

DEAN ROUSMANIERE — By Bishop Johnson

The **WITNESS**

CHICAGO, OCTOBER 14, 1926

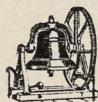


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THE WITNESS

A National Paper of the Episcopal Church

Vol. XI. No. 8

Five Cents a Copy

\$2.00 a Year

EDITOR, RT. REV. IRVING P. JOHNSON; MANAGING EDITOR, REV. WILLIAM B. SPOFFORD; BOOK EDITOR, REV. CHARLES L. STREET; ASSOCIATE EDITORS, REV. GEO. P. ATWATER, REV. FRANK E. WILSON, REV. A. MANBY LLOYD, REV. H. P. ALMON ABBOTT, REV. ALFRED NEWBERY.

Entered as Second Class Matter at the Postoffice at Chicago, Illinois, under Act of March, 1879.

Published Every Week

EPISCOPAL CHURCH PUBLISHING CO.

6140 Cottage Grove Ave., Chicago

SAINT FRANCIS OF ASSISI

Quaint and Gentle

BY REV. FRANK E. WILSON

"WELCOME, Sister Death," said St. Francis, and so he died seven hundred years ago this month.

It was in the piping days of Innocent III, the most powerful pope who ever sat in the Vatican. In the time of Innocent the Church was a mighty organization which dominated European life in its political and social aspects as well as ecclesiastical. Wealth flowed freely into its treasury and its leaders held the commanding positions in nearly every country of Europe. Spiritual preferment absorbed the attention of ambitious men. Preaching was a rare accomplishment and personal ministration to needy souls was a neglected opportunity. It was nearing the high-water mark of the cathedral-building age. Splendor and magnificence surrounded ecclesiastical courts while the simple Gospel of Christian service knocked for admission at unresponsive doors.

In such an atmosphere St. Francis was born (1182) in the Italian town of Assisi. His father, a wealthy cloth merchant, was off on a business trip to France at the time of his birth. His mother planned to name him "John," but his father insisted, on his return, that the child should be called "Francesco," meaning "the Frenchman."

Francis grew up in considerable luxury and became a gay young blade in his youth. Spirited and adventuresome, he was always the life of the party. After a fling at inter-city warfare, which was Italy's chief diversion, he fell seriously ill of a fever, thereby finding leisure to think over the shallow proportions of his life. His recovery found him greatly changed. He went to Rome, gave away all his money, traded clothes with a beggar, and employed himself in nursing loathsome lepers.

In his own home town Francis

found himself an object of curiosity. His old friends called him crazy while the children made him a target for handy missiles. It was too much for his dignified father who haled him before the bishop for public reprimand. Francis returned to his father what money he had, stripped off the clothes which his father had bought for him, and announced himself thereafter accountable only to his Heavenly Father. Whenever they met on the streets, his natural father cursed him zealously. Francis took to himself a beggar as a travelling companion and for each paternal curse the beggar added a blessing. One St. Matthias' Day he went to Church and heard the following read from the Gospel— "As ye go, preach, saying, the Kingdom of Heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils; freely ye have received, freely give. Provide neither gold, nor silver, nor brass in your purses, nor scrip for your journey, neither two coats, neither shoes, nor yet staves." It was the charter of his ministry. He dedicated himself to absolute poverty and unlimited service.

ADDRESS CHANGE

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

THE WITNESS

1105 Tribune Building
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Subscriptions, bundle orders and book orders will continue to be received at the office of publication:

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Chicago, Illinois

THE WITNESS

A rich neighbor, named Bernard, was the first to associate himself with this strange young man. The two of them adopted the simple garb of the Italian peasant. Attracted by such open-faced piety, others followed. They slept in haylofts, begged their food, preached incessantly, and violated every health regulation by caring for those who were stricken with the most ghastly diseases. And always they were inveterately happy. Francis pronounced it a sin to be gloomy. Their cheerful gaiety won them the nickname of *Joculatores Domini*, "God's Mountebanks," though they called themselves the "Penitents of Assisi." (Bruce Barton should take note of this.)

The fame of them spread. There is a tale that Francis and eleven of his companions once visited the pope in search of official recognition. But the magnificent Innocent was appalled by their wretched appearance and ordered them to take their rule and read it to the pigs. Whereupon they scurried to the nearest pigsty and enjoyed a pleasant visit in the mud. However that may be, they did, eventually, receive recognition, carrying with it the necessary authority for the founding of a new Order, to be known as the "Brothers Minor." They labored diligently, prayed much, and rendered service to everybody. Francis called his body "Brother Ass" because it had to bear his human burdens. He preached to birds, fishes, rabbits, or men indiscriminately. Caught by the crusading spirit, he made a trip to the Holy Land where he endeavored to conquer the Moslems by the more peaceable sword of the Spirit. He was not very successful in this venture but he made himself greatly beloved by the warriors in both camps.

Meanwhile his followers grew envious of the more prosperous circum-

stances of competing monastic orders. They craved more of the conveniences of life and asked for modification of their rigid rule. Francis protested and finally relinquished his leadership. The Order thrived but lost its spiritual character. At the time of the Reformation it was spoken of as the most degenerate of all the monastic orders.

Francis himself went into retirement. One eventful Holy Cross Day (Sept. 14) he was blessed with the holy "stigmata," the signs of the Lord Jesus in his hands, his feet, and his side. It is easy to laugh this away as a pious legend but the evidence is disconcerting. Psychologists have figured out explanations of it which may or may not be entirely satisfactory.

The seventh centennial of the death of St. Francis is widely observed this month. The whole of Christendom may well lay claim to him as a quaint and gentle example of what a Christ-like life may be. It

is a notable achievement to live close to the Master under any circumstances but it is nothing short of genius to make a success of it in an age given over chiefly to the pursuit of personal preferment in organized Christianity. St. Francis was incapable of teaching Christian humility and living the life of a spiritual autocrat. He was even more incapable of professing a religion of self-sacrifice without sacrificing himself. He put reality into Christian ideals at a time when reality was a very short article on the Church market.

