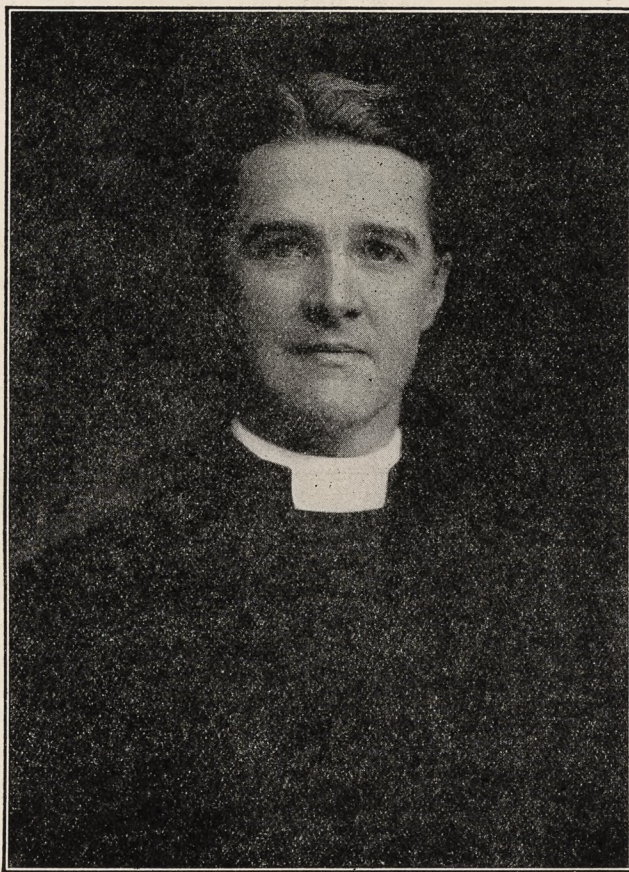


The **WITNESS**

CHICAGO, SEPTEMBER 30, 1926

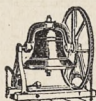


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AN INTERVIEW WITH STUDDERT-KENNEDY

On the State of Religion

BY REV. A. MANBY LLOYD

IN order to ascertain the position of the people of England in relation to religious belief, a questionnaire was drawn up by a committee, prominent members of which are Mr. Bernard Shaw and Mr. Augustine Birrel, and set before readers of the *Nation* and the *Daily News*. Here are some of the questions:

1. Do you believe in a personal God?

2. Do you believe in an impersonal, purposive, and creative power of which living beings are the vehicle, corresponding to the Life Force, the *elan vital*, the Evolutionary Appetite, etc?

3. Do you believe that the basis of reality is matter?

4. Do you believe that Nature is indifferent to our ideals.

There are 14 of them. At first I thought it was a new kind of crossword puzzle. No. 2 nearly drove me crazy till I saw what it meant, viz, Do you believe in Bernard Shaw, boiled beans, jaeger clothing and "getting on with it?" Yet there are plenty of people who will answer "Yes" to both No. 1 and No. 2.

* * *

It is more profitable to turn to Mr. Iremonger's interview with Woodbine Willie. The editor of the *Guardian* has enlivened its columns with a series of interviews which I have only ignored for want of space. But Studdert-Kennedy, M. C. is "another story."

After referring to S. K.'s style and language rich and rare—some people think the language a little over-rich—he tells of a friend of his in government service in India, whose leave was nearly due, coming into his bungalow in a state of nervous irritation and heart-sickness, which is not uncommon among those who overwork themselves in the east. Before he flung himself on his bed, he caught

sight of a book which some visitor had left on the shelf, called "Food for the Fed-up." The words suited his mood exactly. Had the book been called "Water for the Wayfarer," he would not have touched it. The title led him to read the book; and the reading of it changed his life.

"A Cosmic Christ," said Woodbine Willie, "that should be the burden and content of our gospel today. You wonder why there is a lack of preachers in the Churches—for it is true of all Churches. Ask yourself whether the answer is not that we have no gospel. And we have no gospel because we preach a domestic Christ who ends outside a man's front door. We are just beginning to understand St. Paul; the essence of his teaching is this cosmic Christ. We think too much of our own views; we preach communion as if it were a personal matter instead of a holy gathering of His people....but if that is what we are out for we can snap our fingers at the Devil, for he will have about as much chance of upsetting the Church as a kitten has of bringing St. Paul's Cathedral down in ruins by rubbing its back against one of the pillars...."

Here S. K. laid his hand flat on

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THE WITNESS

the table and, gradually raising the palm, drew the tips of his fingers together on the table and said: "That is what God is doing. He is closing up the world, and if you are going to fight one another under these circumstances God's world will peter out. He made Europe one and we go on trying to split it up into separate entities. That is why, if you want to travel 3000 miles in Europe, it takes a fortnight to get a passport, but you can take a ticket from New York to San Francisco in two minutes.

The editor gently suggested that S. K. was wandering from the point. What questions was he asked at meetings? What old objections still survive? The establishment? Prayer Book difficulties? Church and Labor?.....

Answer: (a) "Not a bit. (b) Just a little. But (c) sometimes the Church is regarded as the Church of the rich, but simply to preach Socialism is no good. It is no more Christian than Capitalism. Apart from Divine Grace it is a dream and a bad dream at that. Those who have once believed in this gospel have been disillusioned.....

"But, let me tell you," (he went on) "what is wanted: more personality and more fellowship. Personality dominates all the time; and nothing but the creation of a more Christian brotherhood in the Church will ever fill our churches. The Church is made up of the churches. In these are living cells and dead cells. You can have a living body and dead cells—you have them now in the Church of England."

* * *

As to the so-called failure of the Church, what did it matter what people thought as long as we are doing our job? "A Church that is al-

ways confessing its sins may be a 'wash-out' to some people but it still remains the Body of Christ."

"What do the Labor Party and Communists think of the Industrial Christian Fellowship?"

