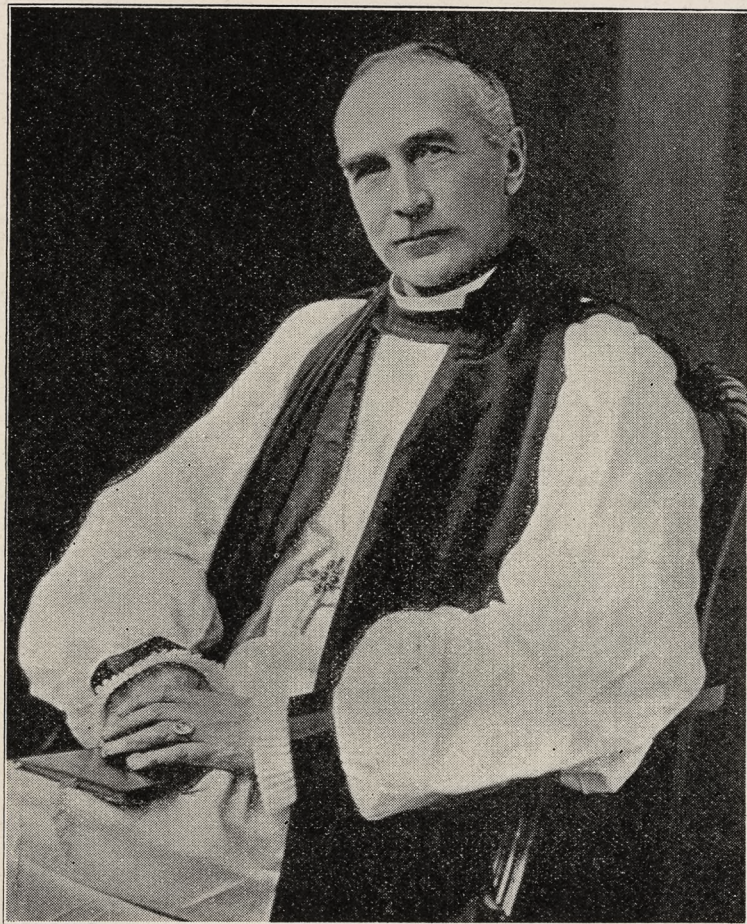


The **WITNESS**

CHICAGO, SEPTEMBER 23, 1926



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AMERICAN HIGHER EDUCATION

A Study in Comparative Values

BY BISHOP JOHNSON

THIS is the season of the year when young folks are starting on another lap of that which we call education.

We have a great system of education in this country: the greatest ever attempted. It would be a wonderful thing if it worked. I am not sure that it really educates. At least it does not seem to succeed in making us lovers of knowledge.

There are somewhere near a million finishing high school every year, and somewhere near one hundred and fifty thousand going out from college.

This ought to furnish us with a voting population that is intelligent and possessed of high ideals—at least in civic government. Well, we were discussing the names of the ten Americans who were best known and most talked about today:

It ran about like this: Jack Dempsey, Babe Ruth, Douglas Fairbanks, Rudolph Valentino (he was then living), Amey McPherson, Volstead, Henry Ford, John D. Rockefeller, Billy Sunday, and probably Coolidge.

When I was a boy the ten best known Americans would have been Emerson, Holmes, Grant, Edwin Booth, Longfellow, John L. Sullivan, Phillips Brooks, Henry Ward Beecher, De Witt Talmadge, and P. T. Barnum.

Quite a difference in taste!

It happened shortly after this discussion that Charles W. Eliot and Rudolph Valentino died on the same day. The press gave a couple of paragraphs to Mr. Eliot, and columns upon columns to Valentino. And the defense was well put by one editor, "How many would have read about the former president of Harvard, if we had published columns about him? You all read what we wrote about Valentino, didn't you?"

We certainly did, or we didn't read the newspapers!

Take the salaries paid to the two. I imagine that Valentino received more in a month than Mr. Eliot received during his incumbency at Harvard.

If the two had been billed for the same town on the same day, how much of a crowd would each have attracted?

In short, is education a passion in America, or is it a gesture?

I am inclined to think that there is a great disproportion in the money invested in education and the dividends received. I doubt if Americans spend so much on any one thing and get so little for the money expended. It probably costs somebody at least \$500 per annum for every student in high school, and there are four million of them; and it probably costs somebody at least \$1,000 for every student in college, and there are seven hundred thousand of them.

This does not include the enormous investment in buildings and equipment which comes largely from gifts and bequests and taxes.

The bill for maintenance alone is about three billion a year.

Compared with what any other nation has ever spent or is spending, the cost is enormous.

If this expenditure of money could insure a culture, we certainly would not begrudge the money.

And yet one is not impressed with the sense of obligation which the younger generation feel for this paternal interest of the previous generation. I am not inveighing against the cost; I am merely questioning the value of that which is bought.

I am rather fed up on the talk about progress. If progress is accelerated motion, we have it. Our grandfathers travelled eight miles an hour under the most favorable conditions, and about three miles an hour when roads were bad. We are travelling home to God at an average of thirty

miles an hour in various conveyances, and yet I think they thought more, saw more, and really accomplished more in an hour than we do with all our appliances.

I agree that we have specialists who know more about this or that than they ever dreamed of knowing then, but I still think that such eminent Americans as Washington, Jefferson, Hamilton, Franklin, Marshall, Jackson, Clay, and Lincoln were bigger men than we produce today, and not more than two of them ever saw the inside of a college.

Still, modern specialists charge more for their services than any of them would ever have dreamed of charging for theirs.

I have no brief against education. I merely question the relative dimensions of the educated man today as manifesting much of the progress of which we boast.

Collectively we know a lot, but individually we have not the equal in mental equipment of those who preceded us.

Does anyone suppose that the collective intelligence of America today could have produced the Constitution of the United States? I don't! I know we can criticize it, but when we come to amend it, the amendments are almost as bad as some of the proposed amendments of the Prayer Book.

Let somebody try to insert a clause in the Prayer of Humble Access, and we would detect the imposture in a moment.

Encyclopedic knowledge is not education, and financial success is not culture.

The Church is confronted with a dilemma. Shall we, also, court success at the price of reducing our standards of art, music, and morals, in order to count more noses in our congregations, or shall we continue to be isolated because of our devotion

to these standards. It is really a vital question, and one which it is not easy to answer.

I often feel in reading the Psalter, singing the Te Deum, or saying the Sursum Corda that people without any poetic imagination are incapable of understanding what it is all about.

It is difficult to hear them say the Kyrie and to feel that they really sense the fact of the abyss between God's holiness and our own performances, such as they would readily feel if they were to sense the difference between the flames of the sun (which mount to 200,000 miles in space) as compared with their own furnaces.

We can sense material differentials, but we are singularly obtuse in our spiritual estimates.

