throughout all high sounding or technical terms. The book is an evidence none the less that scholarship, when combined in proper proportions with other ingredients, can be made both palatable and wholesome even to the "plain" man. One lesson clearly emerges from this collection of widely diversified portraits—what the earliest generations so freely did, every generation must, under the guidance of the Holy Spirit, in some measure also do, viz., form its own portrait of Christ.

Student from Alexandria Seminary, Mr. Gilbert Appelfhof took charge of St. James' mission, Roseville, Michigan for the summer. A lot of new communicants and a hundred children in the Church School is the result, with a new rector, the Rev. Oscar Seitz, called.

## BOOK EDITOR

The Rev. Charles L. Street has accepted an appointment as the Book Editor of The Witness. Mr. Street is the chaplain for students of the Episcopal Church at the University of Chicago, is a graduate of Yale University, the General Theological Seminary and has completed his work at Columbia University for his doctor's degree.

## Question Box

Conducted by

REV. G. A. STUDDERT-KENNEDY

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

*What is the meaning of "He is the propitiation for our sins"?*

There are two ideas contained in the word propitiation:

- (a) The wrath of God.
- (b) The mercy of God.

(a) We believe that God is wrath with sin. That is, that He is utterly and inflexibly opposed to it as a doctor is utterly and inflexibly opposed to disease. He can never tolerate sin any more than a doctor can tolerate disease.

(b) We believe that God is merciful to the sinner, that is, that He loves him and can never cease loving him. He can never rest until he is free from sin.

Because God (1) hated sin and (2) loved the sinner, He sent His Son Jesus Christ to do two things:

- i. Destroy sin.
- ii. Save the sinner. cp. St. John iii. 16.

A propitiation is anything that wipes away an offence and saves the offender.

Our love of Jesus Christ is the way by which our sins are destroyed and we ourselves obtain eternal life, therefore He is the propitiation for our sins.

"Thou Who knowest all things, knowest the sin and the shame of my heart, Thou knowest that I love Thee. Grant me grace to love Thee more through Jesus Christ our Lord."

*Is it wrong to receive Holy Communion if one does not understand the Doctrine of the Atonement?*

No, certainly not.

Dean Rousmaniere of St. Paul's Cathedral, Boston, suffered another heart attack last week at his summer home on Cape Cod and died after a short illness.

## Preacher, Pulpit and Pew

By E. P. Jots

Bride (at telephone): "Oh, John, do come home. I've mixed the plugs in some way. The radio is all covered with frost and the electric icebox is singing 'Way out West in Kansas'."

\* \*

Found on Pharmacy State Board exam paper:

"Question: 'What is the alkaloid nicotine?'"

"Answer: 'A powerful drug, one drop of which on the end of a dog's tongue will kill a man.'"

\* \*

Sunday-school Teacher: "Where did Adam and Eve first get acquainted?"

Smart Boy: "Where they started the first fire and began to make applesauce."

## Clerical Changes

SAUNDERS, Rev. A. Edward, resigns as rector of St. James, Hibbing, Minnesota, to accept a call to Trinity, Tulsa, Oklahoma.

HULL, Rev. Charles T. resigns as assistant at Our Saviour, Akron, Ohio, to accept the rectorship of St. James, Bucyrus, Ohio.

MacFARLANE, Rev. Robert F., resigns as rector of Holy Innocents, San Francisco because of ill health.

HAUPT, Rev. William H., resigns as priest in charge at Chariton, Iowa and nearby mission stations, to take temporary charge of the church at Oskaloosa, Iowa.

BIRCHENOUGH, Rev. Allen O. resigns St. James, Oskaloosa, Iowa to accept the rectorship of St. Paul's Harlan, Iowa.

BROWN, Rev. George L. of Sioux City, Iowa has taken charge of St. Andrew's, Chariton, Iowa, and the missions at Garden Grove, Albia, Centerville and Mystic.

LAIDLAW, Rev. Gilbert W., resigns as rector of St. James, Spokane, to accept the rectorship of St. Andrew's, Algonac, Michigan.

DU PLAN, Rev. Austine, resigns as missionary in charge of Christ Church, Flint, Michigan, to accept rectorship of Grace, Port Huron, Michigan, effective January 1st.

ENGLISH, Rev. E. L. D., rector St. Andrew's, Algonac, Michigan, to be in charge of Christ Church, Flint, Michigan, effective January 1st.

STIMPSON, Rev. Killian A., chaplain of St. Luke's Chapel in the Latin Quarter, Paris, France, has accepted an appointment as the rector of St. James', Florence, Italy.

MASTERTON, Rev. Harris, Jr., Houston, Texas, has accepted an appointment as the chaplain of St. Luke's Chapel, Paris, France.

VEALE, Rev. Donald, appointed priest in charge of St. John's Howell, Michigan.

ZEIGLER, Rev. Howard B., resigns as rector of St. John's, Durand, and St. Andrew's, Flint, Michigan.

MORGAN, Rev. R. Rufus, released from a call to be the rector of St. James', Marietta, Ga., which he had recently accepted, to become the executive secretary and general missionary of the diocese of Upper South Carolina. Address, Trinity Parish House, Columbia, S. C.

WILLIAMS, Rev. Luther G. H., resigns as rector of St. Stephen's, Baker, Oregon, to accept a call to be the rector of St. Paul's, Lubbock, Texas.