Has his life a message to the world of our own day? It has, decidedly, in the picture of service which he offers us. Probably there has never been a period when service has been more under public discussion than in the twentieth century. You can scarcely sit down to a business or social banquet, let alone a Church gathering, without hearing fulsome remarks about the inestimable value of service. But

what does it all mean? Service in business is commended because it pays. The politician calls himself a public servant because the title is supposed to be a good vote-getter. How much of really disinterested service does the modern world know in spite of its incessant mouthing of the word? St. Francis tells us that service is good because it is Christian. He voluntarily placed himself in such a position that no human compensation was possible for him. To be sure he has been honored with the title of "Saint" and has won the affection of a world-full of people. But the very thought of such returns would have scandalized him. He served God's children simply because he loved God. He spent himself upon the poor and humble only because it was the mind of Christ. For that, a talkative but time-serving world covertly thanks God that there has been at least one who cheerfully exemplified his own theories of undiluted Christian service.

DEAN ROUSMANIERE

An Appreciation

BY BISHOP JOHNSON

THE Church may well rejoice at the life or grieve at the death of the Dean of St. Paul's Church, Boston, for there is just that commingling of joy and sorrow in marking the close of a ministry such as his.

It is the privilege of Christians that they do not sorrow without hope or grieve without joy, for the lights and shadows of life are blended into one picture, and it is not necessary for Christians to dissect their emotions as they gaze upon it.

It was my great privilege to have known Dean Rousmaniere in the way that we clergy are permitted to know one another.

I have preached in his pulpit, been entertained in his home, had fellowship in his study.

For several years the various members of my family while living near Boston have looked to him as their pastor.

I mention this to indicate that I do not pay him this tribute merely from general knowledge but from the privileges of intimate friendship.

In a many-sided way he did a wonderful work, and he did it in a way that distinguished him from the methods current in his day. He was a scholar, a mystic, a courteous gentleman, who added to his own interior life that contact with all sorts and conditions of men, which enabled him to carry into their lives the spiritual forces which he gener-

ated in his study and in his closet.

He made St. Paul's a people's Church, without robbing it of any dignity which belonged to it as a Cathedral.

He interpreted the services of the Church in such a manner that those who passed by sought rest and refreshment, irrespective of cast or prejudice.

He preached the Gospel as one who reflected his Master's word without feeling the need of any personal adornment on his part; he seemed to believe in the power of the Spirit as sufficient, if it passed through the priest to the people by the instruments which God had provided for the contact to be made. He was as a man who had gone through the fire of partisan conflict and emerged with the sole purpose of using his talents in the service of his Master.

He was a man of strong convictions, and many of them such as are not commonly received among us, and yet one was not conscious of discord, but rather of the effort to harmonize different notes, and this effort could be seen in the many sidedness of the Cathedral work and worship.

There is something which emanates from good men in the intimacy of personal fellowship which I have always felt was the power of God; which passes our understanding to

analyze; and yet which is as real as an electric current.

It is the power that comes from a life that is hid with Christ in God, and it is gained by that wrestling with God which is the most exhausting labor which a human soul can undergo, for it is, after all, the submission of all one's faculties to God without losing one's personality or freedom. It was this sort of power which Dean Rousmaniere possessed and because of it, the common people heard him gladly.

It is the kind of a thing which men can do only in secret, but it is, I believe, the kind of thing of which the Father openly approves.

The sixteen years which Dean Rousmaniere gave to the Cathedral in Boston not only served those who thronged Tremont Street, but they also demonstrated to the American Church the true nature of a Cathedral which should serve those who are unchurched for any cause, without the restrictions of parochial limitations.

The emphasis of St. Paul's Cathedral reminds me of an incident in Father Stanton's life.

Just before he died he took some money from his purse and gave it to a friend, saying, "This is for the unworthy poor who never go to Church."

Somehow it seems to me that there is a note of the wider compassion of

Christ for those who were rejected alike in the ministrations of the temple under Caiaphas and in the highly efficient work done by organized charity today.

It behooves some of us to do things for those who are without, without neglecting the admonition to care for those within. St. Paul's, Boston, ministered to every kind of sinner in the faith and in the hope that the elder brother would become more compassionate, and that those who had been in a far country would be reminded of the mercy which God never forgets, but which men, even good men, are so prone to overlook.

I have heard St. Paul's criticized because some folk attended there who should have been enrolled in parishes. Perhaps there were many who misused this House of Mercy, but so there are many who abuse the love of Christ, but yet we are grateful that Christ does not withdraw His love because of those who impose thereon.,

Stanley Cleveland

IN MEMORIAM

SINCE writing the above appreciation, word has reached me of the death of Father Cleveland, formerly Chaplain at the University of Wisconsin, and more recently Chaplain for the Community of the Transfiguration at Bethany Home in Glendale, Ohio.

Father Cleveland was distinguished by unusual gifts of mind and spirit.

In his services during the war; in his achievements as student pastor in a great university; in his work as a spiritual director, he stood out as a priest of exceptional promise.

It was my pleasure to know him as a boy; again as a student, and again as a priest.

He attended the School of the Prophets in Bethlehem, Pennsylvania, in 1925, and in the various conferences displayed that intellectual grasp and spiritual insight which gave promise of great things.

Soon after this he was stricken with the disease which has finally proved fatal.

He longed to give his life to the Master in service; instead he has entered His service in a more intimate way.

"At eventide," says the prophet, "it shall be light," although the day in which we live "the light is neither clear nor dark."

May the god Lord grant to Stanley Cleveland the light that he sought so earnestly, and may he find the summation of his faith in the close and intimate presence of his Master.

Our Cover

Alfred A. Gilman, suffragan bishop of Hankow, was born in North Platte, Nebr., in 1878. He graduated from the University of Nebraska in 1898, and from the Philadelphia Divinity School in 1901. He then returned west where he served as a missionary in Colorado and Wyoming. Upon his ordination to the priesthood he sailed for China where he was our first resident missionary at Changsha, the capital of Hunan. In 1916 he became a professor at Boone University and its president in 1917. Upon the organization of the Central China University in 1924 he was elected president. He was consecrated last year.