If the ultimate purpose of life is to count our blood corpuscles, our congregations, and our bank deposits, we have arrived at a high stage of progress, but if we are here to love

the true, the beautiful, and the good, we are scarcely on our way.

You may tabulate facts and hate truth; you may paint pictures and be ignorant of beauty; you may say, "Lord! Lord!" and despise real goodness.

As St. Paul intimates, "Knowledge puffeth up but charity buildeth up!" And that, too, is just the meaning of *education*. It means to lead out, to build up, to acquire dimensions.

It is silly for a philosopher to call a Christian a hypocrite, unless he himself practices his own theories; it is absurd for a mechanistic scientist who puts his trust in a microbe to rant at the narrowness of one who puts his faith in God. It is ridiculous for Babbitt, who has acquired a certain amount of material things, to tell St. Francis that he is a fool when we all know that the last end of Babbitt is a mausoleum (and not a very artistic one at that), while no

man living can say what is the final triumph of St. Francis. He, at least, has a possible future.

The Church has a hard time to grow in an atmosphere which will not accept God, until God reduces Himself to a laboratory test; not because such an age lacks information, but because it is devoid of imagination, of a sense of proportion and of any adequate idea of spiritual values.

If the real Christ is largely unknown today, it is not because He lacks the eternal values, but because He differs so completely from our national supermen. He cannot be glorified in the same pantheon with our other present-day national heroes.

Are the types that we exalt those which indicate the true nature of our national culture. And if so, is there any reason for us to wonder that Christ is scarcely appreciated except as He may be used as a successful medical practitioner, or a medium of our impertinent curiosity?

THE ARTICLES ON UNDERGRADUATES

A Final Statement

BY REV. WILLIAM B. SPOFFORD

IN view of the nation-wide publicity which has been given to the articles that have appeared in this paper written by Mr. Wilfred O. Cross I feel called upon to make a statement. Most of the remarks made in the daily papers, characteristically, have been false. I returned to the Chicago office of THE WITNESS last Thursday morning to find myself besieged by a battery of newspaper reporters. Possibly you have had no experiences with them, if not let me give you a tip—lock the door.

Allow me, please, to explain how the articles came to be written. Those who know me will testify that I have been a defender of young people. At the Concord Conference last year, at an evening meeting when the subject was Young People, I arose from the floor to defend them when they were attacked. I stated then, and I repeat now, that the morals of young men are no worse today than they were fifteen years ago when I was in college. I do not see how they could be. I do believe, however, that there is this difference. In those days we had what is called a conscience. If we did wrong we were conscious of having broken a moral standard that we had set for ourselves. We had remorse. It seems to me, and I am ready to be corrected, that today this moral standard is breaking down. Young people do what the world considers to be wrong, and what a Christian knows

to be wrong, without having any sense apparently of shame or remorse. I attribute this largely to the teaching of the newer psychology of Behaviorism which teaches that man is a mere animal whose actions are to be explained as the result of stimulus and response. I believe this idea has been taken up to a dangerous degree by college undergraduates, due to the teaching of a lot of "smart" professors, as Mr. Cross well says in the last paragraph of the article that appeared in this paper last week. I think it is a matter over which we should be concerned. We of the clergy certainly owe it to our people to understand this psychology thoroughly so that we can meet it where it is contrary to the teachings of the Church.

Last year I visited in several universities. Wherever I went, as I wrote at the time, there was real concern on the part of authorities over the laxness of moral conduct. Tales were told me by professors, students, pastors and matrons which cannot be printed here; and will not be printed here, for certainly I have no intention of betraying the confidences of friends working in these institutions of learning. But let nobody doubt that the facts are to be had if they are sought diligently. The Rev. Horace Fort, secretary of the Berkeley Divinity School, was at about this same time visiting in mid-western universities for the purpose

of interesting men in the ministry. He stayed at my home for a few days. He repeated tales that had been given to him. Mr. Cross, recently out of one of these universities, was with us when we discussed the matter. He substantiated the general story. He also agreed with me that the newer psychology was to a large degree responsible. I therefore asked Mr. Cross to write the articles which have appeared in this paper. He did so, and I feel that he did a good job.

I alone am responsible for the appearance of the articles. Surely I had no idea that a storm would be raised; had I thought so I would have submitted the articles to my superior, Bishop Johnson. He did not see the articles, did not know that they had been written, and I do not believe he saw the articles before writing the editorial on College Education which appears in this issue of THE WITNESS.

Contrary to statements that have appeared in the press THE WITNESS has done everything possible to avoid publicity. Men have asked that we print thousands of copies for newsstand sales. They have urged us to capitalize our opportunity for circulation promotion. And at least one of the Chicago dailies quoted me to the effect that we planned to make the most of a golden opportunity. This is an insulting lie. Only the usual number of copies of the two issues in which Mr. Cross' articles

appeared were printed, and no more are to be printed. We serve a respectable group of people who will understand Mr. Cross' articles. We have no desire to add to our circulation by having the paper go into the homes of those who see in the articles 'spice'.

May I say further that Mr. Cross who has been accused of being a seeker after publicity, has literally hidden from reporters and photographers. He came to the middle west last week in order to spend a few days with his parents before the opening of the seminary, after having worked all summer in a textile mill in Massachusetts for sixteen dollars a week, a job which he took in order to better understand labor conditions. He hitch-hiked his way out here. He had to do so, for he had no money. For this young student with no cash at all in his pocket, to refuse a large sum of money offered by one of the Chicago papers for three short articles should set at rest the minds of any who may have doubts as to the character of the man. Not only was this offer made but this newspaper used the utmost pressure to get him to write them. This I know for I was with him during the entire time.

May we also take this means of thanking the many people who have written to this office about the articles. But two letters have been received to date expressing indignation. The Rev. George Craig Stewart, a trustee of Northwestern University, stated in a letter that the articles were "indefensible" and regrets that we allowed them to be published. The letter was printed in the daily papers. The other was written by the Rev. John Mitchel Page, Episcopal chaplain at the University of Illinois, where Mr. Cross was a student. His letter, condemning Cross for writing without facts, was written at the request of the president and admittedly before he himself had read either of the articles. All of the other letters received support the position taken in the articles. Among the many is one from Bishop Booth, coadjutor of Vermont, in which he says: "I must express my appreciation of the way you are working to bring light on this matter of collegiate morals. Personally I am beyond the point where I think it the part of wisdom to be expressing good natured approval of the young people of the time. Of course we must avoid being pharisaical or too critical, but someone must uphold good moral standards and if the Church does not do this, who will? Certainly their professors in college, especially in psychology, are not helping in this direction. I think we should

start a campaign to set certain definite moral rules for Church students."