"The latter are against us, because Communism is a religious faith and a different faith—it varies with the weather. It feeds on misery—but its influence is negligible except in parts of Scotland, Wales, Manchester, London, and on the rank and file of the

Labor Party, who regard them much as the Anglo-Catholics regard Romanisers."

But the right wing of Labor was much more sympathetic. "Many prominent Labor men always sign our Industrial Sunday Appeal, but the strength of the I. C. F. is that the Labor Party does not take us seriously as politicians, but they have a sneaking notion that we are telling the truth."

As to the intervention of the I. C.

F. in coal strike affairs, the Standing Conference was not worrying about the result. "As I travel up and down the country and listen to the judgment of fair-minded people, I cannot believe that it has been entirely in vain."

Such is an outline of a really instructive interview with a priest of world-wide reputation, whose theology as the Dean of Worcester once said, was "hammered out on the field of battle."

WORKING FOR WAGES

A Summer in a Factory

BY JOSEPH FLETCHER

THERE is a manufacturing plant down by the sea. That is all I can say about it, because I promised the management I would not reveal its identity, in the event that I ever wrote an account of this past summer's experience. But it is by the sea. Old Joe said one night at the boarding house that it was a fine place to slow up, "where you can look out on the sea, and smell that old air." Joe has time to look at the sea, because he works at a carpenter's bench. A certain communist who sits in a prison cell because of a judicial farce, can tell something about this particular bit of New England seaboard, and this particular bit of New England industry. John Dos Passos, the author, said recently that this particular company owned this particular town. Dos Passos is just about right.

About two-thirds of the employees of the plant are Portuguese. Their knowledge of America extends about as far as the limits of the township. Few of them speak English. Why should they? They all come directly to this company and this company's town, they all live together under its paternal care. St. Michael just moved over here. In one section of the mill there are 110 workers, and only seven of them can read and write their own name. The great majority cannot speak English.

UNORGANIZED

The fact that the majority of the mill's workers are foreign-born is perhaps the reason they are not organized. Unfamiliar with American industry, somewhat perplexed and naturally suspicious, they fall in quite readily with the company's schemes of bonuses, insurance (required by law), company houses, and so on, ad nauseum. Every Portuguese in the place remembers that several years ago someone tried to organize them, and pulled a perfectly fizzled strike. They will remember

The author of this article is a student at the Berkeley Divinity School, who shared in the experiment conducted this summer by The Church League for Industrial Democracy, reported elsewhere in this issue. It sets forth merely his reaction to his summer experience in one manufacturing establishment. In the opinion of the managing editor of this paper this company is operating on a higher plane than the average American manufacturer, and he takes this means of explaining that this article is not printed with any idea of calling attention to the short-comings of any one particular firm, but rather to pass on to our readers the observations and reactions of one young man who sought first hand knowledge on American industrial life.

that for a long time. Here and there I found a more enlightened chap. Tony, for instance, gave me an editorial he had clipped from an American newspaper. It drew a picture of the united strength of drops of water going over Niagara Falls, and pointed the moral by exhorting the reader to greater fealty to these United States. Tony saw another significance in it.

WHERE THEY WORK

In the morning before seven o'clock these sons and daughters of the Azores stand waiting at the gates, whistling Rubenstein or the like, or discussing the necessity of buying a ton of coal for the winter. The company sells them their coal at cost.

Compared to a coal miner's job, or work in a smelting plant, these people have rather clean and light work. The rooms are fairly light, and though there is some vibration, it is negligible except in one or two places. Slippery floors and fiber dust are the most unpleasant features of this mill's work. No device has been installed which clears away the heavy dust in the air about the first few

processes, and because of this and the heaviness of the work, it is impossible to keep a man very long at this job. I worked for some time at these machines with a Portuguese whose black, unyielding scowl kept me in perpetual fear of a stiletto, until I finally shouted in his ear, (the roar of the machinery is terrific and sign language is used almost exclusively), "What in blazes is the trouble with you?" He answered by holding his ears and rolling his head to indicate that it was about to burst with the unceasing noise. Girls from the ages of sixteen to twenty are pulling bundles of stock that weigh from sixty to a hundred pounds. I never knew until I went into this factory just what girls and women look like after tangling with mill life. Broken bodies, deadened minds, low pay, paint, and an occasional mortal sin.

Within the past ten years the element of danger in this mill has been lessened considerably, but it is still great. Compensation for lost limbs, as required by state law, so much for first joint, so much for second joint, etc., is paid to the workers who relax for a minute their vigilance. One young girl, who worked not far from me, had lost her arm several years ago. Her compensation was some money, (the exact amount I do not know) and a life-long job. A life time, guaranteed, in which to lose her other arm.

WAGES

Two years ago this company had a century-anniversary, when the president told the assembled workers, "Twenty-five years ago we began to realize that we owed the worker who devotes the best part of his life to the company more than a living wage; that we must assure him a comfortable home, opportunities for study and relaxation, and free him from the fear of destitution in old age and death." "We" have on their pay roll thirteen men who have worked for them fifty or more years!

Two of these thirteen are on salary. One of them gets a wage of \$36.75, the highest. One of them gets \$20.00, the lowest. The average wage paid by "we" to their half-century workers is \$26.62! At least \$600 less than what the United States Bureau of Labour Statistics sets as a living wage, and heaven knows, that is being conservative enough.

It has been the custom of this company to pay a wage-scale on the "maturity plan." Boys and girls receive a raise every year until they are twenty-one. That is, the boys do. When the girls get fifteen dollars they stop getting any more. Here is the wage-scale for boys:

16 years	\$11.85
16 and a half years.....	12.95
17 years	14.15
18 years	15.70
19 years	17.30
20 years	18.85
21 years	20.00

What a splendid wage to pay young people, in this time of great American prosperity! There is, I am glad to say, some dissatisfaction with these wages, among the young people. Many of them read and write English. Some of them have been to Boston.