Light Reading

By Rev. Charles L. Street

THE editor of this periodical has a well-known complex on the subject of clerical vacations. Back in the summer when I was enjoying a well-earned rest by the sea-side, he sent me an impressive tome for review with a note, presumably intended to be facetious, about "light summer reading." The book turned out to be the new volume of essays, "Catholic and Critical"*, by a group of younger English theologians, and in spite of its outside appearance, reading it proved to be not such an ordeal after all. The thirteenth essays which make up the book cover pretty well the whole range of theology: Authority, God, The Incarnation, the Atonement, the Resurrection, the Church and the Sacraments. The names of the authors of the various essays alone would make the book significant. Among them are Rawlinson, Knox (not Ronny but Wilfred), Mozley, Kirk, and Will Spens.

The second essay in the book, on the Vindication of Religion, is a little bit long winded, but the other essays go right to the point. Rawlinson's brief chapter on Authority is one of the best. It is a masterpiece of straight thinking, and sees much more deeply into the problem than do some of those simple souls (like the writer of an editorial on this subject in a recent number of *The Churchman*), who can conceive of no middle way between submission to an absolute authority like that claimed by the good Bishop of Rome on the one hand, and a refusal to accept any kind of authority on the other. In Will Spens' essay on "The Eucharist," the distinction between dramatic symbolism and effectual symbolism is immensely suggestive.

Space fails to tell of the excellencies of the other essays.

I commend the book heartily to all readers of THE WITNESS who can get near enough either to a library or to \$3.25 to obtain it. If anybody wants to borrow the review copy, I shall be glad to lend it to them provided they will send me 15c in postage stamps and will promise to read the book right away and send it back when they get through with it.

*ESSAYS CATHOLIC AND CRITICAL. Edward Gordon Selwyn. New York. The MacMillan Company.

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).

1. What do we mean by the Resurrection of the Body?

There are two crucial words in this article of our faith, resurrection and body. Let us take them in their order.

Resurrection does not mean merely resuscitation, or, as my little son calls it, coming to life again. It means rising to a higher and perfected form of life through death, and death does not mean merely physical death. In the New Testament, and especially in St. Paul's Epistles, it is always difficult to tell whether death refers to what we call death of the body, or death of the soul. The reason of this is that to St. Paul, as to all Christian people, the only thing that really matters is death of the spirit, and death of the spirit is itself used in two senses: either the sense of dying or being dead to God, which is sometimes called perishing—"God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life;" or death to sin and living to God, which is the real meaning of resurrection—dying to the lower life of the passions and the senses, and rising to the higher life of the spirit: so that the real meaning of resurrection is always dying to the lower life, which is driven by the energy of the primitive passions, such as sex, eating, drinking, gaining and showing off, and rising to the higher life, which is driven by the energy of the vision of Christ and the Kingdom of God. And this process of resurrection is meant to begin here on earth with a vision of Christ, and to be finished and crowned in the life hereafter with the open vision of His Face. See Colossians iii. 1, where the resurrection is looked upon as having already begun in the

Christian life. But in that resurrection the body plays a part, for the body is not separate from the soul. The body is the instrument through which the soul grows to perfection; for what is my body? It is the instrument through which I do four things. Firstly, I realize my own identity and learn to say "I"—I think, I will, I laugh. Secondly, the means whereby I communicate with and share my life with other spirits and wills. Thirdly, a means whereby I build up a great community of fellowship with spirits, which is the kingdom of God. That is what my body actually is here and now. When I declare my belief in the resurrection of the body, I do not declare that I believe that this material body, in which I now live, will be resuscitated and that its material atoms will come together again—that seems on

every ground to be vastly improbable; but I declare my belief that this life which I build up through the instrumentality of this body can and will be perfected and completed in the life beyond, and that I will there be given a means of realising more fully than ever my own identity, loving and being loved more completely than I have done on earth and I will be able to take part in the final completion of the Kingdom of God begun upon earth. This further entails my belief that the new and extended body, which man has been able to beget for himself through the gifts and providence of God, in the last hundred years, will also find its perfection. Man has taken to himself new eyes, which can penetrate the vast infinities of astronomical space; new hands, which can lift a weight of 100 tons and

place it accurately to the eighth of an inch; new ears, which can hear over thousands of miles; new lips, which can speak to the ends of the earth; new legs, which can travel at 60, 100 or 120 miles an hour. All these are extensions of his body; and when I declare that I believe in the resurrection of the body, I declare that I believe that this new bodily life of communion with and enrichment of millions of his fellows, can grow in this life and be perfected in the life beyond; and that, therefore steam, electricity, telegraphy, wireless and flying have all got their meaning in the providence of God and are capable of being perfected in and through Christ. All this tremendous conception of the meaning of life is involved in the declaration that I believe in the resurrection of the body.

COMMENTS ON OUR ANNIVERSARY

From Readers of the Witness

REV. THOS. F. DAVIES

Bishop of Western Massachusetts
Hearty congratulations and all good wishes for The Witness on its Tenth Anniversary from the Diocese of Western Massachusetts on its twenty-fifth. The Witness in my opinion has steadily improved and is making an important contribution to the life of the Church. It succeeds in being informing and interesting without being controversial. I never put it down with a feeling of discouragement.

* * *

RT. REV. JAS. H. DARLINGTON
Bishop of Harrisburg

Congratulations on the Tenth Anniversary of The Witness.

The first duty of bishops and followers of the Apostles is "to witness to Christ's Resurrection" and you are helping strenuously to aid the bishops of the Church in this noble and prized duty. Your editorial articles are brief, bright and buoyant. They are almost without exception, very optimistic and encouraging, and The Witness has made for itself a place in our Church life which no other publication exactly fills.

* * *

DR. ARTHUR C. RYAN
Secretary, American Bible Society

I congratulate you on this anniversary and wish you many happy returns of the day.

* * *

RT. REV. RICHARD H. NELSON
Bishop of Albany

I congratulate The Witness on its survival and prosperity after ten

years of useful service. It has "fought a good fight" in the finest spirit of Christian chivalry; it has not "finished its course" because its Martyrdom will continue to justify its name; it has kept the Faith without wavering, and it deserves the confidence of all loyal Churchmen.