A letter also came to us from the Rev. Professor A. Haire Forster, in which he says: "It may comfort you to know that a few still believe that an opinion is only worth the amount of information behind it and Cross had obviously more opportunities of getting information than the officials who are spluttering forth indignant denials. It is not probable that students invite deans or even histrionic ecclesiastics to their gin and petting parties, assuming that there are such things, so how can these leaders know?"

I am glad that Professor Forster brings out this point. An article written by a participating observer is obviously of more value than one written by an outsider who has difficulty in getting the facts.

Several letters have been received from attorneys all substantiating Mr. Cross, and many letters from readers in which they say, in effect, "Stick to it. You are doing a job that needs to be done. More power to you."

Let me close by urging our readers, particularly clergymen and parents, to see in the articles the point for which they were written; the undermining of moral standards by the teachings of the new psychology, particularly by those professors whom Mr. Cross refers to as "the lesser representatives," meaning thereby the young smart-alecky professors who sacrifice things which most people prize in order to appear clever to their classes. If this state of affairs exists, and I am disposed to believe that it does, then I have no apologies to make for having allowed the articles by Mr. Cross to be printed; rather I am proud that this paper has performed a service for which I feel sure our readers will be grateful.

Clerical Changes

MONROE, Rev. Charles L., called to be the rector of St. Paul's, New Orleans.

DOW, Rev. Dwight Howard, resigns as rector of Trinity, Lincoln, Nebraska; has accepted an appointment as priest in charge of the church at Globe, Arizona.

OSBORNE, Rev. Francis M., resigns as chaplain at the University of the South (Sewanee) to accept an appointment as student pastor at Rice Institute, Houston, Texas.

MAGILL, Rev. Robert A., for the last six years a missionary in China, has accepted a call to the rectorship of Ware and Abingdon parishes in Gloucester County, Va.

HASTINGS, Rev. Herbert S., of Donaldson School, Maryland, has accepted an appointment as curate of St. Luke's Chapel, Trinity Parish, New York City.

COWLEY-CARROLL, Rev. H., resigns as Dean of Gethsemane Cathedral, Fargo, N. D.

MARTYR, Rev. F. A., formerly of Church of the Saviour, Hanford, California, to be in charge of All Saints, Long Beach, California.

Let's Know

Rev. Frank E. Wilson

HOW MANY

"WHY do we not hold seven sacraments, same as the Roman Catholics?" So comes a question from one of our readers.

The final definition of the number of sacraments as seven, was settled for the Roman Catholic Church by the Council of Trent which began its prolonged career in 1545. That number, however, had been a matter of common acceptance since the time of Peter Lombard, a medieval scholastic who died in 1164. Previous to his time the accepted number had varied considerably.

In the earlier Christian centuries there does not seem to have been much discussion of the question. The two Great Sacraments, Baptism and the Holy Communion, had always been taken for granted but the number of other rites which might be included in a list of sacraments does not appear to have been much considered. The Schoolmen, however, in their exhaustive research into every phase of theology, gave particular attention to the sacraments and sought clear-cut definitions on every possible point.

In regard to the number, opinions previous to Peter Lombard were not at all alike. The writings attributed to "Dionysius the Areopagite" (Probably dating from the fifth or sixth century) enumerate six. St. Bernard of Clairvaux makes the number ten. Abelard named five. Hugo of St. Victor runs it up to thirty. The Third Lateran Council includes among the sacraments the investiture of bishops and the burial rites. Peter Lombard's list of seven includes—Baptism, Holy Communion, Confirmation, Holy Orders, Penance, Marriage and Unction.

At the time of the English Reformation certain distinctions were made. The Twenty-fifth Article of Religion says, "There are two sacraments ordained of Christ Our Lord in the gospel, that is to say, Baptism, and the Supper of the Lord." Then it goes on to say that the other five "have not like nature of sacraments with Baptism and the Lord's Supper, for they have not any visible sign or ceremony ordained of God."

The position of the Episcopal church may be briefly summarized as follows. The whole world is built on sacramental lines being the outward expression of God's creative power. Any Christian practices as an outward expression of spiritual truth shares in that sacramental character. Christ specifically desig-

nated two rites to be observed by his followers and put His definite command behind them—namely Baptism and the Holy Communion. These, therefore, are the two Great Sacraments. In line with several centuries of church teaching, it is entirely permissible to designate the other five as Minor Sacraments—which is frequently done. The Episcopal church does not deny sacramental character to the last five; it stresses the unique character of the first two. So the Catechism says there are “two only as generally necessary to salvation.” It means that to be a good Christian one needs to be baptized and to receive the Holy Communion; but to be a good Christian, one does not have to get married.

For Young People

Edited by Rev. W. A. Jonnard

THE ATTRACTIVENESS OF STRENGTH

By Rev. Henry D. Phillips, D. D.

Physical strength is always attractive. Probably nothing is more appealing to a young boy. Has not every boy enjoyed the thrill of thinking that his father was strong and big enough to do what to a more mature mind was quite impossible? But the admiration of strength is not limited to youth. There are times at least when men and women who have grown old and infirm and who probably never were physically strong themselves feel a swell of admiration for those who are strong.

I recall a story that Dr. Wm. Lyon Phelps tells. When his father reached a ripe old age he retired from an active ministry of some fifty years and came to live with him. The son made a point of being with his father and doing as much as he could for him. Because of his failing eyesight the old gentleman appreciated very much having read to him the daily paper. One morning on the front page were block letters telling of a championship prize fight. His son was reading the head lines to him. These were rapidly passed over to more important items of world news as the old minister has never shown any apparent interest in sporting events. Dr. Phelps felt a tug at his shoulder and was surprised to hear his father speaking in a half whisper, “read it round by round.”

It was only a few months ago when men, women and children joined in cheers with the students and alumni of the University of Illinois as “Red” Grange dodged, side-stepped, straight-armed, wriggled and bucked his way down the football field. Everyone admired his skill and prowess. A

few weeks ago the name of Helen Wills was on the lips of men and women who have known little of tennis, but who instinctively were appealed to by the phenomenal game this American girl has shown she could play.

The best known young man in America today is Bobby Jones. How interested was everyone in following the account of his play abroad and how enthusiastic they grew when the news was flashed that he had won the British open championship in golf. This young man is not only a good sportsman, “a prince of a fellow,” but he by skill and physical ability has established beyond dispute his prowess upon the links.

It has ever been so. We remember how the story of Samson thrilled us. There was a real charm in his prowess. We were fascinated by his adventures and experiences. To us then it was the strong man and his unshorn locks. It was enough for us to believe that his long hair was the source of his strength. But now we can see that his real strength lay in something far more than the unshaven head.