A young foreman, of whom I saw a great deal, once confided in me, "For two cents," he said, "I would give up M—— and get one of these Portuguese girls in whose eyes I'd be a hero. Only I know I'd go nuts." This young chap has had a high-school education, and is engaged to a young teacher, who does not seem to realize that he cannot afford to spend a little now and then for a good-time week-end. When I asked him why they did not organize and strike for more pay his answer was, "What good would that do? They would only send over and get more Portuguese." Another young chap told me that he and several others once went to the employment manager, who by the way was once a parson, and asked for more pay. Their answer was that if they did not like it, they could go home. There were Portuguese to be got who would do the work. I have heard that the management call this a Christian industry. What would an examination of this company's dividends reveal? No possibility of higher wages? If the gross materialism can be pardoned, I cannot see how any such claim can be made for an industry whose average wage is only half the standard living wage set by a Republican statistics bureau!

PATERNALISM

Like other employers who are determined to keep out organized labor, this company has gone in strongly for paternalism. I want first to men-

The Cover

Ernest Milmore Stires, the bishop of Long Island, graduated from the University of Virginia in 1888 and from the Seminary at Alexandria in 1891. For the next two years he serves as the rector of St. John's, West Point, Virginia, and then for two years as the rector of the Good Shepard, Augusta, Ga. In 1893 he became the rector of Grace Church, Chicago, a parish which he served until called to St. Thomas's, New York, in 1901. He was elected bishop last year. Dr. Stires has always been prominent in General Conventions, and in the national affairs of the Church.

tion the cafeteria, where lunch is served. It gets my unqualified praise. Nicely served meals, at amazingly low prices. There is also a fairly good library, but who cares to read when one comes home from a whole day of roar and vibration, and alert exertion. Nevertheless, the librarian told me that the only people who read non-fiction are the workers in the mill. True to white-collar psychology, the office people read fiction altogether. There are company houses, of which the management is very proud. But when we consider the wages paid, cheap houses are not a boon, but a necessity. No man with a wife and family could afford to rent a decent home on twenty dollars a week. I heard a man say at the mill gate, in answer to a question about the state of his amour, "Hell no, I won't get married, rent a company house; then the company *would* own me." The company offers to lend any of their employees money to build a home. It comes out of their weekly pay envelopes in certain amounts, and forms another link in the chain of dependence. Sewing classes are held, baseball games, and band concerts. A club is organized for the men, with a membership of ten cents a week, and pool tables and regular copies of the Saturday Evening Post provided. The security against labor manhood which these various schemes buy for the company, and which the above mentioned Tony calls "shots in the arm," will not last. Younger generations are coming along, young people who know something about America and American labor, other than what is seen in an area of twenty square miles. These people will demand a decent wage, better compensation, so that they can be their "own man's man." Or they will get out, as many as can in the face of our well established labor-market, and then what will this company do? We have

immigration laws that are not so easily circumvented as they were ten years ago. Laws not so liberal as to number. These young people will not have to fear that if they assert a collective will to live decently, that the "company will again break it up with a boat load of Portuguese, and then it's the black list for us."

It is this sign of independence in youth, and that only, that prevents me from being thoroughly pessimistic after such a summer.

Serving Youth

BY BISHOP JOHNSON

FOR over a generation the Brotherhood of St. Andrew has done faithful work in a most modest and unostentatious way.

In this age of commercial publicity one is apt to forget that in the Kingdom of Heaven the best things are done in secret and that advertising one's good deeds unconsciously deflects the motive from service rendered to the God who seeth in secret, and causes us to test our results by that which is seen of men.

The best work of the Brotherhood has been done by faithful laymen who have rendered their service without any thought of receiving any credit or applause from the public press.

The Brotherhood was founded under the impulse of the Holy Spirit by young men for young men. This was its mission at a time when young men were being neglected in the daily ministrations of the Church.

Mr. Otto Kahn has well said that the good die young because the really good men grow old and therefore they are always young when they die.

According to the calendar the Brotherhood of St. Andrew has grown older, but it must keep young, and those who have attained years in its service must remember that they are committed to the program of ministering to youth.

As one reviews the work of the Brotherhood one is impressed with the fact that its most appropriate work is that which it does for that period between 16 and 26, when youth leaves the Sunday School and before it becomes attached to parochial activities.

It is really the vital period in life and yet strangely enough the period in which least provision is made in many parishes.

Young men go to school and to college, or leave home, seeking employment, or stroll away from their father's house in pure wanderlust.

There is great need that some group in the Church have a special care for this decade in young men's

lives, just because it is the most difficult time to hold them and also the most vital time to enlist them in the service.

The battles of the world are won by young men because young men are good fighters and seek adventure.

The work done by the Brotherhood in their summer camps where nearly a thousand potential Churchmen receive a period of intensive training in a recruiting camp is invaluable for the purpose of stimulating vocation, and at the same time learning the value of discipline and the fundamental things.

The work among boys and especially among those who belong to that intermediate stage between boyhood and manhood should be the chief concern of the Brotherhood, just because the Church is so apt to be run in the interest of adults and for their pleasure and convenience.

The Brotherhood must not grow old, and those to whom its destiny is entrusted must never forget that when it is working among young men it is filling the niche for which it was especially created.

Let's Know

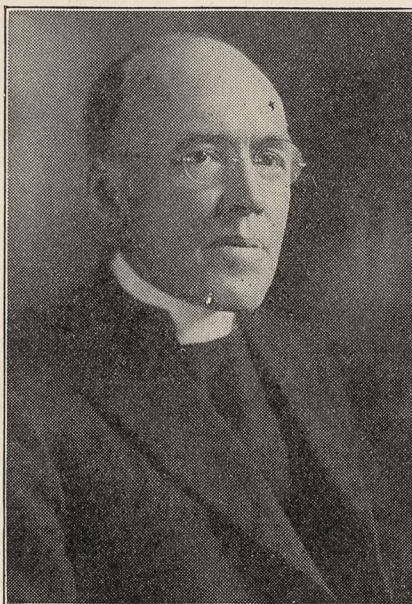
Rev. Frank E. Wilson

REAL PRESENCE.