* * *

REV. WILLIAM PORKESS
Rector St. Stephen's, Wilkinsburgh, Pa.

I have watched with keen interest The Witness since its birth. Ten years have elapsed and now we have a religious weekly of the National Church that is a decided factor of strength. Not only is gratitude awakened in my heart towards those who have so firmly established this organ of instructive and inspiring propaganda but also hearty congratulations on its Tenth Anniversary, together with the sincere wish that The Witness may live and grow unto even greater strength.

* * *

REV. WALLACE M. GORDON
Rector, the Ascension, Lakewood, O.

I feel that The Witness is filling a long needed place in the life of the Church and of Church people; its articles are most helpful and to the point, and there is no religious controversy, which I feel is a fine thing, as that does not help people in their faith and in fact is detrimental, as the Laity only think the Church is uncertain in her teaching. Also the paper is just the right size, not so large that one cannot read it through easily and quickly. I wish

to congratulate the editors on the good success they have made of it. I hope it will have many years of helpfulness ahead.

* * *

RT. REV. S. M. GRISWOLD D. D.
Suffragan Bishop of Chicago

Having been acquainted with the plans and purposes of those who originally began the publication of The Witness; having followed its course from its inception; and having been a constant and regular reader, I wish to take my part with you in your joy upon the occasion of its 10th anniversary. In my judgment, The Witness has steadily improved and I think it is one of the valuable publications of the Church. I therefore, send you, not only, my congratulations for the past; my felicitations for the present; but also my anticipations for the future. May you be prospered in all your efforts for the advancement of the interests of Christ and His Kingdom.

* * *

REV. MILO HUDSON GATES
Vicar of the Intercession, New York

I consider The Witness in many respects the most valuable of our Church papers. It covers a very large field so that one gets a view of the whole Church. What I like especially about it is the absence of fault-finding in it. My firm conviction is that a Church newspaper, which is as constructive as The Witness is a fine thing to be put in the hands of one's parishioners. I like the spirit of The Witness. I find it interesting, and I observe my people do also.

HOW SHALL WE MARK THIS ANNIVERSARY OF THE SOCIETY FOR THE PROPAGATION OF THE GOSPEL, 1701-1926?

IN Colonial Days the Church in America was largely dependent upon the nursing care extended by the S. P. G. Commissary Bray and his associates put us, in this favored land, under lasting obligations. The list of the parishes here to the support of whose ministers those English pioneers in missionary adventure gave is a long one. Some of those parishes are today amongst our most important ecclesiastical centers.

The influence of that early beneficence has immeasurably enriched our whole national life. Those who sense the significance of it all will recognize the desirability of making some substantial return to the still active society to aid it in its fruitful efforts to leaven the life of other Colonies on the frontier of civilization.

The current year is the 225th anniversary of the founding of the S. P. G. There must be many grateful souls in our historic churches and elsewhere who will welcome the opportunity to unite in making a Thank Offering to mark the event.

With the endorsement of the Archbishop of Canterbury an appeal has been issued for building at Sully Oak, Birmingham, a college for the training of women workers for overseas missionary service, at a cost of \$150,000. Shall we not eagerly forward to them an amount sufficient to construct and equip in the new training school an "American Room."

We are eagerly welcoming at this time to our shores the present distinguished Bishop of London. In connection with his visit, it is suggested that offerings be bespoken from individuals and in our Churches on one of the Sundays in October, preferably the 20th Sunday after Trinity.

The undersigned have undertaken to make this statement at the request of Bishop Manning and Bishop Rhinelander; it has the further endorsement of the presiding bishop and Bishop Garland and other representative Churchmen.

Mr. J. Wilson Bayard, chancellor of the Diocese of Pennsylvania, Land Title Building, Broad and Chestnut Streets, Philadelphia, will act as treasurer; receiving and forwarding all monies to the Rev. Stacy Waddy, S. P. G. House, 15 Tufton Street, Westminster, London, S. W. L.

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BISHOP STEVENS
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Preacher, Pulpit and Pew

By E. P. Jots

A preacher at the close of one of his sermons, said: "Let all in the house who are paying their debts stand up." Presently every man, woman and child with one exception rose to their feet.

The preacher seated them and said: "Now every man not paying his debts stand up." The exception, a careworn hungry-looking individual, clothed in his last summer's suit, assumed a perpendicular position.

"How is it, my friend," asked the minister, "you are the only man not able to meet his obligations?"

"I run a newspaper," he answered, "and the brethren here who stood up are my subscribers, and—."

"Let us pray," exclaimed the minister.

* * *

In a certain congregation in the south there was a lovable old lady

who was most devoted to flowers and who maintained a beautiful garden. She was especially fond of sweet peas, and each Sunday in the summer it was her bouquet that adorned the pulpit of her Church. Sunday there was a change in the flowers, a fact which the minister noted. He asked the lady after service why she brought no more sweet peas.

A sad smile came to her face.

"You don't like them," she said simply. "Last Sunday you pointed right at my sweet peas and said:

"God loves the meanest flower that grows."

* * *

For a long time a mischievous youngster had annoyed one of the ushers in a Boston Church, until, in desperation, the usher had ushered him out of the building. The boy, who was pushed down the stairs outside, had not stopped running when a policeman asked him why he was in such a hurry.

"An usher in that church there wants you to take out a man who is making himself a nuisance during the service," said the youth. The policeman hurried into the building and the usher, assuming that he was a new member of the congregation, showed him into a seat next to an old gentleman, a prominent banker in the city.

"Come with me quickly," said the policeman to the old man. The latter turned in amazement. "What for?" he inquired, indignantly. "Never mind; you come along quietly or I shall have to remove you by force," the policeman replied.

The indignant worshiper was obliged to accompany the policeman, to the consternation of the congregation and the usher, and to the amusement of the youth who watched the proceedings from a safe vantage point.

Clerical Changes

WHITE, Rev. Edwin G., resigns as rector of St. Peter's, Hillsdale, Michigan, to accept a call to be the rector of St. John's, Ionia, Michigan.

BACON, Rev. F. M., address change from Superior, Wyoming, to Laramie, Wyoming.