Samson was a Nazirite. A Nazirite was not a member of an order, but was one who had dedicated himself to God. The unshaven head and abstinence from strong drink were symbols of his consecration. Now there is a strength of more than muscle or brain and it is more fascinating and commanding than either. Real strength always grows and shows itself in loyalty, devotion, yes, consecration, to one's ideals. When Samson repudiated his ideals he was weak, as all men are. It is true of all, old and young, irrespective of age. When the strong man of Israel turned from his consecration the Philistines made sport of him and finally used him in place of a beast to do their grinding. Samson became strong again only when he re-dedicated himself to his God. Samson was able to partially “come back,” though he bore the scars and horrible marks of his blunders and the desecration of his ideals. Many men never are able to come back!

This same sad story has been written in the life of many a man once strong. There was one oath that threw away a sense of reverence; one lie that decided he would not be true; one act of lust that gave his soul up to impurity; one cheat that cut off the restraining hand of God. David was the idol of Israel and his influence and power unlimited among the people. Yet after he turned from the ideals and high purpose of his life he quaked before Nathan the prophet when he was upbraided for his sin.

We are strong when we are true and loyal, faithful and devoted to our ideals. Every young person can be strong through Jesus Christ.

Dr. Phillips is a Sewanee football star, being chosen for many years an all-Southern athlete. Together with Bishop Juhan, Bishop Guerry and others of Sewanee he personifies the very thing he is writing about. “Strength” must be closely allied with “goodness” to deserve the title “attractiveness.”

About Books

THIS BELIEVING WORLD. A Simple Account of the Great Religions of Mankind. By Lewis Browne. The Macmillan Co. \$3.50.

REVIEW BY

REV. F. J. FOAKES JACKSON
PROFESSOR AT UNION SEMINARY

This is a very notable book and is certain of a large circulation for two reasons. One is that it tells people what many desire to know, the character of the great religions of the world. The other is that the writer has a rare gift of making his subject interesting. For, whatever opinion one may form of his conclusions when one begins to read, it is not easy to lay down the book. In addition to this the format of the volume is very attractive, even the “jacket” cannot be thrown aside, and the authors illustrations and maps are clever and informing. There are eight books: (1) ‘How It All Began,’ a sketch of primitive religion; (2) ‘Religion in the Ancient World’—Celtic, Babylonian, Egyptian, Greek, Roman; (3) ‘What Happened in India’; (4) ‘What Happened in China’; (5) ‘What Happened in Persia’; (6) ‘What Happened in Israel’; (7) ‘What Happened in Europe’; (8) ‘What Happened in Arabia.’

The book should be read, not as a text book of ancient and present day religions, but as a poem in prose. The author realizes that it is not possible to tell everything, and what he says of Primitive Religion is true of all he writes. “All that was possible was an outline of the central plot, a hurried sketch of the main line of march followed by religion.” The merit of the work is the artistic boldness with which each stroke of the picture is made. But there is a further merit in the gentle spirit of our author. He is studiously fair to all religions and ends each section by pointing out the merits of each. This is a book not to be criticised but read, and those who do this will be amply repaid.

THE LIFE OF WESLEY AND THE RISE AND PROGRESS OF METHODISM. By Robert Southey, Edited with Introduction and Notes by Maurice H. Fitzgerald. 2 volumes 12mo 430 and 428 pages with index Oxford University Press.

REVIEW BY REV. FLEMING JAMES
Professor at Berkeley Divinity School

This new edition of an English classic should be welcome to all who wish to have in their library a charmingly bound and printed biography of the greatest religious leader of the eighteenth century. While Robert Southey did not personally know John Wesley, he had made himself master of the sources regarding him. "I am not conscious," he says in his preface to the first edition, "of having left anything undone for rendering the present work as little incomplete as it was in my power to make it." Mr. Fitzgerald in his introduction to the present edition quotes Dr. Rigg as having said in 1875: "With all its faults the work produced by Southey was so beautiful in its style, so skillful in its use of the materials at his disposal, that almost up to this day it has remained the one biography by which Wesley had been known to the world." Mr. Fitzgerald adds, "With this judgment probably few readers will be found to quarrel."

In one point only did Southey fail to do justice to Wesley's character: he found in him evidence of personal ambition and pride. This error is neutralized by the publication by Mr. Fitzgerald at the end of the second volume of a letter from one who had known Wesley intimately, Alexander Knox, courteously differing from Southey's estimate in this respect. Southey owned himself convinced by what was there written. With this one exception, says Mr. Fitzgerald, "Southey's portrait of Wesley may be accepted as in its main outlines life-like and accurate." The man is shown in all his weakness and his strength.

And "what a life it was! It is a small thing to say that it was perhaps the greatest influence for good in England during the eighteenth century. That influence has now spread far and wide throughout the world..... No man can measure the power for good which was brought into the world through the character and exertions of John Wesley and his fellow-workers." It may be added that the present editor is a member of the Church of England, as was Southey; and that the work as a whole reflects a Church view of the rise of Methodism.



REV. J. A. SCHAAD
Leader at Brotherhood Meeting

Preacher, Pulpit and Pew

By E. P. Jots

How do you remove particles that get into your eyes? Advice is freely bestowed upon sufferers, as most of us can testify. The editor of the California Pelican, the humorous paper of the University of California, therefore gathered up these bits of advice, with the following result:

First, blink the eye rapidly.

When this fails, pull the lid down over the eye, roll the eye upward and wait for a minute or so. Then remove fingers from eyelid. Repeat.

When this fails, hold the nose and cough. After three coughs, sneeze, still holding the nose.

If this fails, close the other eye—not the one which hurts—and rub the lid gently toward the nose. This will set up a sympathetic motion in the other eye and automatically remove the offending cinder or horse-shoe or whatever is in the eye.

When this fails, try rolling the eye rapidly around in circles, saying "Ah," at the same time. This is very interesting to all who may happen to be watching you.

If this fails, and it will, try tapping the forehead immediately above the eye with a small tack hammer.

As a last resort, go to the hospital. When this fails, try suicide.

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).

Why do you believe in God's love for the individual, to the extent that you speak quite naturally of a friendship between Him and an insignificant and somewhat incompetent little person like me?

I do it on two grounds. (1) Grounds of reason; and (2) grounds of personal experience.

Firstly, grounds of reason. I perceive everywhere that the tremendous vital force, which is for ever seeking to improve and perfect life upon this planet, a force which we call God, works at and through individual living things; that it, God to speak more accurately, is endeavouring to perfect the life of the lowliest individual living things and has, through the ages, brought them from very little beginnings to a wonderful complex end. God not only makes a sparrow, He is making it; He is its life, and in some sort of sense that life never perishes, the idea in the individual thing would reach perfection. When we come to man, consciousness of individuality is part of the idea embodied in the creature, and I believe that that consciousness of individuality is meant to be brought to perfection. Nothing is too insignificant for God to work upon; and in claiming that He works upon and loves me, I am only claiming that He does as much for me as He does for an oyster, which is not a tremendous claim, only that a perfect man, which God desires me to be is something greater than a perfect oyster, which He also desires the oyster to be. To talk about God working on the race, apart from the individual, is to talk something perilously near nonsense, from a reasonable point of view; for the race can only be perfected through individuals.