THE schoolmen of the middle ages were bent on securing philosophical answers to all kinds of religious questions. The study of Aristotle became the great popular pastime and introduced many new terms. A large part of scholastic philosophy ranged over the field of the sacraments and particularly about the subject of the Eucharist. The result was the doctrine of "Transubstantiation."

A reader asks the question: What is the difference between "the Real Presence and Transubstantiation?"

Hildebert of Tours (1079 A. D.) was the first to use the term "transubstantiation." Later it was adopted by the Lateran Council (1215 A. D.) and was used as the official designation of Eucharistic doctrine for the Roman Catholic Church by the Council of Trent (1545 A. D.). It rests upon a subtle philosophical distinction between "substance" and "accidents." The "substance" of anything is its essential nature; the "accidents" are the outward forms by which human beings make contact with it. For instance the substance of THE WITNESS means "magazine" in its essential nature; the accidents are the paper, ink, etc. Transubstantiation as applied to THE WITNESS would mean, for instance, that its substance might be changed



REV. W. H. MILTON
A Leader in Bishops' Crusade

into a shotgun, though its accidents would still appear to its readers to be paper and ink as formerly. As the Catholic Encyclopedia puts it—"just as would be the case if wood were miraculously converted into iron, the substance of the iron remaining hidden under the external appearance of wood." Applied to the Holy Eucharist it means that the substance of the consecrated elements is actually in the Body and Blood of Christ, while the accidents remain, to human senses, bread and wine as before.

The Twenty-Eighth Article of Religion states that such a doctrine is "repugnant to the plain words of Scripture, overthroweth the nature of a sacrament, and hath given occasion to many superstitions."

On the other hand, the Real Presence, as taught in the Episcopal Church, means that Christ is actually present in the Sacrament in a unique way but makes no attempt to explain how it is done. The same Article of Religion says in another paragraph—"to such as rightly, worthily, and with faith, receive the same, the Bread which we break is a partaking of the Body of Christ; and likewise the Cup of Blessing is a partaking of the Blood of Christ."

The early Christians accepted the Sacrament as spiritual food and called it a great spiritual Mystery without endeavoring to analyze it in words of human speech. We believe we are closer to primitive standards when we follow the same policy. No one could ever prove or disprove transubstantiation. From our point of view it seems an unnecessary straining of the mind in search of an

explanation of something which in the nature of the case is unexplainable. And the explanation given in the doctrine of transubstantiation leads into a long line of further questions which are very difficult to meet without verging on irreverent materialism. Heaven is bigger than our heads and spiritual mysteries are greater than the human intellect. If they are not, they are in danger of losing their character.

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).

(a) *Are our prayers and intercessions just as acceptable to God if we pray when we are tired and concentration is difficult? A friend thinks we should not pray when we are tired.*

(b) *Is it right to do needle-work on Sunday when you can do it during the week?*

(c) *What are the sins against the Holy Spirit for which our Lord says there is no forgiveness?*

(a) Our prayers are just as acceptable to God but not always as efficacious. God does not put force upon our natural receptive powers, and though He gives the answer we may not be fit to receive it. Prayer is work for which we must keep ourselves fit by obedience to the laws of health, both of soul and body. But if we say we are too tired to pray we must ask:

i. What has tired us?

ii. Are we really as tired as we suppose?

Prayer is a life and not merely an isolated act.

(b) Sunday is a co-operative effort on the part of men and women to obtain silence and leisure for the worship and praise of God. If needle-work does not interfere with your worship or anyone else's it is not wrong to do it.

(c) Nobody knows except that it is the sin which makes a man or woman totally unable to feel sinful, and therefore nobody who is genuinely conscious of sin has committed it.

How can one gain information as to the fair dealing in any company in which one may take shares? I mean especially if the workmen are sufficiently well paid.

Any reputable company could give an answer to inquiries made at their offices as to whether they paid trades union rates or not.

Preacher, Pulpit and Pew

By E. P. Jots

NOW that the children are back in school you will enjoy these. We are not getting as many contributions to this column as we should like. Don't you know a story or two?

Teacher's Note: "Dear Sir: Your son William shows decided indications of astigmatism, and his case should be attended to without delay."

Parent's Reply: "Dear Sir: Whip it out of him."

Teacher: "What excuse have you for being so late?"

Johnny (breathlessly): "I ran so fast, teacher, that I—I didn't have time to think up one."

Little Louis arrived at school, bringing with him a letter to his teacher. It was from his mother and read:

"Dear Teacher: My son Louis is a very delicate, nervous and timid child, and if he should be naughty—a thing that has occurred more than once—I wish you would punish the boy next to him, for that will frighten him so that he'll behave himself."

A keen-eyed mountaineer led his overgrown son into a country school-house.

"This here boy's arter larnin,'" he announced. "What's yer bill o'fare?"

"Our curriculum, sir," corrected the schoolmaster, "embraces geography, arithmetic, trigonometry—"

"That'll do," interrupted the father. "That'll do. Load him up well with the triggernometry. He's the only poor shot in the family."

Teacher: "Johnny, will you define the genders?"

Johnny: "There are two genders, masculine and feminine. Masculine is divided into two parts, temperate and intemperate; and feminine into torrid and frigid."

One: "Well, I showed up the teacher before the whole class today."

The other: "Why Wise us up."

One: "She asked me for Lincoln's Gettysburg Address 'n' I had to tell her he never lived there. Oh, you should of heard the class laugh then."

"How is your son getting on at college?"

"He's doing very well in languages. I just paid for three of his courses—ten dollars for Latin, ten dollars for Greek, and fifty dollars for Scotch."



BISHOP ROOTS
Head of Church in China

For Young People

Edited by Rev. W. A. Jonnard

\$1000 LOOKS SMALL!