JENKINS, Rev. William, has resigned as the rector of Grace Church, Whitestone, Long Island, New York, because of illness. He is to go abroad for a year.

BARNES, Ven. Charles R., resigns as rector of St. John's, South Williamsport, Pa., to become the rector of St. Mark's, Newark, New York.

TAYLOR, Rev. Cecil, former rector of Trinity, Camden, New York, has accepted rectorship of Emmanuel, Advance, New York.

WILLIS, Rev. W. Taylor, rector Christ Church, Point Pleasant, W. Va., to be assistant at St. Chrysostom's, Chicago.

The Rev. A. J. Gaynor Banks, director of the Society of the Nazarene, is conducting a healing mission at Christ Church, Pelham Manor, New York.

H. G. Wells Stirs 'Em With Startling Book

Another Famous Englishman Writes a Book That Causes Much Caustic Comment

THE COAL STRIKE

By Rev. A. Manby Lloyd

In Mr. H. G. Wells' new book, *The World of William Clissold*, the author asks us in a snappy preface to leave it alone if we will not accept it as a novel. We are warned against confounding William Clissold and his views with Mr. Wells and his opinions.

Mr. Clissold is incredibly naive. To read him you would think that he had discovered the mystery of evil by himself; and that no one....except perhaps Huxley—had ever seen a slug or noticed the more disgusting processes of nature before.

The second book is more readable. The anthropologists may kick at his rather slap-dash account of the origin of tabu, but the key-note is his assault on present day socialism and communism. Following a malicious portrait of Marx the pages sparkle with epigrams:

"You see, while Marxian socialism was invented by discontented professors, Fabian socialism was largely the product of hopeful civil servants."

"It is preposterous to say that the rich have become richer and the poor poorer in this last phase of history. The increase of production has gone along quite another channel. It has neither been monopolised by the property owner nor distributed through the general mass. It has merely expanded the general mass. It has been absorbed by blind breeding."

The introduction of living people under their own names is an innovation. There is a rather indifferent portrait of Dean Inge, and a gracious and charming picture of Graham Wallis. Dr. Jung is introduced to prop up Mr. Wells' Superman. But throughout Mr. Clissold cannot forget that he is an atheist. Two more volumes are to follow soon.

* * *

Nationalisation of the coal industry, the proposal advised by the Royal Commission, becomes more and more urgent. If it is a national necessity, some say, it should be taken over and run as a necessity, like the navy and the fire brigade. Ministers continue to regard subsidy as an abomination and will not listen to Chesterton's proposal of loan and mortgage. So we drag wearily along with the one really hopeless policy; keeping the mines as an anarchical anomaly; a shop that cannot pay and



BISHOP CROSS
Going to Bui'd Cathedral

must not liquidate; a business that cannot pay wages and must pay dividends; a private institution whose servants are bound to public obligations. In the recent debate Mr. Jack Jones was suspended from Parliament and left the House shouting defiance and telling them all that they were cowards to starve the miners. The following week he was congratulated by Mr. Chesterton, who went on to say that "in nothing is the contrast more sharp than between the Chinese etiquette talk of the politicians and the frankness and bitterness of the talk of men in the club, the tram and the train."

Public opinion is veering around to the miners' side, so that by the time these lines are printed we may expect a settlement. News has arrived, from the inner circle where the real news circulates, which may well encourage the Miners' Federation to stand firm. Let me whisper it—the bankers are beginning to be bored with the mine owners. Thousands of people who have no sympathy with the miners and still less with socialism are so bored with the mine owners that they have hardly patience to talk of such blundering blockheads. But all publicists, all journalists, all private men are *below* the capitalists. The bankers are *above* the capitalists. If once the bankers get restless they will make short work of owners and die-hards.

Bishop of London Wins Chicago

Fills Many Engagements and Promises Bright Future for the Anglican Church

TALKS TO STUDENTS

The Rt. Rev. A. F. Winnington Ingram, Lord Bishop of London, has just completed a full week of speaking engagements in and about Chicago, in which he refuted Dean Inge, plead for better understanding among the English speaking people, gave to the Church people of Chicago a message full of hope for the Church and the Church's future, and generally endeared himself to all who heard him.

That the Episcopal Church in the middle west is smaller in numbers than some of the other Christian bodies, is partly the fault of past Bishops of London, the present Bishop told 1500 members of the Church Club of Chicago on Monday night. "It is not generally known," the Bishop said, "that up to the time of the revolution the Church in America as well as the Church in India, was under the jurisdiction of the Bishop of London. For 170 years no bishops were sent to this country because certain misguided politicians in England objected.

"But" said the bishop, "We must not think of the past, but of the future—As Bishop Westcott said, 'With the historic Church on one hand and the open Bible on the other we can win the world.'

Bishop Ingram arrived in Chicago on Monday morning. A severe burn on his arm, which occurred during his stay in Canada, has been giving him constant pain, but in spite of that he went bravely to work on a formidable list of engagements. He addressed the clergy at a luncheon at St. Paul's Church on Monday noon, and in the evening, at the Church Club dinner was welcomed by Mayor Dever and introduced by Bishop Anderson. On Tuesday he went to the University of Illinois. On Wednesday he addressed the English Speaking Union at luncheon, and in the afternoon spoke in Mandel Hall at the University of Chicago. In the evening he was the guest of the St. Mark's Society at the University of Chicago, at a dinner in Ida Noyes Hall. On Thursday he was at the University of Wisconsin, and on Friday at Northwestern University in Evanston. Sunday morning he preached at St. Luke's Church, Evanston, and that evening was the preacher at the Sunday Evening Club.

News Paragraphs From The Pacific Dioceses

**Building to Start on New Cathedral
for the Missionary District
of Spokane**

NOTABLE VISITORS

By Bishop Stevens

Plans for the new Cathedral of the Missionary District of Spokane show drawings of a beautiful Gothic building by the architectural firm of Whitehouse and Price. It is expected that construction on the first unit of the fabric will begin within a few months. "Can you dig?" writes Bishop Cross, "Can you mix concrete? Can you quarry stone? Shingle a roof? Plaster a wall? Build an altar? Construct an organ? Cast a peal of bells? Carve an inscription? Come now, and do this. It is the way to build a House of God—a true Temple of Worship."