KEARONS, Rev. William M., resigns as rector of St. Luke's, Fall River, Massachusetts, to become the rector of Trinity, Bridgewater, Mass.



## Dean Inge Writes a Provocative Book

**Pessimistic Outlook of the Gloomy Dean; Country in State of Chronic Civil War.**

### NO HOPE FOR INDUSTRY

*by Rev. Manby Lloyd*

"There is no disguising the fact that the country is in a state of chronic civil war, and that the forces of law and order are on the defensive against social organizations which have no aim except to wreck the State and destroy our existing civilization."

This is one of the many pessimistic views regarding England and her future held by Dean Inge.

His book, "England," published recently, is a provocative and stimulating study, written with a characteristic candour which upholds the author's title of the "Gloomy Dean."

The gloom with which one contemplates the future after reading the book is deepened by the fact that Dean Inge advances very cogent argument to justify his melancholy conclusions.

In addition to some pleasantly written history and an acute and rather flattering study of the foundations of British character, the author deals chiefly with the problems of industry, democracy, and, of course, that of population.

Dean Inge can see little hope in the future of British industry.

"Our commercial and manufacturing prosperity seems to be doomed to rapid contraction," he writes, "and if so our population must also contract or starve. We shall find ourselves with at least 10,000,000 more people than can find any means of subsistence.

"The Dominions could find room for this number if our emigrants were of the right type. Unfortunately, the whole tendency of trade union policy is to make the British working man so troublesome and inefficient that he is nowhere welcome.

"We must, therefore, leave this all-important branch of our subject without pretending to see a ray of hope for British industry in the future."

Dean Inge declares that "the situation strongly indicates that measures ought to be taken to encourage methods of birth control among the masses of the population."

Later he adds: "The knowledge of methods of birth control, which society has no right to withhold from any class of the population, has had unfortunate results upon the morals of very many unmarried persons of both sexes."

Trades Unions form the subject of a good deal of criticism. For instance:

"Hitherto the achievement of Great Britain in escaping bankruptcy has been truly remarkable. The danger is that the unreasonableness of the trade unions may plunge us into the ruin which the patience of the heavily-burdened taxpayer had almost enabled us to escape."

In a chapter dealing with the Empire, Dean Inge considers the position of Canada and the United States. He writes:

"The chief safeguard of Canada is really that it is not the interest of the United States to conquer it. For more than one hundred years England has submitted, for the sake of Canada, to a series of affronts and injuries which would not have been tolerated from any other nation.

"If the British flag were hauled down on the North American continent it is more than possible that the nations of Europe, enraged by the bloated prosperity and airs of superiority of 'the man who won by the war' would combine to draw Shylock's teeth, and Great Britain, after losing Canada, would no longer have any motive to help a nation which, in the circumstances supposed, would have finally forfeited its friendship."

Dealing with the moral standards of to-day, Dean Inge writes:

"Christian ethics have been branded irrational, taboo-morality. Licensure is justified in our fiction, and not reprobated in society. The pranks of the idle rich are of very little importance, but looseness of conduct is undoubtedly spreading downwards into classes where it was almost unknown."

Nevertheless, the author believes there is no excuse for a general denunciation of the manners and morals of our time, and concludes a remarkable book with the words: "This much I can avow, that never, even when the storm clouds appear blackest, have I been tempted to wish that I was other than an Englishman."

\* \*

The Ven. T. W. Cook, Canon Lucas and the Rev. H. I. Embling will be consecrated in Westminster Abbey on Sept. 29 respectively to the dioceses of Lewes, Zanzibar and Corea (assistant).

\* \*

The Church Congress will be held at Cambridge in October.

## Successful Synod For Northwest Province

**Hundreds Attend Synod of Province of Northwest Held at Sioux Falls**

### DR. FITCH'S ADDRESS

Bishop Burleson and his crowd of South Dakota Churchmen demonstrated last week that a Synod can be a great success. Calvary Cathedral Parish, Sioux Falls, was the host and a lavish one it was, with Dean Woodruff and a score of laymen almost bothering their guests in their insistence that something more be done for their comfort, while the ladies of the parish, as usual, went into those obscure places where good food is manufactured.

There were two decidedly high spots during this three day meeting, which was attended by a dozen or more bishops, better than a hundred clergy and several hundred laymen and lay women. First the banquet, with nearly six hundred present, and with the Presiding Bishop of the Church, the Rt. Rev. John Gardner Murray, as guest of honor of principle speaker. Bishop Darst, head of the Bishops Crusade was also an honored guest and filled those attending with a determination to grasp the opportunity soon to be presented to the Church. The other high spot was an address by Dr. Albert Parker Fitch, president of Carleton College, on *the Home, the Church and the College*, which made a most profound impression upon the several hundred that heard it. The address, as elsewhere announced, is to be printed in THE WITNESS in forthcoming issues.

A great mass meeting was held in the Cathedral on Sunday evening when addresses were given by Bishop Murray, Bishop Bennett, Bishop Thomas, Bishop Johnson and Rev. Fred Clayton, president of Tabor College.

The Woman's Auxiliary meeting during the same period, held several joint sessions with the Synod.