By Hope Baskette

The author of this article is the president of the provincial organization of young people in the province of Sewanee. Miss Baskette is a Tennessee girl and was present at last years national conference of young people at Racine. It might be mentioned that Miss Baskette has been very much interested in editing and publishing a young people's service league handbook which is quite unique and a little different from other young people's bulletins that have been printed. It can be obtained by writing her at 1208 17th Ave., So., Nashville, Tenn.—W. A. J.

IF someone had told Bishop Murray ten years ago that the young people in the church were going to raise \$1000 in two weeks for religious education in their province, I dare say it would have surprised him as well as pleased him. But now that it is 1926 and we are speaking of the present day young people, he will look on it as an ordinary occurrence.

Well, this very ordinary thing is going to happen down in the Southland, or Sewanee, as it is better known to all good Episcopalians. Yes! \$1000 in two weeks! I know I have you excited to know just how such an undertaking is possible. Well, here it is.

In appreciation of the guidance and assistance given by the depart-

ment of religious education of the province of Sewanee to the young people's movement in the province, and in consideration of the withdrawal of \$5000 of its annual revenue, the Young People's Service League passed at its provincial meeting, August the 6th and 7th, a resolution to raise \$1000 for it's work.

This represents the first big undertaking of the young people as a provincial organization. It shows the growth of the league, for first it was a parochial spirit, then a diocesan conscience, and now a provincial objective, and soon it will be a national undertaking. This campaign is to be formally initiated on October the 17th, and is to close on October the 31st. One of the outstanding points is the way in which the money is to be raised. No, the local leagues will not have to put on plays, or rummage sales, or markets. The leaguer, himself or herself, is going to put it over. A card with the starry cross of Sewanee will be sent to every member of the Young People's Service League in Sewanee. On this card will be twenty circular places, making each leaguer contribute one dollar in five cent pieces. Leaguers are already eager to fill these cards and show a bit of their appreciation to the Church and give off some of that "Sewanee Spirit" that is very manifest in leaguers all over Dixie. The young people in the Province say, "\$1000 looks big, but 3000 of us can raise it."

The campaign is being worked out in detail by the \$1000 Campaign Committee. Such things as programs, posters, slogans, etc., are going to keep the ball rolling. The offering in each league is to be presented on October the 31st at a special service in each parish. The entire amount contributed is to be presented at a special service or meeting to be held at the time of the Provincial Synod is Jacksonville, Florida, November the 16th, 17th and 18th.

Witness Fund

The management acknowledges with thanks the following donations to this Fund, which is used to pay for the subscriptions of those who desire the paper but would be without it if it were not for the generosity of Witness readers:

Mrs. F. D. Blake.....	\$2.50
Miss Dora A. Marr.....	.50
Miss E. Woodward.....	1.00
Mr. F. C. Ackerman.....	1.00
Rev. Christopher Keller..	1.00
Mrs. R. G. Champ.....	1.00
Mr. Henry L. Bryan.....	2.00

Total for 1926.....\$128.00

Chesterton Raps At Modern Scientists

The Important Question As to
Whether or Not the Moon Is
Made of Cheese

OH RATS

By Rev. A. Manby Lloyd

"All the bishops are against me," was the despairing cry of Lord Shaftesbury when he was told that "economic law" demanded that six-year-old children should work in factories and half-naked women drag trucks like animals at the bottom of the mines.

We have moved since those days, but the ten bishops who have tried to mediate in the present-day coal strike (or lock-out) have come in for severe handling by the Bishop of Durham (Henson) who opines that his predecessor, Westcott, would never have stepped into the breach today.

* * *

Any "news" I send you is likely to be out of date before you read it, so it is more profitable to amuse ourselves with the gossip of the day. For instance, Professor Forbes, an astronomer of authority, suggests that the moon is made of snow and ice. Among other reasons are: (1) Travelers in the Himalayas say that the moon rising over the snow on the mountains looks exactly like the snow; (2) "every type of lunar crater can be reproduced by dropping snowballs on snow."

This is disappointing to those who, like myself, have been nurtured in the faith that the moon is made of green cheese—or is it cream cheese! Fortunately my view is confirmed by Mr. G. C. Heseltine, a well known cricketer and aviator. His exhibits in this last capacity have brought him much closer to the moon than the professor's and he has observed: (1) That it has a distinctly green tinge; (2) it is shaped like a cheese; (3) the marks on it are very like those to be observed in Swiss cheese.

* * *

"Rats," said another professor at one of the recent scientific gatherings, "rats are creatures of exactly the same type as ourselves." This comes under the head of "Things People Say," in our daily paper and leaves us guessing what else the good man said. Mr. Chesterton deals with it in his humorous style:

"He (the professor) may have spoken a few fluent words in the rat language. He may have recited rat poems and played some rat melodies on rat-made musical instruments; he may have said something

of the various schools of rat architecture and sculpture; of the libraries that eager young rodents devour in more than a merely destructive sense; of the rats who do not merely leave the sinking ships, but build and launch the altruistic life-boat; and above all, of those great congresses of scientific rats who read papers to each other in large lecture rooms, and declare with all the authority of universal comparative biology: 'Men are creatures of exactly the same types as ourselves'."

* * *

From the Guardian newspaper: Bunker Hill on Hampstead Heath is in danger of being turned into building plots. It is felt, however, that it would be much more suitable to erect on it a monument to commemorate Anglo-American friendship during the Great War, in contradistinction to the monument on Bunker Hill, near Boston, Mass., which tells of the strife between the two nations in the American War of Independence. A committee has been formed to deal with this proposal and contributions may be sent to Dame Henrietta Barnett, D. B. E., 1 South Square, Hampstead Garden Suburb, London, N. W. 11.

* * *

Stories of starving miners and miners' families must be taken *cum gravo salis*. Lord Londonderry has challenged Ramsay MacDonald to come to Leaham and verify his statements.