* * *

Although Los Angeles, like other cities, may become over-excited at the visits of European royalty, there are some "Angelenos" who see things in proportion and rejoice over the presence of notable visitors representing scholarly interests. Such visitors are Dr. H. Wildon Carr of the University of London, and Professor Schiller of Corpus Christi College, Oxford, both of whom are at present on the staff of the University of California. There is something delightful about these English scholars. They lecture with all of the diffidence of recent graduates and yet every statement is pregnant with meaning and every statement weighed with the utmost care. Both are leaders in philosophical thought in England, Dr. Carr being the leading exponent of Bergsonianism, and Dr. Schiller the outstanding Humanist. An extraordinary fact about Dr. Carr is that up to the age of fifty he was a successful broker.

* * *

Apropos of the contention that has been made in THE WITNESS that Behaviorism is tending to break down the moral distinctions of undergraduates, a certain college professor told me of a student in one of his classes who disputed his statement that man's will is free. He tried to show her that stealing is a matter of choice. "But" she said, "my teacher of psychology tells me that if a man is hungry he must steal." No doubt she did not altogether understand her professor, but the incident tends to substantiate the contention.

* * *

California Church Schools report large enrollments for the current

year. The Harvard School of Los Angeles and the Bishop's School of Girls at LaJolla are filled to capacity. The Church Divinity School in San Francisco, though not large in numbers, has some unusually promising candidates for the Sacred Ministry. If the present plans materialize, this will be the last year before removal to the new site in Berkeley.

* * *

An indefatigable crusader is Capt. Richmond Pearson Hobson, the Spanish War hero, who is the president of the International Narcotic Education Association with headquarters in Los Angeles. Capt. Hobson, who is an active Churchman, is planning for a great world conference on Narcotic Education to be held in Philadelphia. The captain works for this important cause with the same enthusiasm and courage with which he blew up the Merrimac in Santiago Harbor.

* * *

The social service commission of the diocese of California, in a recent report, pleads for a deeper understanding on the part of the Church with social workers. The chairman, the Rev. George Wright, well says that it does not raise the Church in the estimation of the world to show ignorance of the burning problems of the day. This is a vital issue. Many social workers have become impatient with the Church. The Rev. David R. Covell of the social service commission of Los Angeles, has an admirable plan to half correct this. Once or twice a year he arranges a dinner for all professional social workers who are communicants of the Church. Already these gatherings have done much to stimulate a better understanding. The clergy have learned more of the social point of view and the social workers have discovered that the Church is not as indifferent and inactive as they supposed.

* * *

The Society of St. John the Evangelist has an institute of social and parochial responsibilities at its San Francisco home. In addition to administering the parish of the Advent, the Order provides a chaplain for San Quentin prison; for a boys' institution; for a girls' home, and for a sisterhood. One of the staff serves as a teacher at the Church Divinity School of the Pacific, and all are in constant demand for conducting missions and devotional services. Incidentally, the Church of the Advent pays its entire missionary apportionment.

Samuel Mather Science Hall, given to Kenyon College by Mr. Henry G. Dalton of Cleveland, was dedicated on Saturday, October ninth.

News Paragraphs Of The Episcopal Church

**Bishop Manning of New York Re-
turns from Europe and Is Met
at the Steamer**

ANGLO-CATHOLICS

By Rev. W. B. Spofford

Bishop Manning of New York returned from Europe last week. Said he liked the cathedrals all right, but has an idea that one just as good as any they've got over there is being put up right here in New York. He talked along that line, too, in his sermon the next day. When asked by reporters whether he thought Bishop Murray should attend the Catholic Congress he expressed an idea that apparently hadn't been thought of, up to that time; namely, that Bishop Murray was old enough to decide the matter for himself. All of which shows that Bishop Manning is among the wise ones who puts things positively rather than negatively. How much nicer it is, children, to say: "Bishop Murray is able to decide that for himself," than it is to say: "It's nobody's — business whether he goes or not," as I heard it quaintly stated the other day by another bishop. Yet, both expressions mean the same thing, and contain, so it seems to me, a fair amount of common sense. But being connected with this non-controversial journal of religion I must refrain from expressing myself on such important matters. Course I think Bishop Murray will do folks a lot of good wherever he goes and so ought to get around as much as possible. Anyhow he ought to give a lot of time to these Anglo-Catholics if they are as bad as Alexander Cummins and his National Church League (whatever that is) apparently consider them to be. Least I should think so, but like as not I miss entirely the heavy issue involved. Guess I'd better stick to news, football, famous living Episcopalians, and the other simple things in life and leave these weighty matters to those who have the time and disposition.

* * *

George Parkin Atwater, editor, started on his job as the rector of Grace Church, Brooklyn, last Sunday.

* * *

The Rev. W. Postell Witsell has been the rector of St. Paul's, Waco, Texas, for fifteen years. During this time 539 have been baptized, 207 of them adults, and 707 have been confirmed. Communicant list has doubled, Sunday school has tripled. Lots of institutional work has been built up, and the giving to extra-

parochial work has gone from about a thousand dollars a year to eight and a half thousand.

* * *

St. Augustine's College, for Negroes, opened last week with a total enrollment of about five hundred students. Bishop Cheshire, the Rev. A. B. Hunter, honorary president.

* * *

Bishop Delany and the Rev. A. Myron Cochran, rector of St. Ambrose, Raleigh, were speakers at the opening service, in addition to the president, the Rev. Edgar H. Goold.

* * *

Teachers of Church school children who want to spend a bit of time preparing for their jobs have plenty of opportunity in Chicago. There is an interdenominational school under way, offering credit courses that are taught by learned men from the various universities in town. Then our own diocesan officials have schools scattered pretty freely about, with lectures on Child Psychology, Church-School Ideals, the Art of Teaching, and the history of the Church. Teachers: Rev. Charles L. Street, Rev. Alfred D. Kolkebeck, Mrs. Lawrence C. Ferguson, Rev. William A. Simms, and the Rev. Prof. A. Haire Forster.