Secondly, I believe it on the grounds of personal experience. I have a profound conviction that when I kneel to say my prayers, I am not talking either to myself, or to anything, but to Someone and to Something; and that when I listen to the voice of the stars, or the whispering of the winds at night, I am not in communion with myself, or with my own imagination merely, but with the Mind that seeks to express itself in creation. In believing this, I am not forgetful of my own insignificance and unworthiness, only conscious of the greatness of the universe and of God.

News Paragraphs of The English Church

**Moving Picture Producers Try to
Put One Over on the
English People.**

ROBBERS AT ST. MARTINS

By Rev. A. Manby Lloyd

The sea-serpent and giant gooseberry had serious rivals on Tuesday last when the "Westminster Gazette" published an article entitled "A Bishop let Loose." It was, of course, an attack on the Bishop of London, in very bad taste.

Dr. Ingram's reference to Canadian immigrants is described as a lapse into "Amery Imperialism, due to the strange excitement of globe-trotting."

* * *

Dr. Kempthorne, the Bishop of Lichfield contends that a bishop need not necessarily be ignorant of economics and defend the action of the Bishops of the I. C. F. in the industrial situation.

"It has been said that we are joining in a crusade to attack and overthrow the government. That is absolutely false. It is sheer nonsense to suggest we are being made 'the catspaw of the communists.' Possibly we have delayed a settlement. But what sort of a settlement? Not one likely to last very long."

* * *

The appointment of the Rev. H. E. Bennett to the living of All Saints, Plymouth, has already been announced. The Exeter diocesan *Gazette* for the current month, contains the correspondence which passed between the bishop and Mr. Bennett before the former could express his willingness to institute. Several questions were submitted by the bishop, and to these Mr. Bennett gave answers that the bishop considered acceptable. Mr. Bennett (whom, it will be remembered, the Bishop of Birmingham declined to institute to the living of S. Mark, Washwood Heath) in his replies recognized the right of Convocation "to enact canons dealing with the method of Reservation and of the Ordinary to enforce those canons." He also gave his full assent to the words of the rubric. "It is hereby declared, that thereby no adoration is intended, or ought to be done, either unto the Sacramental Bread and Wine there bodily received, or unto any corporal Presence of Christ's natural flesh and blood."

* * *

Articles and money to the value of about £200 were stolen from the church of S. Martin-in-the-Fields,

Trafalgar-square, last week. The vestry was forcibly entered and the safe opened. The missing articles include a silver-gilt processional cross set with an amethyst on each arm; three silver alms dishes, one weighing 78 oz., and inscribed: "The gift of John F. Rossiter for ye use of Oxendon Chappel, June 25, 1740;" a second 12 in. in diameter bearing the Royal coat of arms, 1740; and a third, dated February, 1656. Treasury notes to the value of £40, a number of National Savings Certificates, and eight cheques, including one for £120 payable to the Rev. H. R. L. Sheppard, the vicar, were also stolen. The crypt of the church is open every night for the benefit of homeless wanderers.

* * *

The "finding" of Kitchener's mortal remains on a foreign shore turns out to be another "film hoax." It was announced in the newspapers that certain persons had been playing about with a toy or trifle, supposed to be merely the dead body of an English national hero. We were then told it had for its high object the achievement of publicity, in the interests of a forthcoming film. It will be remembered that a little while ago another film company had the bright idea of parading some of the poor soldiers, who had hitherto only marched to Ypres or across the Marne. Thus for the second time the film has condescended to honor the army.

Chesterton says we have only ourselves to blame. "You cannot make vulgarity the very soul of business and pleasure, and then be horrified because here or there a vulgarian can astonish even the vulgar." He announces that in order to keep his paper going (and it was on the verge of collapse, but has been temporarily saved) he has no intention of rifling the tomb of the Duke of Wellington or parading a skeleton from the Soudan as the authentic bones of General Gordon."

In his amusing style he goes on to lampoon the spirit of the age. It has been proposed that the post-office should enter into some private arrangement with Mr. Hopps who is introducing Chewing Gum or Mr. Moss who is speculating in Spats.

"But why stop there. There ought to be room on a large policeman for all sorts of labels about soaps or seaside resorts. The hairy bushes of the grenadiers would form a suitable background for some elegant ads about superfluous hair. Why put the name of his ship on a sailors' hat? It would obviously be more practical if the name of the favorite hatter took the place of that of the monarch."

An Outdoor Preaching Mission in Waterbury

**Successful Mission Held in Waterbury Under the Auspices
of Churches**

DR. EDDY PRESENT

A successful city-wide mission has just been brought to a close in Waterbury, Connecticut. The management of the mission was largely in the hands of the Rev. Cleveland Hicks, student chaplain at Harvard, though the mission was conducted under the auspices of the local Ministerial Association. The star attraction, as reported previously in this paper, was Dr. Sherwood Eddy, internationally known Y. M. C. A. lecturer and student.

The program of the mission, which opened Wednesday and continued through Sept. 20, includes street preaching, talks before clubs and church organizations and mass meetings addressed by internationally known speakers. The missionaries profess it to be "a united effort to carry the message of Christ out through the community, especially to the people whom the churches do not reach in their ordinary work." The workers were picked groups of students, about seventy in number, from leading colleges and seminaries of the east, directed by three student leaders and a committee of ministers and laymen representing the churches of the city. A retreat was held for the workers Wednesday, Thursday and Friday. Preaching was on the general theme of "The Kingdom," with six addresses touching on different angles of the subject. "The Fact of Sin," and those of the subsequent days of the mission: Sept. 13, "Jesus Christ"; Sept. 14, "Prayer"; Sept. 15, "The Fact of Salvation—the Cross"; Sept. 16 "Our Responsibility—Personality"; Sept. 17, "Our Responsibility—Socially"; Sept. 18, "The Church and the Holy Spirit"; Sept. 19, "The Challenge of a Consecrated Life." The mission was conducted along lines similar to one held in Fitchburg by the same group of workers two years ago.

The Oakes Home, Denver, received \$200,000 by the will of Mrs. Annie C. Kane, of New York, which was probated last week. Other church institutions to receive bequests were, Church of the Incarnation, New York, \$100,000; New York City Mission Society, \$100,000; St. Savior's, Bar Harbor, Maine, \$25,000; Cathedral of St. John, Denver, \$25,000; Seaman's Institute, New York, \$25,000; the National Council, \$50,000; St. Luke's Hospital, New York, \$50,000.

Rehearsals in Church Receive Condemnation

The Eastern Editor Enters a Protest Against the Wedding Rehearsal.