Bishop Longley of Iowa was re-elected president of the Synod, the Rev. A. E. Knickerbocker of St. Paul, Minnesota was elected the representative of the Synod in the National Council, and Mrs. W. G. Bugbee of Painsville, Minnesota was elected the Provincial President of the Woman's Auxiliary.

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## Why the Rector Often Fails to Make a Call

A Tribute Is Paid To Physicians, One of Whom In England Speaks of the Healing of Religion

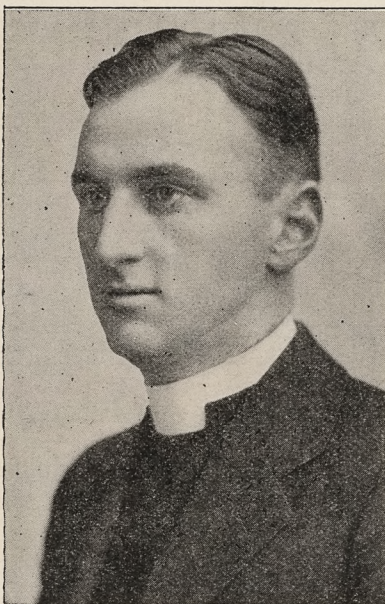
### TELL THE RECTOR

by Rev. H. P. Almon Abbott

A clergyman was calling upon a parishioner the other day. As he was leaving the house, he said to the woman that he hoped her husband was well. The woman replied, "No, he is not; in fact he is very ill." "What," said the clergyman, "is he at home?" "Yes," was the reply, "he is upstairs in bed, and he has been there for seven weeks." The clergyman remarked that he had no idea that her husband was laid aside. The woman rejoined sharply, "Well, he is, and we think that it is very strange that you have not been to see him." "Has the doctor been in?" naively asked the minister. "Why, of course," was the answer, "he comes in every day." "How did the doctor know that your husband was ill?" inquired the clergyman. "We sent for him," responded the wife. "Would he have come without having been sent for?" asked the parson. "Of course not," said the wife, "how would he have known that my husband was sick?" "I just wondered," replied the clergyman. It is a familiar situation to those of us who are clergymen; is it not? Like our prototype, we just wonder! People are sometimes somewhat unjust—in view of the fact that we are just about as human in our limitations as the average doctor!

\* \* \*

To my mind there are no nobler men alive than physicians and surgeons. It is always a comfort to have one's convictions justified. The following words by the President of the British Medical Association, Dr. R. G. Hogarth, tend towards such justification. In his recent presidential address in Nottingham, Dr. Hogarth said: "The difficulty arises when a new theory and practice of the art of healing is proclaimed, and health is taught in terms of religion, and religion in terms of health. In that company the medical scientist has no place. His facts are not theirs. Their terminology is not his. There is no meeting ground in common. But this is not to say that no friendly cooperation is possible between doctors and those who are earnestly studying the healing power of the mind. That there is a certain healing power, a true vis medicatrix, in religion as in nature, few careful



REV. CHARLES L. STREET  
Book Editor of this Paper

observers would, I think, deny. Between religion and nature, between mind and body, there exists not an opposition but a relation. Every medical man of experience must have known cases in which his own scientific skill has seemed to be wonderfully helped, sometimes most strangely, by some serenity of mind in the patient, some quiet confidence in the ultimate issue, some realization of sure dependence upon a higher power, some tranquillizing influence of the soul upon the physical stress and tumult of the senses—beneficent, soothing, healing activities, in which he and his art have had little or no share. These facts are not reducible to formulae. Science cannot explain them. There is no room in respect of this region for dogmatic utterance; but there is always room for patient and reverent enquiry."

I agree with that utterance, heart and soul. There is breadth of view there, and an open mindedness worthy of the medical profession. Narrow professional conservatism is conspicuous by its absence. Would that "Health Cultists" might duplicate the "bigness" of it!

St. Michael's Mission, Denver, is just a year old, having been started on the feast of Michael and All Angels, 1925, by the Rev. Harry Watts, canon of St. John's Cathedral. It now has a communicant list of over a hundred and a Church school of fifty. Have a rectory, then a parish house, and are now looking forward to a church.

## News Paragraphs of The Episcopal Church

Church Is Holding Many Conferences As a Preparation for the Fall Nation Wide Campaign

### LETTERS

By Rev. W. B. Spofford

My goodness, so many letters. Lots of them extending a hand of friendship on our Tenth Anniversary which we take with a gracious bow. A few of these letters appear in this number. Others will be contained in the remaining October issues. Thanks very much.

\* \* \*

Scores more dealing with the articles written by Mr. Cross. It was stated in the issue of the 23rd that nothing more was to be said of the matter. And so there is not—by us. But I should like to pass on to you a few sentences taken from these letters. Here is one from a bishop; name withheld, as with the others, since I have an idea that reporters would bother them a good bit were they discovered.

"I don't see why so many should get all 'het up' about Cross' articles. They are perfectly clear and perfectly true to what is going on all over the land. Those who are in a position to know could tell things that would make your critics' hair curl. What people had better do is to recognize the situation so plainly described and worry about that. The blunt truth is rarely ever pleasant."

\* \* \*

This from a university chaplain; "The article may make some of the Deans of men and of women in our universities pull their heads out of the sand."

\* \* \*

The rector of a large midwestern parish, a man prominent in the affairs of the National Church: "I believe the articles by Cross were discreet, truthful as to facts and reasonable as to conclusions."