* * *

Church College Football: Hobart trimmed by Dartmouth, 50-0. Looks bad, but it won't look so bad after Dartmouth has played Harvard, Yale, and a few of the other big fellows. Trinity 6, Cooper Union 0; which doesn't mean a thing to me because I don't know anything about Cooper Union. Glad Trinity won, of course—going to see 'em play, myself, before the season is over. Kenyon got trimmed, I believe, but by whom and how much, I can't say. You football fans must do better. Can't depend on these New York papers for the scores of Kenyon, Sewanee, and Tabor—all too remote from civilization, you know.

* * *

One hundred and ten freshmen at Hobart, chosen from 170 that applied for admission. Total enrollment is 259, which is capacity. Interesting fact: thirty-two of the men in the Freshman Class are there on the advice of their rectors; seventeen of the men are there because it is a Church college, and one fellow came because there is *compulsory* chapel at Hobart. William Smith, college for women, on the same campus, has an enrollment of

160 students, the largest number in its history.

* * *

Know why the clergy are so dull? Because parishes do not set aside a fund from which they may draw for traveling. Least that's what the rector of St. Mark's-in-the-Bouwerie, the Rev. Norman Guthrie, says. "They stand, year after year, looking down upon their dull audiences and their intelligences atrophy." Dr. Guthrie has just returned from a year abroad.

* * *

Big fight on in Detroit. Each year the Federal Council of Churches arranges to have the pulpits of the city in which the American Federation of Labor meets in convention, opened on a Sunday morning to nationally-known labor leaders. It was all set for this year when the manu-

facturers' association and the chamber of commerce got busy. The result, according to the newspapers, is that the parsons have decided not to let the labor men speak their pieces. One courageous soul spoke right out and said that he couldn't afford to do it since he was raising money for building. I shall know more about it soon, and will say a word on it next week.

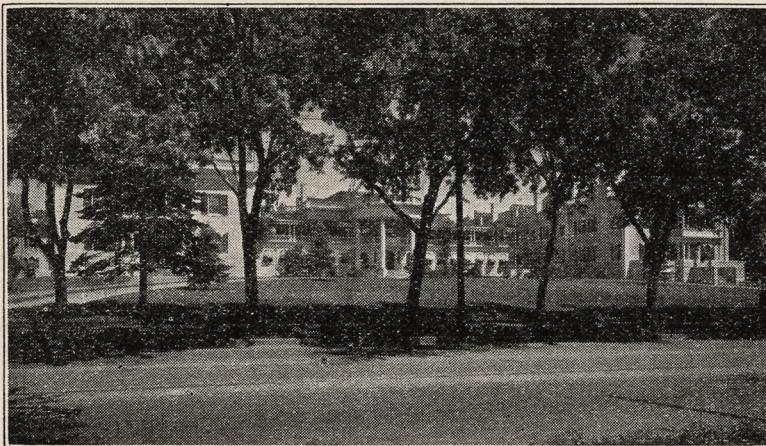
* * *

On Sunday, October 3rd, Bishop Page of Michigan dedicated the Warne Wilson Hall and St. James' Chapel in connection with Trinity Church, Detroit. The beautiful parish house, costing over \$150,000, is largely the result of the labors of the rector, the Rev. Lewis B. Whittemore. Bishop Rogers was the speaker at a banquet held the opening

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week. The parish house is to be the meeting-place for the conference on National Religious Education next week, which is to be addressed by the Bishop of London.

* * *

The Rev. J. M. Stoney, secretary of the diocese of Alabama, writes that little damage was done Church property in the diocese as a result of the storm that tore things up so generally in Florida. Chief damage was done to the pecan crop.

* * *

Church folk at Fairfield, Alabama, are planning on building a new church.

* * *

The dedication by the rector, the Rev. Edward Henry Eckel, of a large memorial window, was the feature of the Homecoming Sunday at St. Andrew's, Fort Worth, Texas, on September 19th. This is the third of a series of beautiful windows to be placed in this church.

* * *

Foreign-Born American division of the National Council held its annual conference in September at Cragsmoor, N. Y. The Mexicans, the Russians and the Swedes got most of the attention.

* * *

The Rev. Malcolm W. Lockhart, rector of St. James, Baton Rouge, La., a university town, thought he would do a bit of checking up on the disclosures of Mr. Cross, recently contained in this estimable sheet. So he asked one of the university undergraduates for whom he had a high regard for an estimate.

Can't reproduce it here...too long. He says that conditions such as Cross described do not exist at the Louisiana State University; girls don't drink much there, though petting is one of the demands made upon the modern college girl by the boys. "Respect or reverence for womanhood seems to be practically left out or killed in the mind of the university man of today. He (Cross) is correct in regard to the superficial philosophy which prevails upon the campus and in the fraternity house. The so-called philosophy is engendered by what we call half-baked professors, whose reasoning at the best only touches the surface of their subjects. Only last night I heard a number of students speaking of two of our well known professors as making 'monkeys of themselves' in order to gain popularity." He then went on to say that in spite of appearances there is

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a great deal of idealism among students. And I might point out that Mr. Cross said the same thing. Anyhow here is one thing sure—it is an interesting subject. The number of letters that I have had to answer—and I am not through yet.

* * *

Anglo-Catholics of the English Church met for conference in Albert

Hall, London, the other day, and spent their time discussing social questions. Sir Samuel Hare, secretary of air, said that something had to be done right away about rotten housing conditions; Mr. W. L. Hichens, according to the papers, "a captain of industry," said he was tired of the phrase, "a living wage" since it represents a wholly inadequate

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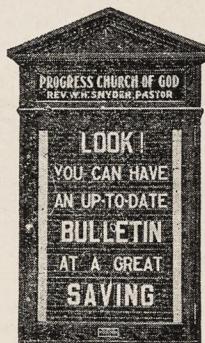
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ideal. The worker's wage, he said, should provide not merely for the physical necessities of a man and his family, but should permit the development of the intellectual and spiritual sides of their natures. Dear, dear—no wonder folk are all upset about these Anglo-Catholics. First thing you know they will be calling them Bolsheviks. Bishop Gore presided.

mer, traveling 3,000 miles, ministering to humanity. He tells of pathetic cases calling for immediate need, and he calls upon the Church to stand with him.