GREAT MEN

By Rev. H. P. Almon Abbott

How long are we to put up with it? How long are we to endure it, suffering fellow sufferers? I mean—the Wedding Rehearsal! There is nothing that so needlessly consumes a clergyman's time, there is nothing that more desecrates the House of God. It is an abomination of abominations, and it ought to be stopped. If any word of mine could bring the institution into disfavor, I would feel that I had not lived in vain! There you wait, patient brother minister, there you wait and wait—and eventually the whole bridal outfit arrives. Seldom less than half an hour late. And, apart from a perfunctory "I fear we are a little late," to which you reply like a liar "It doesn't matter," no heartfelt apology is uttered by rollicking bride or superior bridegroom or supercilious usher. It is just taken for granted that the rector has nothing to do but wait in his church until some important members of the Rising Generation take it into their heads to favor him with their appointed presence. O! the hours, the hours that I waste in the course of the average year in waiting for "The bridal turnout!" I pace up and down the aisle; I enter into soul-stirring discourse with the attendant sexton; I hold long conversation with the organist—and, by the way, the sexton and the organist have lives to live, and half an hour means something to them, as well as to me; I study the pew chart, and observe the condition of the hymnals; and, then, after hope against hope deferred, some of the important persons struggle in, having come, in all probability, from some festivity of sorts, intimating that their companions were lost in transit, but that they have hopes of their ultimate appearance. After everyone is on hand, you have to instruct everyone into the mysteries of the conduct of a wedding, just as though no one had ever been present at a wedding before. And, how "dumb" they are! There is much laughing and shouting, vocal suggestion and counter-suggestion, and processions up and down the aisle. It is all unseemly, quite the wrong sort of thing to take place in a church, so much so that the sacred edifice should be reconsecrated after each and every rehearsal, and when it is all over one

wonders whether or no anything will please the hypercritical young people of today. There is much more that might be written in the same strain, and with greater vehemency of invective opinion; but—are wedding rehearsals necessary? Surely, people of taste, and with some pretension of breeding should know how to behave themselves at a marriage service. Alas! I suppose that I shall have to go on holding wedding rehearsals as long as I live. Fortunately, the inference is that there are no such things in Heaven!

* * *

After all, a church is not a drawing room, and if we must have wedding rehearsals, why not have them in the home?

* * *

What a delightful thing it would be if we possessed in the American church two such outstanding personalities, each the antithesis of the other, as they possess in the Church of England today in the persons of Bishop Gore and Dean Inge! It would do us good to behold two such opposites in unceasing action in our midst! A traditionalist and a modernist! A socialist and a conservative! We have smaller men, owing allegiance to traditionalism and modernism, to socialism and conservatism; but, to have two giants in our ranks, typifying these contrasted view points to the last degree—that would be great! The differences between these two most able churchmen has been brought out recently in Dean Inge's criticism of Bishop Gore's new book, "Can We Believe?" Thus the dean: "Nobody says that miracles are impossible. But they do not seem to be part of the world-order under which we live." Thus Bishop Gore; "I regard the miracles as exceptional acts, in order to make evident to faith that even in the physical events of the world God's moral purpose is ultimately supreme." And, so on, ad infinitum, on both sides. There is nothing more stimulating to on-lookers and overhearers than observing and digesting the distinctions and differences of great minds. It is calculated to make us think.

* * *

Speaking of Dean Inge, I delight in the reply he made the other day when he was asked whether there could be any standard of orthodoxy. "Yes," he said, "belief in the divinity of Christ." There is the difference that makes all the difference. We may be tolerant and understanding about much and many things; but there we reach the uttermost limit.

Grace Church, New Orleans, has bought a splendid lot in a more desirable neighborhood and plans to move at once to this new location.

News Paragraphs of The American Church

The Rev. G. A. Studdert-Kennedy Is Again to Visit in This Country

AUSPICES OF Y. M. C. A.

By Rev. William B. Spofford

"Woodbine Willie," the famous war chaplain who visited America several years ago as the special lecturer for the Berkeley Divinity School, is planning another visit to America. He has been invited to come as a special lecturer at the great Y. M. C. A. mid-winter conference which is to be held this year in a midwestern city in December, and in spite of very pressing work in England, he has given his consent. Several other American institutions are urging him to remain in the country in order to lecture under their auspices but at this writing Mr. Studdert-Kennedy plans to remain but the two weeks called for by the Y. M. C. A.

* * *

Bishop Charles Brent, bishop of Western New York, is back home after a summer in Europe in charge of the American churches. His observations and comments on European affairs are being sought wherever he goes and he is being extensively quoted in the secular press. In all of his utterances he pleads for national understanding and goodwill, and urges that America cease being a mere spectator of world events "from her vantage ground of wealth and privilege." He spent a day with President Coolidge at his summer home on the 11th.

Mr. Harvey Woodstock, organist of All Angels, New York City, was instantly killed last week when he fell from the roof of an apartment where he lived. Mr. Woodstock frequently went to the roof due to a chronic illness in order that he might get fresh air, and it is thought that his fall was due to dizziness.

* * *

The Rev. Charles B. Hedrick, professor of New Testament at the Berkeley Divinity School, lost his summer home at Lake Sunapee by fire last week. The home had been purchased but two days previously, and it is not known whether or not he had it insured. It was completely destroyed.

Professor and Mrs. Hedrick returned after dark to find their home a mass of smoldering ashes. They thought the worst for their children, but soon discovered a note pinned to a nearby tree, written by a maid, in-

forming them that their children were safe and sound.

* * *

May I call your attention to the last page. THE WITNESS is celebrating its tenth anniversary and will be very happy to hear from readers.

* * *

Also, will you kindly place the following address underneath the glass on your desk:

THE WITNESS
1105 TRIBUNE BUILDING,
NEW YORK CITY

For a few months these news paragraphs are to be edited from that address, and I hope that all of you who have been so good about sending in items of news will continue to do so, *sending them there*. If you will drop me a postal card, I shall see that a bunch of addressed envelopes are sent to you. It is to be a temporary address, good only for the next few months. Those responsible for this paper think that I may be able to interest a few more eastern advertisers in the paper if I see them personally instead of merely writing them letters. Then, too, we hope to come to know more of the eastern clergy.

The address again: 1105 *Tribune Building, New York City*. Not a private office, but only a few feet of space in that of another, equipped humbly but comfortably, where we shall be more than happy to see any who honor us with a call.

* * *

The Synod of the Province of Washington is to meet in Bethlehem, Pa., on October 26th.

* * *

Calvary Church, Batavia, Illinois, has sold the house two blocks from the church, used as a rectory during the last generation, and will build a stone rectory beside the church. Both church and old rectory were given originally by the Van Nortwick family.