\* \* \*

From a New York rector; "As far as my observation and experience go, Mr. Cross has given us a true and accurate picture of conditions in many of our colleges and universities; and I may add in many high schools and preparatory schools."

\* \* \*

Another New York rector: "I am glad you have had the courage to hit at the materialism taught in our universities. Low morals are unavoidable under such guidance. It is time for us to waken out of sleep."



A laymen of the middlewest; "I spent six years in universities and I do not believe he exaggerates the facts."

\* \* \*

A young man who graduated from a midwestern college last year; "Cross states the truth and any college or university student of the present or last few years can bear him out if he so desires."

\* \* \*

Another Bishop: "I thought the first article by Mr. Cross timely and the second very able. Surely such things should be a concern of the Church."

\* \* \*

Still another Bishop: "I remember once hearing a notable evangelist say a propos of the knocks that all of the newspapers were giving him, that if a man threw a stone into a pack of curs and heard a howl he knew that he had hit something."

\* \* \*

And so might I go on quoting from scores of letters, *all but three of which thoroughly supported the articles.*

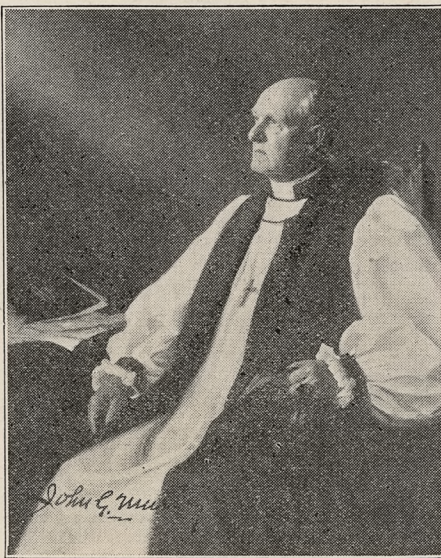
\* \* \*

Just one more letter then the news. This is from the Rev. Joseph R. Walker, who is in charge of a half dozen mission stations in Alabama, where he is doing a remarkable piece of rural work. Last year he asked us to send a copy of this paper each week to every family under his care, the cost to be paid by the treasurer of the several missions. This is what he says of it:

"I find that THE WITNESS is exerting great influence over the members of my churches. I always refer to the paper on my visits in the homes and to certain articles in order to find out if the members are reading. In nearly every case I find that they are. This helps a great deal in visiting because it furnishes a common basis for conversation and discussion. It seems to me that it would be a splendid thing if you could get the other missions and churches throughout the country to adopt the same plan that I am using, that is, in making out a budget to include an item that would cover a subscription for every household."

\* \* \*

This end of the paper so far looks like one of those testimonial advertisements doesn't it? Awful, but I did want to pass on these few comments for I know you are all interested. Hope some of you parsons will act upon Mr. Walker's suggestion at least to the extent of trying the Bundle Plan—have ten or more copies sent to you or to your representative in the parish. Have the



BISHOP MURRAY  
Guest at Northwest Synod

papers sold on Sunday at a Nickle a copy. We will send a bill quarterly at three cents a copy. Now for news.

\* \* \*

The five archdeaconries of Albany held their Autumn meetings consecutively during the last ten days of September in order that the Rev. L. G. Wood of the National Council staff might lead in the conferences. Tribute was paid the Rev. R. H. Brooks, rector of St. Paul's Albany, who is about to take up his task as the rector of St. Thomas's, Fifth Avenue, New York.

\* \* \*

The Rev. B. T. Kemerer was the leader at a clergy conference held at Rhinelander, Wisconsin, last week. High spots; a sermon on the Rev. Harwood Sturtevant of Racine on Personal Responsibility that lasted just seven minutes, luncheon, with Dean Averill as toastmaster, and the Bishop of Fond du Lac and the Rev. Joseph Noisy Barnett of Oshkosh as speakers—and of course Mr. Kemerer.

\* \* \*

A front line chaplain, a priest of the Church, who has had a remarkable influence on student life in America died in Christ Church Hospital, Cincinnati, on September 26th—the Rev. Stanley Matthews Cleveland.

\* \* \*

Normal school for Church School teachers is being held on Monday evenings at Calvary, Cincinnati.

\* \* \*

One hundred and fifteen men in the freshmen class at Kenyon, which opened the other day. Total enrollment is 275. The Rev. Mr. Ball, for-

merly a Congregationalist, and a professor at Goucher College, has accepted the position as professor of homiletics at Bexley Hall.

\* \* \*

Bishop Mitchell of Arizona was the guest and speaker at vestrymen's dinners held in Denver, Greeley and Pueblo. All of the dinners were not held on the same day, otherwise it is more than likely that he would have been unable to talk on his subject which was 'the Church's Program.'

\* \* \*

Clergy and leading lay members of the Church in Ohio met for conference at the Old Barn Club, Dayton, the third week of September. All the clergy and one hundred laymen present. Stars; Bishop Bennett of Duluth, Bishop Rogers of Ohio, Bishop White of Springfield, Mr. S. Sawada of the Japanese legation, Rev. Fred Goodwin, former secretary of rural work, and Rev. F. B. Bartlett of the field department.