As to the Leaham district, he, (Lord L.) can speak from first knowledge. In that district the school children and children between three and six years of age are being fed and receive two meals a day. For breakfast: Buns, bread and butter, bread and jam, bread and bananas, bread and hard-boiled eggs, tea or cocoa and plenty of milk. For dinner: Minced meat and potatoes, pie, peas, pudding and potatoes, soup with meat and dumplings, sausage and potatoes, puddings, rice and fruit.

The Board of Guardians allows each wife twelve shillings a week, and each child four shillings. It is a fact that the children are better fed than ever. The picture halls, cricket matches, sports and charabanes are all well patronized. He contends that the Leaham district is typical of other mining centers.

I think this is all probably true. What Lord Londonderry fails to observe is that it is an argument in favor of something like socialism, collective feeding, etc. That is why some of us do not like it. We would like the youngsters fed at home and a chicken boiling in every pot.

Students Take Jobs In Boston Factories

Half a Dozen Seminary Students
Seek First Hand Information
on Industrial Life

WEEK-END CONFERENCES

A half-dozen seminarians have just completed ten weeks of hard labor in factories in Massachusetts. Last winter the secretary of the Church League for Industrial Democracy spoke in the various seminaries upon the invitations of the deans, and outlined a plan for the placing of a few men in factories in or near Boston, the men to live at the Episcopal Theological Seminary, opened to them through the kindness of the trustees, where week end conferences were to be held with various industrial leaders.

A score or more of the students were interested in the plan, but work was scarce. Hence but five men started on the jobs in June, with a sixth seminarian who was attending Harvard, sitting in at the conferences. The men, their seminaries, and their places of employment were as follows:

Richard E. McEvoy, Episcopal Theological Seminary, worked at the Dennison Tag Co., Framingham; Joseph Fletcher, Berkeley Divinity School, was with a firm in the southern part of the state; Theodore M. Burleson, a student at the General last year, and now at Alexandria, was with the Filene's Stores; Wilfred O. Cross, a student at Berkeley, helped make woolen blankets at the Beacon Manufacturing Co., New Bedford; while Chester Minton, also a Berkeley student, was with the General Electric Company at their West Lynn plant. Harry Price, a Cambridge seminarian, taking summer courses at Harvard, attended the week-end conferences.

The first conference of the group was over the week-end of the 26th of June, when the Rev. George L. Paine, the executive secretary of the Greater Boston Federation of Churches entertained the group at his home in Waltham. The chaplain was the Rev. Professor Fleming James of the Berkeley Divinity School, and the discussion leader was Mr. Harry Wordsworth Longfellow Dana, the head of the Boston Labor College who discussed workers education with the men and had them tell of their experiences since going into the factories. Mr. Dana throughout the summer took a real interest in the experiment, giving many of his evenings to informal discussions with the group.

(Continued on Page 16.)

Bootleg and Youth Are Leading Topics

Yale Professor Urges Us to Give
Prohibition at Least a
Fair Trial

FLAMING YOUTH

By Rev. H. P. Almon Abbott

Irving Fisher, professor of economics at Yale University, has just published a book called "Prohibition At Its Worst." He urges that judgment be withheld on the experiment and that the trial of prohibiting alcoholic intoxicants be continued. His argument seems to be that the present situation of imperfect enforcement is intolerable; that conditions are not as bad as commonly represented; that prohibition has accomplished much good hygienically, economically and socially; that the personal liberty argument is largely illusory; that to repeal the Eighteenth Amendment would be out of the question, and that to nullify it would mean disrespect of the most demoralizing kind for all law. "After an examination of all the data," Professor Fisher writes, "I have estimated that the flow of alcohol down human throats in the United States is at present certainly less than sixteen per cent, probably less than ten per cent, and possibly less than five per cent of the pre-prohibition consumption." For this reason, and because of new facts set forth in the book tending to show that new recruits to the army of drunkards are slackening among the young first offenders, Professor Fisher urges that the experiment of prohibition be continued.

* * *

There are Unitarians and Unitarians, even as there are Episcopalians and Episcopalians, and one of the best Unitarian ministers in this country is Dr. Minot Simons. I knew him in Cleveland, where for many years he was one of the outstanding forces for righteousness in the community. Preaching in New York yesterday, Dr. Simons said: "There is no doubt that there is more light in the world today than there was yesterday. Freedom to think; freedom to question the old and to search even the deep things of God has flooded the modern mind not only with greater knowledge and understanding, but with the light of a greater faith and hope. I rejoice when men think enough to differ." With certain safeguards, we would endorse such sentiments. In numerous religious circles today we see the intellect underrated; in others we see it overrated. The increase of ceremonialism in some ritualistic

churches is an evidence of the substitution of spectacle and sensation for rational thought. On the other hand, the lusterless weakness of some so-called 'modernism' is as intellectually vicious as the fanatical obstinacy of some current 'fundamentalism.' There is a religious zeal consonant with and fed by fearless thinking; but there is a religious enthusiasm in which the temperature of fanaticism is generated not in the heart but in the head. After all, not only the reason, but the emotions and will have their respective parts to play in religion, as in all else. "The Middle Way" is generally the ballasted road that leads to Truth.

* * *

Preaching recently in the Cathedral of St. John the Divine, New York City, the Rev. Cranston Brenton said: "I like the phrase 'Flaming Youth.' Anything which is flaming cannot continue to do so. The phrase signifies that the condition is passing." That is a novel way of stating the case. And, yet, flames continue for a long time when there is 'fuel for fire,' and the flames whilst they last may do a woeful amount of damage! We must do our part in putting out the fire, if it is the wrong sort of conflagration, and the Church must not stand supinely by as a spectator until modern youth is reduced to cindered debris! With that Dr. Brenton would, of course, agree. It is just another way of carrying his simile or illustration to the Nth degree.