* * *

The Brotherhood of St. Andrew of Chicago is to hold a conference at

Taylor Hall, Racine, Wisconsin, the first three days of October. The subject is to be Personal Evangelism and the leader is to be the Rev. J. A. Schaad of Augusta, Georgia.

* * *

Rev. John E. Almfeldt, pastor of St. Ansgarius's Church, Providence, R. I., accompanied by Mrs. Almfeldt, is in Stockholm, Sweden, where he will remain a year, taking special studies at the University of Upsala. Rev. Fritz L. Anderson, Minneapolis, Minn., has charge of his parish during his absence.

* * *

By the will of the late Miss Jessie L. Coggeshall, Providence, R. I., \$35,000 is left to St. Stephen's Church. Other public bequests are: St. Elizabeth Home, St. Mary's Orphanage, St. Andrew's Industrial School and the Rhode Island Branch of the Women's Auxiliary of the Protestant Episcopal Church, \$5000 each.

* * *

Rev. Gardner C. Monks, for the past year assistant rector of All Saints' Church, Worcester, has taken up his duties as headmaster of the Lenox School, a new boarding school for boys. The school is under the auspices of the province of New England, and is designed primarily to provide a first-class education for the sons of professional men and those of limited salary. Mr. Monks began his ministry at All Saints.

* * *

Wanted very much in Mississippi: a Church bell. Robbers stole the bell from one of the churches in the Bolton Field. The Rev. Val. H. Ses-

sions, Bolton, Mississippi, will pay freight charges if some parish now putting in chimes or a new bell has an old bell to send him.

* * *

The Canadian railroads consider the Bishop of London their guest on his long journey through Canada and have placed at his disposal for the two months the private car of the president of the road.

* * *

Several changes in the House of Bishops of the Chinese Church, Bishop Graves, has resigned his position as chairman of the House, and Bishop Roots has been elected in his place. Bishop Cassels, for thirty years Bishop of the English Diocese of Western China, died last year. The House at its meeting in the summer cabled to Canterbury its nomination of Bishop Mowll, assistant in Western China, to succeed Bishop Cassels, and within three days' time the Archbishop of Canterbury sent word of the appointment.

From New Mexico comes the good news of an answer to an appeal. New equipment for the water supply in the San Juan Hospital, Farmington, New Mexico, the installation of electricity and necessary remodelling of the heating plant are being provided by gifts amounting to \$2,000. The cost would have been considerably greater but for the saving effected by the personal oversight and work of the missionary, the Rev. C. W. Baker.

* * *

Bishop Fox's famous Euphelia Bumps is no more; at least she is

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ROCHE'S
EMBROCATION

still rambling on but with a new owner, probably writing intimate reminiscences of the Bishop in her spare time. The Bishop has a real car now, name not decided, given partly by Church people in Pontiac, Michigan, who were his parishioners when he was there twelve years ago.

* * *

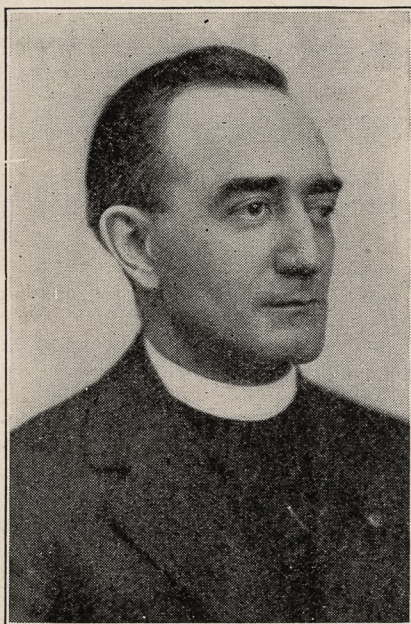
One of the great needs of the Seamen's Church Institute of Newport, a plot in the local cemetery to be used exclusively for the burial of homeless and friendless sailors, has been supplied through the generosity of a kind friend interested in the work we are carrying on for seamen.

* * *

Hundreds of men and women of every Christian name, not only in the Wheeling district, but throughout West Virginia and neighboring dioceses, are mourning the death of Dr. Jacob Brittingham. For more than forty years he exercised a notable ministry in the diocese of West Virginia. He was the first candidate for holy orders to be received by Bishop Peterkin after the organization of the diocese. In the early years of his ministry, making his home in the Episcopal residence in Parkersburg, he performed valuable pioneer duty up and down the Ohio Valley. Thus in his death is broken a link which binds the present generation sacredly to the earliest diocesan beginnings in West Virginia. Dr. Brittingham may justly be regarded one of the founders of the Episcopal Church in the diocese.

* * *

The Rev. Francis M. Osborne, chaplain and professor of English Bible in the University of the South has accepted the call of Bishop Quin to come to Houston, Texas, and take charge of the work of Autrey House in ministering to the students of Rice Institute. This is a very important work of the Diocese of Texas in connection with the whole body of over a thousand students at this important educational institution.



REV. FRANK E. WILSON
Returns To His Column

Mr. Osborne's pedagogical gifts in his theological classes as well as in his work in English Bible have been highly commended. Mr. Osborne's successor in the chair of theology is the Rev. C. B. Wilmer, D.D., but the authorities have as yet taken no steps to fill the chaplaincy, and have no one in view. Mr. Osborne is the sixth full professor that Sewanee has lost during the past two years, thus sadly depleting her already small faculty.

* * *

A cable from Bishop Mosher says that the Rev. Wilson MacDonald of Sagada died September 13, in St. Luke's Hospital, Manila, from an acute abscess of the nose. The burial was to be in Manila.

Mr. MacDonald went to Sagada in November, 1925, for two years, intending to remain longer if home obligations permitted. He was a former headmaster of the Cathedral Choir School in New York, and went to the Philippines from St. James' Church (Fordham) New York.

In one of the most recent issues of the Philippine Islands Diocesan Chronicle Bishop Mosher said that even with Mr. MacDonald and Mr. Hartzell both at Sagada and with Mr. Roblin coming to take over the school, the work was too large and needed more priests. There have been 209 confirmations at Sagada during the past year, and the mission has already paid its year's allotment six times over.

* * *

This from Mr. Franklin, treasurer of the national council:

We had to make a trip to the bank at the end of August carrying with us a note for \$75,000. Too bad!

During July and August we received from the dioceses only \$257,622. While this was \$10,696., better than last year it was far less

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For information address

THE REV. DR. CHARLES E. BYRER,
Dean.

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than one-half of the amount due in that period.

The percentage paid on quota has dropped from the splendid figure of 90 percent established July 1st to 77 percent as of September 1st.

If the diocesan treasurers will wake up the parish treasurers, and if they will persuade the individuals to pay up their back pledges this month, we can pay that note by the first of October. Let's do it. N. B. The note bears interests.

Bishop Slattery, coadjutor of Massachusetts, was the preacher last month at Holy Trinity Cathedral, Paris.