\* \* \*

Just imagine—Mrs. H. G. Cole, who is 88 years old, has been the organist of St. James, Marietta, Georgia, for seventy-six years. Just imagine—my goodness. NOTABLE SERVICE.

\* \* \*

Mrs. Dean Noe from dow'Memphis sent in that item and with it the following suggestion; "Let's start a new game. Who has the oldest church building in the country—the oldest bell—the rector who has served longest—organist who has served longest—sexton, etc. I think it would be lots of fun." All right. The game is on. Shoot.

\* \* \*

Got to play some game. Was counting a lot on football with a column for the Church colleges, but now Prexy Bell has sort of knocked that out by cutting out the game at St. Stephens. Did get one report however. Midland College 6, Tabor 0. That's good stuff. Midland has about a thousand students and one of the strongest college teams in that part of the country. Score was tie up to the last few minutes when Midland pulled off a criss-cross for a touchdown. Send in the scores, you Sewanee, Kenyon, Trinity and Hobart men.

\* \* \*

Corner stones for the parish house and rectory of the Good Shepherd, Pittsburgh, Pa., were laid last week by Bishop Alexander Mann. The rectory is to be a memorial to the late George Collinson Burgwin, former senior warden and the chancellor of the diocese for many years. A copy of THE WITNESS was placed in the cornerstone; of particular inter-



est to me since for three years, as his college roommate, it was my privilege to wear the neckties of G. C. Burgwin, Jr.

The parish house is to cost \$50,000. The Rev W. H. Moore is the rector.

\* \* \*

The Rev. Dr. Hodgkins of St. Mark's Berkeley, California, with Mrs. Hodgkins have just returned from a summer in Europe where they were members of the Sherwood Eddy party studying social and industrial conditions.

\* \* \*

New parish house is being built for Christ Church, Los Altos, California.

\* \* \*

Celebration of the 75th anniversary of the founding of St. Luke's, Scranton, Pa., is going on all of this month, with special services on each of the Sundays and with many week-day meetings. Among those to preach are the Rev. J. P. Ware, president of the standing committee of Bethlehem; Mr. Burton Mansfield, prominent Connecticut Churchman and member of the National Council; Rev. E. M. Frear, an 'old boy' who is now the chaplain at the State College; Bishops Talbot, Sterrett and Ward; and several local pastors and social workers. The Rev. Robert P. Kreidler is the rector.

\* \* \*

This from the parish paper of Emmanuel, Braintree, Massachusetts, written I imagine by the rector, the Rev. John C. Poland, Jr.;

Are you a DAD? Here are some tips for a tip-top dad: Boys go where *you go*, not where you *tell them* to. That's why the devil is so everlastingly busy. The things boys need must be caught the same as the measles and the chicken-pox. The sort of goodness that counts is invariably contagious. The inoculation is *his dad*. One dad was too busy to

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give his boy any time, so the boy gave his dad a "time" instead. Queer isn't it? Are you the dad who tells his boy very solemnly that he must go to Sunday School, and then *leads* the way by *staying home from Church*? Great beginning! Why not reform yourself before trying to *form* your boy?—One boy said: "Dad's either a fool or he thinks I am."

\* \* \*

Christ Church, Ansonia, Connecticut, Rev. G. A. Barrow, rector, has the choir go in front of the church before each service for outdoor hymn singing.

\* \* \*

Two hundred clergymen attended

a clergy conference at Choate School, Wallingford, Connecticut, Bishop Murray was present, and Bishop Oldham of Albany.

\* \* \*

The Rev. Philemon Sturges of Providence took charge of the Cathedral in Boston last Sunday.

\* \* \*

St. Mark's, Fall River Mass., is celebrating its silver anniversary this week.

\* \* \*

St. John's, Bridgeport, Connecticut, is to dedicate a new \$40,000 organ this week.

\* \* \*

Bishop Wing returned to South Florida from his vacation just before

## Universal Bible Sunday,

1926

All Protestant churches of America are asked to set aside December 5th as Universal Bible Sunday. If this date is not convenient for some churches, it is hoped that they will observe the occasion on some other Sunday near that time.

Universal Bible Sunday affords an opportunity once each year for pastors, Sunday-school superintendents and other religious leaders to call special attention to the importance of the Bible in the life of the individual, the church and the world.

The intention is not to use this as another occasion for soliciting funds for any phase of Bible work. What is desired is, NOT an offering, but a hearing; NOT a collection, but a presentation.

For 1926 the topic for this occasion is "The Voice and the Book." This topic is intended to emphasize two important factors in our religious life. Both are powerful forces, and each complements the other.

The American Bible Society has prepared appropriate literature to be used in observing this occasion. An attractive brochure has been written by Mr. Willard Price, author of "Ancient Peoples at New Tasks" and "The Negro Around the World." Mr. Price was editor of the World's Outlook and writes extensively for various magazines and periodicals.

This brochure is composed of sixteen pages of valuable material and is intended to furnish suggestions to assist pastors and other religious workers in the preparation of material for use on Universal Bible Sunday. It will be of special value to all interested in this topic.

In addition to the brochure, the Society has prepared a large wall poster illustrating the Voice and the Book in action on the mission field. For general distribution to congregations a small four-page leaflet with appropriate illustrations has been provided.

This material will be sent free of charge upon request to

Arthur C. Ryan, General Secretary,

## American Bible Society

Bible House, Astor Place

New York City



this disastrous storm which included much of our Church property in its destruction.