* * *

I have been reading a very interesting book, "Ways of Escape," by Noel Forester. It depicts the futility and the criminality of a father attempting to coerce the lives of his children. It is well worth reading, and it has a trenchant bearing upon the Problem of Modern Youth. Are not we too intolerant of the foibles and passing whims of the young people of today? Is there not danger of the Church still further losing its grip on the Youth of the present day by the attitude and fault-finding of well-meaning men and women who have forgotten what they were like when they were young? After all, "an ounce of love is worth a ton of law," and a pound of harshness sometimes weighs the scales in the wrong direction. "To speak the truth in love"—a splendid motto that, for parents and clergymen and all who have to do with growing life. And, "to mould, not to break" is an excellent rule to put into practice.

Mr. James Moore Hickson, whose work in the field of healing has taken up a lot of space in the papers in times past, recently conducted a mission at Trinity, Seattle, Washington.

News Paragraphs of The Episcopal Church

The Editors Will Appreciate It Very
Much If You Will Join in Our
Birthday Party

NEW ADDRESS

By Rev. W. B. Spofford

This fact which I relate both about my grandfather and my children is interesting merely because it illustrates a general condition. The former died when he was close to a hundred, and I have a vivid recollection that the last dozen years of his life were lived chiefly for the purpose of observing birthdays. My children, very young, likewise rejoice greatly as a birthday anniversary approaches; rejoice, I fear, a bit selfishly. THE WITNESS is to be pardoned therefore, being very young, for calling attention to a Tenth Birthday. Mortality is greater in infants . . . this is even a recognized principle of the great American government. We rejoice therefore on being alive after ten years of existence in a Church that has a reputation . . . an unfair reputation I think . . . for not doing so well by her Church journals.

During October we plan to print letters from any who care to send us greetings. We also are suggesting that any who practice the age long custom of distributing gifts send to us a new subscription for some friend. Nothing would please us more. And that it may be made more pleasant for you we have agreed to start the paper, if you wish, with the Christmas issue, sending the recipient a card announcing the paper as a gift from you. Thus two gifts are made instead of one. Or if that suggestion does not please we call your attention to The Witness Fund. There are a surprisingly large number of people, particularly clergymen in the far countries, who feel that \$2 worth of bread is more vital to this life than fifty-two copies of THE WITNESS. We are not disposed to argue the point with them. It is much easier to just continue sending them the paper, particularly when you pay for it. There is room in the Fund for more money, which I assure you will be carefully dispensed for the benefit of all concerned. In any case write us on our Tenth Birthday.

* * *

A Children's Corner has been erected in the nave of St. Mark's, Toledo, O., having been opened for use on Sunday last when the rector, the Rev. Eugene S. Pearce, explained its purpose and use to the members of the Church School. Its purpose is

to develop the devotional and religious initiative without the aid of specific direction from a teacher. The Corner is for private rather than for public use. It contains several beautiful pictures, all highly colored and attractive to the religious instinct of the child. On a table are a number of religious books for children. The rector of the parish hopes that members of the congregation will further beautify it by making it possible for him to secure two heavy wrought iron candlelabra and oriental rugs.

* * *

Let me again ask those who have been so kind about sending in news items for this column of the paper to send them until further notice to:

THE WITNESS
1105 TRIBUNE BUILDING
NEW YORK CITY

As was announced last week, I shall be there for a time at least. News items, communications for the editors and manuscripts submitted for publication should be addressed to that place. Subscriptions, bundle orders and orders for books should continue to be sent to the office of publication in Chicago.

* * *

The Rev. G. F. Cameron, rector of St. James', Ayden, N. C., has been appointed editor of the diocesan paper for East Carolina. He succeeds the Rev. Theodore Patrick, Jr., who recently became the editor of the diocesan paper of North Carolina.

* * *

A chapel is to be built at the Voorhees Normal and Industrial School for Negroes at Denmark, S. C., as the result of a gift from Major W. B. Moore of York. He also gave a sum of money to help pay for the construction of the new plant for the Church of the Holy Trinity, Clemson College.

* * *

Rev. J. M. B. Gill, formerly a missionary to China, and now the rector

YOUTH AND OLD AGE

alone get excited over birthdays.

The Witness may be pardoned, therefore, for asking you to celebrate with us our

TENTH ANNIVERSARY

During October we hope to print letters from readers who care to comment on the paper.

If there are those who are still believers in the time-honored custom of distributing birthday gifts, we can think of no finer gift to this paper than a subscription for one of your friends. If you like, send it in now, and we will start the paper at Christmas time, announcing the paper as a Christmas gift from you. Thus a double gift.

THE WITNESS

6140 Cottage Grove Ave., Chicago

of St. Paul's, Petersburg, Va., is the leader of a conference to be held at Columbus, S. C., next week to prepare for the fall campaign for the National Council. The Rev. Henry D. Phillips is chairman of the field department in the diocese.

* * *

Bishop Burton of Lexington recently paid a tribute to Miss Kate Scudder, a life long servant of the Church, who died this summer. She was president of the Womans Auxiliary in the diocese for nineteen years.

* * *

Why Some Stories Are Printed, is the subject of an address to be given before the clergy of the Northeastern Deanery of Chicago by Mr. J. N.

Eisenlord, circulation manager of a great Chicago paper. The meeting is to be held at St. Michael and All Angels', Berwyn. Having had a little set-to last week with a reporter for this paper, on this very subject, I should like very much to be present, but it is necessary to be in the great state of South Dakota on that particular day. This reporter admitted that he told far from the exact truth in an article that appeared in his paper. Naturally I asked him why he wrote it. His reply was "Because the chief told me to." Which naturally raises the question as to why this chief wanted anything else but the truth in his paper. Which brings out a lot of interesting matters that would furnish material for

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* * * *

We would be glad to answer any inquiries, which should be addressed to

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an interesting afternoon. Personally, I have come to the conclusion that the most valuable part of a newspaper is its comics.

* * *

Church people and others in and near New York have an exceptional opportunity during the current week (Sept. 27 to Oct. 2), to see an exhibition of southern mountain weaving.