The annual meeting of the Society of the Nazarene will be held at Trinity, Washington, D. C., this week. The subject is to be Personal Religion and Evangelism.

The dean of Chester, England, is to visit many American cities during the next two months.

The Bishop of London will stick to his original program and visit the

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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University of the South. This is due, apparently, to the strong protest written by Bishop Gailor, when it was announced some time ago that the bishop would not visit Sewanee as originally planned.

The Rev. Stanley M. Cleveland, formerly chaplain of the University of Wisconsin, is critically ill at his home in Glendale, Ohio. He has been ill for the past two years.

The diocese of Erie has received \$200,000 by the will of the late George H. Boyd of Sharon, Pa., the interest on the fund to be administered by the trustees of the diocese.

The clergy of Los Angeles held a retreat of Harvard School, Los Angeles, last week. It was conducted by the Rev. R. F. Palmer.

Bishop Huston of Olympia was present at the laying of the cornerstone of Christ Church Cathedral, Victoria, B. C.

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The Rev. Alfred Newbery, assistant at the Redeemer, Chicago, was the speaker at the first meeting of the Chicago Round Table last week.

The Synod of the Northwest Province is to meet at Sioux Falls, S. D., September 26-28th. Several bishops are on the program; Bishop Murray, the presiding bishop; Bishop Darst, in charge of the bishop's crusade; Bishop Johnson of Colorado; Bishop Thomas of Wyoming; and Bishop Thayer of Nebraska.

Deans of theological Seminaries, all denominations, state that their enrollments are now back to pre-war levels.

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Retreat for Priests

Taylor Hall, Racine, Wisconsin

Conducted by the Rev. William Pitt McCune, St. Ignatius Church, New York City, N. Y.

Beginning on Monday Evening, November 8th, and Closing on Thursday Morning, November 11th.

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

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Grace

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

St. Paul's

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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.

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Daily: 7:30, 9:00, and 5:30.
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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 Fellow-
ship, 7:30, Service and Address.
Wednesdays and Holy Days: 12:10, Holy
Communion.

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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.

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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. Mathew's Cathedral

The Very Rev. Robert S. Chalmers
The Rev. Robert J. Murphy
The Rev. H. K. McKinstry
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

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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.
SUMMER SCHEDULE, Lord's Days: 7:30
and 10:00 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

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

St. Paul's

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Saints' Days and Tuesdays, 9:30 A. M.
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St. Mark's

Hackett Ave. and Bellevue Place.
Rev. E. Reginald Williams, Rector.
Sundays: 8:00, 9:30, 11:00, and 5:00.
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., 8:00 P. M.
Week Days: 7:30 and 9:00 A. M., 6:00
P. M.
Thursdays and Holy Days: 10 A. M.

pal Deanery of New Hampshire is to have a week-end retreat under the bishop, to which every clergyman is to bring two laymen.

* * *

Margaret Hall, the Diocesan School for Girls, opens the 1926-27 session, on the 15th of September with an enrollment of forty-five pupils. This year will mark the largest enrollment in the school's life. Ten states will be represented in this enrollment; twelve coming from New York, and thirty-three coming from Pennsylvania, Ohio, West Virginia, Indiana, Florida, California, Mississippi, Tennessee, and Kentucky.

This session, the faculty will have a number of new members. To be able to accommodate the increase in pupils, "Darneal Cottage" has been renovated and reconstructed, and will be occupied by the members of the senior class, under the care of Miss Katherine Kienzle, a member of the faculty. All of the seniors of the class of 1926 are entering college this fall.

* * *

Preachers of various denominations are to share the pulpits of Detroit with labor leaders on Sunday, October 10th. The occasion is the meeting in that city of the American Federation of Labor.

* * *

Dean Frederic C. Meredith of the Cathedral of St. Luke, Canal Zone, writes us the following letter, which will interest you:

"August 31, 1926.

"From time to time I hear you mention 'parish papers.' We do not have a parish paper, but as a substitute we have the use of a local paper for any sort of news connected with the Cathedral, and on Saturday of each week I usually have half a page

or more. There is generally a Weekly Bible reading, a Book Review, accounts of the various parish activities, etc. This publicity costs us nothing. General Church news submitted through the local clergy finds a place, too.

"Recently I spent two weeks with Bishop Carson in Haiti. We flew by Marine Corps aeroplanes over a half of the Republic and made journeys to various points. On one occasion we made a journey over the border from Haiti into the Dominican Republic, and we had quite a bit of fun over the temporary passport given us. The three of us were Bishop Carson, his son, Lieutenant Roberts Carson, of the United States Navy, and myself."

* * *

Sometimes it is said that the romance has vanished from the West, but no one who has listened to Archdeacon J. R. Jenkins of Arizona tell of his recent visit to the mining region about Kingman in company with the Rev. H. H. Gillies of Kingman, can help but realize that there is adventure for Christ in our country. Chloride, Oatman, and Mineral Park, all centers of mining districts, are witnessing new developments owing to the introduction of modern processes of ore reduction, and these mining camps are coming to life again under new conditions, and in all of these either a Sunday School or Church will be organized.

With regard to another mine, the Archdeacon says:

"On the 20th we drove across the River Range to the new Katherine mine, near the banks of the Colorado

river and opposite the massive mountains of Nevada. This place has the largest opportunities and the brightest prospects of substantial growth during the immediate months than any we visited. At present it is a tent camp, but a new school house is being built, and the superintendent of the mine told us that he expected an enrollment of over thirty children this fall. No religious work of any kind has been attempted here, and a Sunday School is the most evident and immediate need. Accordingly we met to work to prepare for the organizing of one, and the superintendent said we might use the school-house which will be used as a community building."

Arizona has many such regions and opportunities as described here, and Bishop Walter Mitchell has announced that he is planning at an early date to revive the old custom of circuit riders with a series of mission stations under their direction.

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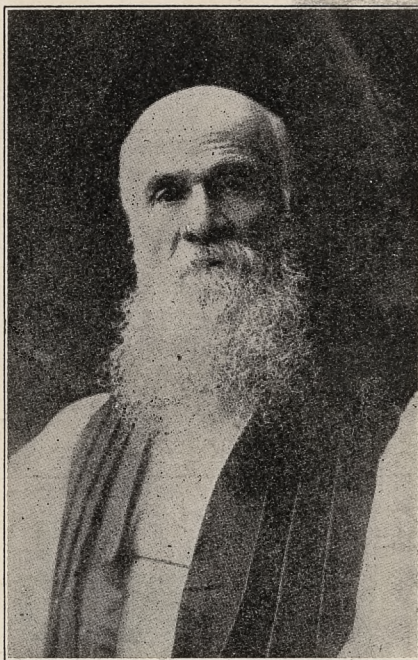
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