Early reports to Bishop Wing state that St. John's Church at Hollywood, St. Paul's and St. Matthew's (colored) at Delray, Christ Church (colored) and St. Alban's Normal School (colored) at Cocanut Grove all were destroyed as were our colored missions at Fort Landerdale, Hollandale and Deerfield.

All Saints Church and rectory at Fort Landerdale were nearly destroyed, as were the Church of the Good Shepherd and rectory at Punter, Florida—where the Church will have to be entirely rebuilt.

Church buildings at Fort Myers and Sarasota were damaged, but it is thought they can be repaired for one thousand dollars.

Several places, including Trinity Church, Miami, St. Stephens, Cocanut Grove, Buena Vista and others had not reported when Bishop Wing gave above items.

\* \* \*

The Church of the Incarnation, Madison Avenue and 35th Street, will resume its regular order of services on Sunday, October 3rd. There will be a service of Holy Communion at 8, 10 and 11 A. M. At the latter service the Rector, the Rev. H. Percy Silver, D.D., will be the preacher. At 4 o'clock there will be a Choral Evensong service, at which the Rev. Harold L. Gibbs, assistant to the Rector, and who has just returned from a vacation abroad will give a short address. On Monday, October 4th, the Noonday Services will be resumed. These services are held every week day, except Saturday, from 12:20 to 12:40, and consist of prayer, singing and a brief address.

The Incarnation Home at Lake Mohegan (conducted as a Summer Home from July 1st to September 1st) will start its convalescent work early in October. Through the Chapel of the Incarnation and through various Social Service Agencies connected with City hospitals, many people are sent to the Home to convalesce after an illness, and good results have been obtained.

The Nutritional Lunches for under-

nourished children will open early in October. This cares for the little children of the Chapel of the Incarnation at 240 East 31st Street, and a hot noonday meal is given to more than one hundred children daily at a very small fee.

The Rev. Charles E. Craik, Jr., recently of Grace Church, East Orange, N. J., has joined the Incarnation Staff, and will assist the Vicar, the Rev. Nicholas M. Feringa, at the Chapel of the Incarnation.

\* \* \*

In spite of the increased dormitory space by the erection of White Hall, Howe School is unable to receive all of the boys who want to enter there. Every room is occupied. Three masters have been added to the faculty because of the increased enrollment. The football squad came back early for camp practice.

The new Administration building has been completed and adds to the beauty and completeness of the attractive campus. This building offers spacious quarters for the offices, the Quarter-Master's and the printing departments on the main floor, and apartments for two married and three single masters and the faculty club rooms on the second floor. The

grounds have been developed by the planting of several thousand shrubs and trees.

Great care is taken at Howe to maintain an abundant supply of pure water. This summer several new wells have been dug and a six inch water main laid the length of the campus, connecting with every building. This water is tested frequently in the school laboratory as well as in the laboratories of the State Board of Health.

The beautiful School Chapel of St. James has been further adorned by the figt of white marble altar steps in memory of Bishop John Hazen White; a faience tile sanctuary floor in memory of the Rev. Dr. Charles N. Spalding, the first Rector of the School; and a choir pavement of red quarry tile in memory of Miss Mary Nichols and her brother Charles Stewart Nichols, who for a quarter of a century was a Trustee and the Treasurer of the School.

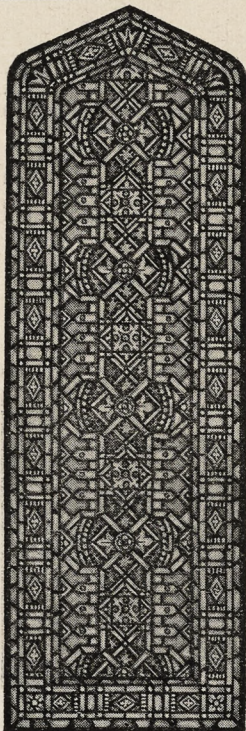
Plans have been prepared for the erection of a power plant and of a natatorium. The steady increase in the enrollment has so taxed the study hall that the library must be moved from the Academic Building and a new library built adjoining it. The



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PAROCHIAL MISSIONS—THE REV. WALTER E. Bentley, Rector Emeritus of St. Stephen's Church, Port Washington, L. I., has returned home from his world preaching tour throughout the East and the Antipodes for the Actors' Church Union of Great Britain, closing with a Mission at St. Andrew's Church, Fullerton, Cal. He is now ready to serve his brethren as Parochial Missioner on terms suitable to their requirements. Address, Port Washington, N. Y.

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building program contemplates one new building each year.

\* \* \*

Bishop Page laid the cornerstone for St. Joseph's, Detroit, last month. Going to be a beautiful church costing a lot of money. Rev. W. R. Kinder is the rector.

\* \* \*

Two hundred enrolled in the Detroit Church Normal School which opened September 21st.

\* \* \*

Bishop Murray, Bishop Talbot, Rev. Floyd W. Tomkins are on the program of the Synod of the province of Washington, which is to meet in Bethlehem, commencing October 26th.

\* \* \*

The new St. Matthias', Detroit, a beautiful new plant, was opened September 26th. Rev Andrew S. Gill is the rector.

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Bishop Page of Michigan is introducing regional conferences for vestrymen. Idea is to bring together in conference the vestries of several neighboring parishes for fellowship, inspiration and work.