* * *

Six hundred and thirty-one girls in St. Agnes' School, Kyoto, the largest enrollment in history.

* * *

The work that the Church is doing with the deaf is to be studied by a committee appointed at the recent conference of deaf clergymen, in order to readjust and equalize the work and increase its effectiveness if possible. There are seventeen clergymen working with the deaf.

* * *

Students at Soochow Academy, Shanghai, gave their summer holiday to ten summer Bible schools in the various cities from which they came. Not only that. In order to help get the schools started about two-thirds of the student body went on "chuh-soo" diet, which means no meat, and put the money saved in a fund.

* * *

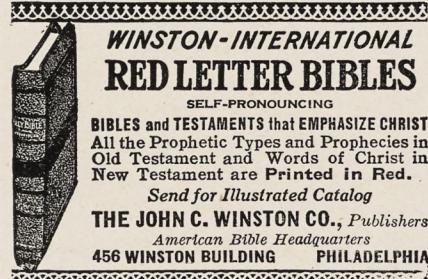
Fourteen lay-readers on the job in the district of North Texas, where there are eight clergymen in 77,000 square miles.

* * *

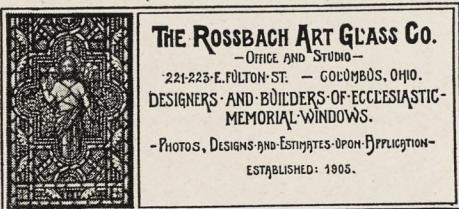
On All Saints' Day the Rev. Robert B. Drane is to celebrate his fiftieth anniversary as the rector of St. Paul's, Edenton, N. C.

* * *

Bishop Rowe spent the summer in the interior of Alaska. Left Seattle early in June, and was gone all sum-



A casual comment on the salaries of women missionaries is contained in a letter from one in Alaska who says that she occasionally has an Indian woman come in to help her with the heavier work but that she can't



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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 Communion
and Sermon); 4:00, Service and Address;
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, Wednesday.
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 Saturdays.)

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 12:20

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 Communion,
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
Evening, 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.
(Wells-Downer Cars to Marshall Street)

St. Mark's

Hackett Avenue to Bellevue Place
Rev. E. Reginald Williams, Rector
Sundays: 8:00, 9:30, 11 and 5.
Gamma Kappa Delta Club, 6:00 P. M.
Sheldon B. Foote, Mus. Bac., F. A. G. O.,
Choirmaster.
(Wells-Downer Cars to Bellevue Place)

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.

do it often since "It is very expensive, thirty cents an hour, which is more than I get."

Rev. Lester Bradner, in charge of religious education in the diocese of Rhode Island, is the head of a normal school for Church school teachers being conducted in the diocese.

Rev. E. P. S. Spencer, rector of St. Paul's, Waterville, Conn., was seriously injured in an auto accident as he was returning from the clergy conference recently held at Wallingford. He is in the Meriden hospital.

Rev. Edwin A. Corbett, now the "Bishop of Wall Street," having succeeded the late William Wilkinson, is ill at a hospital in Providence, R. I.

Young people of Trinity, Boston, held their first meeting of the year last Sunday evening.

From England: The Rev. Dr. Stanfield, rector of St. Ebbe's, Oxford, has been serving that parish for fourteen years. He is likewise a physician and a great deal of his work has been among the sick in his parish, which is in the poorest part of Oxford. Dr. Stanfield is now seventy years old and has just volunteered and been accepted as a missionary to Africa.

Please, the New York address, to which news items should be sent, **1105 Tribune Bldg., New York City** and the telephone number, for the benefit of any who may care to use it,

Beekman 3784

Hope you will not misunderstand this New York office. We do not plan to have it permanently, and the paper is still in Chicago, where all orders for subscriptions, bundles and books should be sent. This part of the paper will be back there one of these days; but for a time I am to knock about New York trying to interest a few people in advertising in the paper. Have to do that sort of thing to keep a Church paper going. So until I tell you differently will you please send news and mail for the editors to 1105 Tribune Building, New York City. Telephone, Beekman 3784.

Three days' haul of fish, or one week's pay in lieu thereof, is a pledge made for the Cathedral to be built in Victoria, B. C. Commended to fishermen along the Columbia and other Washington rivers, for the cathedrals to be erected in Seattle and Spokane. Commended also to Bishop Murray's attention, whose catch of "426 trout, 59 bass and 3

salmon in 17 fishing days," was duly noted by the New York Times.

The chaplain who was in Parris Island Navy Yard (South Carolina) for the past eighteen months has baptized 949 persons among the transient population of that naval center. He sends word of each to the minister or priest of whatever the man may designate, if any, as his home church.

West Texas has a boy, James Westbrook, who drives twenty miles from his ranch home to Calvary Church School at Menard, Texas, each Sunday, and twenty miles back again. This is modestly claimed as probably the long distance championship of the diocese for regular Church School attendance. More likely a world record?

"Child labor is one of the troubles with this land," writes a woman in Liberia. "Trade will do a lot to develop a country but it will not stop child labor. Only Christian teaching will do that."

The "richest and most influential Indian" on a western reservation has had the still greater honor of being confirmed.

The last word in designated special offerings seems to have been said by a donor to the Seamen's Church Institute who asked that the contribution be used for stamped envelopes

"to be given *only* to men who wish to write to their mothers."

The Seamen's Church Institute says that the sailors always return all the books sent out in ships' libraries—except the Bible!

An English official in Africa, not so long ago held the opinion that missions are no good and native Christians are demoralized natives. This official's servant was attacked by wild beasts and several pagans left him to die by the wayside; after which two native Christians befriended him, and the official has changed his mind.

If New York is provincial so are some other cities. One may read an announcement, in *The Spirit of Missions*, that an organization is to have meetings in four places—"northern, southern, western and Boston."

LOOK BEFORE YOU LEAP

The Vassar Institute of Eugenics is responsible for the assertion that marriage outside your own race or religion has caused 40 per cent of the divorces, while alcohol is responsible for 25 per cent.

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Grace Church, White Plains, N. Y.	65,000
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