\* \* \*

Fine new parish house is to be built for St. Mark's Marine City, Michigan. Rev. R. E. Randall, rector.

\* \* \*

Interesting exchange of letters between Dean McCready of Christ Church Cathedral, Lexington, and the Rev. S. Atmore Caine, who is the secretary of the committee in charge of the Catholic Congress which meets this coming week in Milwaukee. Dean McCready asks "the how and why" of a "Pontifical Mass" in the P. E. Church. Mr. Caine tells him to his own satisfaction, but not to the satisfaction of Dean McCready. Interesting correspondence—too long to reproduce here—but I dare say that those who care to read it will find the letters reproduced in the other Church papers.

\* \* \*

The Synod of the province of Seewanee will meet in the Church of the Good Shepherd, Jacksonville, Florida, on November 16th, 17th and 18th.

\* \* \*

East and West Meet—Perhaps not as Mr. Kipling meant it. But it happens. Maine and Montana; Long Island and Los Angeles; Pennsylvania and the Philippines; Jersey and

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## 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.)  
3 P. M.—Baptisms.  
8 P. M.—Evening Prayer and Sermon.

## CHICAGO

*Grace*

Rev. Robert Holmes, Rector  
St. Luke's Hospital Chapel  
(Until New Church Is Built)  
Sunday Services—7 and 11 A. M., 7:45 P. M.

*St. Paul's*

Dorchester Ave. at Fiftieth 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 Ave.  
Rev. Frederic C. 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.  
Tuesday 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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## BOSTON

*Trinity*

Copley Square  
Rev. Henry K. Sherrill, Rector.  
Sundays—8:00, Holy Communion; 9:30,  
Church School; 11:00, Morning Prayer and  
Sermon (first Sunday of month, Holy Com-  
munion and Sermon); 4:00, Service and Ad-  
dress; 5:30, Young People's 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—8:00, 10:15, and 11:00  
A. M.; 4 P. M.  
Week-day Services—7:30 and 10 A. M.; 5  
P. M. (Choral except Mondays and Satur-  
days.)

*The Incarnation*

Madison Avenue and 35th Street  
Rev. H. Percy Silver, S. T. D., Rector.  
Sundays: 8:00; 10:00; 11:00 A. M.; 4:00  
P. M.  
Noon Day Services

*Trinity*

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

*Church of the Heavenly Rest  
and Chapel Beloved Disciple*

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

*St. James*

Madison Avenue and 71st Street  
Rev. Frank Warfield Crowder, D. D., Rector.  
Sunday Services: 8 and 11 A. M., 4 P. M.

## BUFFALO

*St. Paul's Cathedral*

Rev. Charles A. Jessup, D. D., Rector  
Sundays: 8:00, 9:30 and 11 A. M.  
Week Days: 8:00 A. M. and Noonday.  
Holy Days and Thursdays: 11:00 A. M.

## CINCINNATI

*Christ Church*

Rev. Frank H. Nelson and Rev. Warren  
C. Herrick  
Sundays: 8:45 and 11:00 A. M. and 7:45  
P. M.  
Daily: 12:10 P. M.  
Saints' Day: Holy Communion, 10 A. M.

## DALLAS

*St. Matthew's Cathedral*

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

## WATERBURY

*Trinity*

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

## NEW YORK

*Grace Church*

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

## MINNEAPOLIS

*Gethsemane*

4th Avenue South, at 9th Street  
Rev. Don Frank Fenn, B. D., Rector  
Sundays: 8:00 and 11:00 A. M., 7:45 P. M.  
Wednesdays, Thursdays and Holy Days.

## ALBANY

*All Saints Cathedral*

Swan and Elk Streets  
The Very Rev. Charles C. W. Carver, B. D.,  
Dean  
Sundays: 7:30 A. M.; Church School, 9:45  
A. M.; Sung Eucharist, 11:00 A. M.; Choral  
Evensing, 4:00 P. M.  
Week Days: 7:30 A. M., 9:00, and 5:30  
P. M. Wednesday and Friday, the Litany after  
Matins. Thursday and Holy Days, the Holy  
Eucharist, 11:00 A. M.

## DENVER

*St. John's Cathedral*

14th Avenue, Washington and Clarkson  
Very Rev. B. D. Dagwell, Dean  
Rev. J. Watson Rev. H. Watts  
Sunday Services: 7:30, 11:00 A. M.  
Church School, 9:30 A. M.

## MILWAUKEE

*All Saints Cathedral*

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

*St. Paul's*

Corner Marshall and Knapp Streets  
Rev. Holmes Whitmore, Rector  
Sundays: 8:00, 9:30, 11:00, 4:30.  
Saints' Days and Tuesdays, 9:30 A. M.  
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*St. Mark's*

Hackett Avenue to Bellevue Place  
Rev. E. Reginald Williams, Rector  
Sundays: 8:00, 9:30, 11 and 5.  
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## PHILADELPHIA

*St. James' Church*

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



Japan; Connecticut and China; York State and Yukon; every little while they may be found together in the office of the Church Building Fund. And why not? According to the doctrine which makes the Church Missions House a necessity, they are all in the family, and they find more than one common ground for meeting.

From May to September the Building Fund paid out ten loans and twenty gifts—\$49,300 of one and \$18,000 of the other, to twenty-six dioceses and missionary districts. In the same period it promised two other loans amounting to \$19,500, ten other gifts in the sum of \$2,650, and one grant of \$1,000, adding thus seven to the number of dioceses and districts aided. The farthest east, as we call it, was Vermont, and the farthest west, China and Japan. In all eighteen churches, fifteen rectories and fourteen parish houses, forty-seven buildings, were secured to the Church all around the world, east and west, in thirty-three dioceses and districts.

"And ever the twain shall meet," for there is no east and west with the commission. It is the Church. Building Fund Sunday is November 14. The Church's co-operation expressed in the offerings of parishes and missions on that or some nearby Sunday, is needed for the increase of the fund and the fuller realization of its purpose—the strengthening and extension of the Kingdom in which east and west are one.

\* \* \*

This bit of news will give you an idea of the difficulties of the work in the Philippines.

St. Luke's compound, Manila, consists of the hospital, kindergarten and chapel, together with nurses' home and residence for the superintendent in charge. The congregation of the chapel is made up of nurses in training, a few Filipino families living in the neighborhood, the members of a flourishing boys' club and the American staff of the hospital. When the recent graduation exercises took place a special baccalaureate service was held for the class, and the small chapel was

crowded. The service was partly in English, partly in Tagalog, and the nurses carried the entire choral evensong without the aid of any instrumental music, hymns, chants, Creed and responses. Among the congregation, either as nurses in training or previous graduates, were included the following nationalities: Moro, native tongue, Arabic; Siamese, under Red Cross scholarships; Chinese and Japanese Eurasian from the Borneo-English Mission. speaking Malaysian; Filipino, speaking Spanish and Tagalog; American mestiza; Igorot and Ilocano, using the dialects of the Northern Luzon provinces; pupil nurses from Batanes, Zambales, Pangasinan and the Vis-

ayan provinces, each with the dialect peculiar to her district. In awarding the diplomas the superintendent remarked that it was absolutely necessary for the Americans in charge, nurses and muchachos (*servants*) to speak to each other in English for it was the only language that could possibly be used in common. In spite of the handicap due to a diversity of tongues all had mastered the difficulties incident to speaking and studying in English, a language not her own. The hospital has received an application for entrance to the training class from a member of the Tirurai people, hill dwellers of Coto-bato province, Mindanao, one of the southernmost islands.

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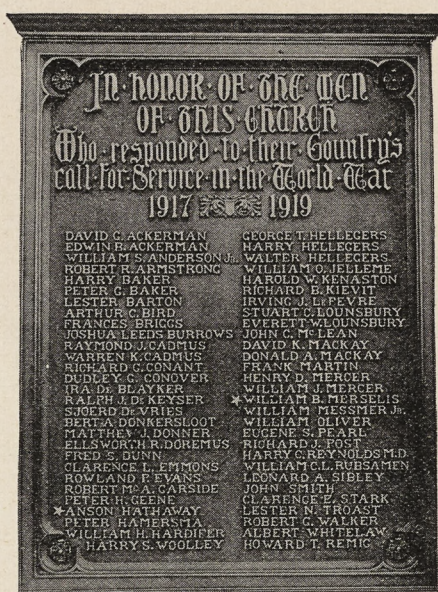
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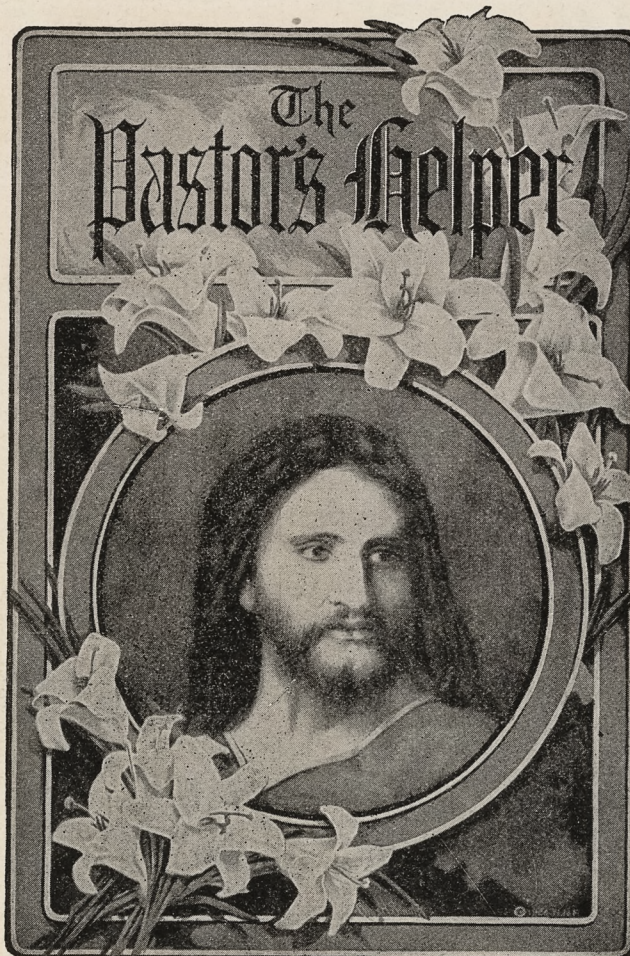
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