The Fireside Industries of the Appalachian School, Penland, N. C., have a booth at the Exposition of Women's Arts and Industries, at the Hotel Astor, New York, from Sept. 27 to Oct. 2. The exposition is open from 12 noon until 11 p. m.

The work includes scarfs, coverlets, blankets, luncheon sets, bags, rugs, etc., in woven linen, woolen and cotton. It comes from the looms of mountain women in the region around the Penland School. The school is a diocesan institution in Western North Carolina to which the National Council makes an appropriation.

* * *

Bishop Ingley, coadjutor of Colorado, recently preached at St. Matthew's, Kenosha, Wisconsin, when five beautiful stained glass sanctuary windows were dedicated.

* * *

Seventy-five clergymen of the diocese of Ohio were present at the Linwood Park Conference, diocese of Ohio. The purpose of the conference was preparation for the fall campaign. The matter of evangelism and the Bishop's Crusade was much discussed, the leader of this subject being the Rev. Stephen E. Keller, Jr., of Akron. Bishop Barnwell of Idaho was a leader at the conference, and Bishop Rogers and Archdeacon Patterson did much to inspire the clergy.

* * *

Another Church school in the east,

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ESTABLISHED: 1905.

Grace House in the Fields, at New Canaan, Connecticut, which for several years has been the summer home of Grace Church, New York, opened on September 22nd as a college preparatory school.

* * *

St. Luke's Hospital, New York, has begun the construction of a great plant at Greenwich, Connecticut, on a two-hundred acre tract. This land and a million dollars was presented to the hospital by a New York Churchwoman, Mrs. Keith Arnold. The architect is Mr. Ernest Flagg.

* * *

Is it possible to work out a technique for waging peace? That was the question faced at the annual conference of the Fellowship of Reconciliation, held at Watch Hill, last month. The Rev. John Nevin Sayre pointed out the growth of militarism in this country by citing the 281 colleges and schools giving military training, in 205 of them it being compulsory. Norman Thomas, candidate for the governorship of New York two years ago, emphasized the increase of violence in the industrial struggle, and laid on the group the necessity of active work to establish the validity of other methods. Publicity, education, personal work, and work through established institutions were suggested as methods of waging peace. The Rt. Rev. Paul Jones, is the secretary of the Fellowship.

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A retreat for the clergy of Northern Indiana was held at the Howe School, September 14-16th, conducted by the Rev. W. L. Essex, rector of St. Paul's, Peoria, Illinois.

* * *

A thousand people were present at the Home Coming at Old St. John's, Pitt County, East Carolina. The preacher was the Rev. William E. Cox, rector of the Holy Comforter, Richmond, Va., a product of the parish.

* * *

The clergy and the officers of the Woman's Auxiliary of the diocese of East Carolina held a three-day conference last month to prepare for the fall campaign for the National Council. Mr. George C. Royal, leading layman, presented a plan for the organizing of men's clubs throughout the diocese, and it is planned to promote such organizations under the auspices of the committee in charge of the Bishops' Crusade. The Rev. W. H. Milton, rector of St. James', Wilmington, formerly of the

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National Council organization, spoke on the objects of the Crusade.

* * *

Just to let you know that Mr. Cross was not so far off, as the Chicago newspapers try to make folks in these parts think, I dig up this remark which was made in Paris, France, this June, at a meeting of social settlement workers from all parts of the world. It is taken from the great family newspaper of the middle-west, which "panned" Cross as an exaggerator, the *Tribune*. The remark was made by Miss Jane Addams, head of Hull House:

"A peculiar idea of independence and freedom has taken hold of the younger generation. For example, certain heads of colleges have told me how they discovered with horror that many young girls were freely discussing the theory that every woman is entitled to sexual experience aside from marriage, which they placed in the companionship, or later period of life. One woman president, when she discovered that this idea was apparently being accepted, contemplated resigning, feeling that she could not possibly cope with the con-

sequences of the theory."

I always run the danger of being called down when I stoop to naturalness in expression. In spite of the danger I cannot resist the temptation to hand out to the few critics of Mr. Cross' articles the current phrase: "Laugh that off!"

* * *

Miss Lucy Gardner, secretary of the famous "Copec" of England, is to tour the states under the auspices of the World Alliance for International Friendship through the Churches. "One of the greatest persons in England," writes a friend of mine who recently spent a year in England studying social questions; Hear her if she comes your way.

* * *

St. Stephen's College, Church college at Annandale, New York, announces that the newspaper reports were not correct when they stated that the college was to give up intercollegiate athletics. They are to give up intercollegiate football on the ground that the game has become so technical and so engrossing

of student attention as to seriously interfere with intellectual pursuits. The other intercollegiate sports will be continued, with basketball as the major sport for St. Stephen's.

* * *

The clergy of Massachusetts were the guests of St. Stephen's, Cohasset, on Monday last.

* * *

A new church is planned for Trinity parish, Bend, Oregon, the Rev. F. H. Ball, rector. It is proposed that they build at once a \$35,000 church, as the first unit of a more complete plant.

* * *

Two universities of the east recently debated this question: "Resolved, that education is the curse of the present age."

The debate was won by the affirmative.

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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Retreat for Laywomen

Taylor Hall, Racine, Wisconsin

Conducted by the Rev. Charles H. Young, Howe School, Howe, Indiana.

Beginning on Tuesday Evening, November 2nd, and Closing on Friday Morning, November 5th.

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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1416 Indiana Avenue
(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.

ATLANTIC CITY

The Ascension

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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.

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 Sat-
urdays).

The Incarnation

Madison Avenue and 35th Street
Rev. H. Percy Silver, S. T. D., Rector.
Sundays: 8, 10 and 11 A. M.

Trinity

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Rev. Caleb R. Stetson, S. T. D., Rector.
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Daily: 7:15, 12:00, and 4:45.

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and CHAPEL BELOVED DISCIPLE

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Saints' Days: Holy Communion, 7:30 and
11:00 A. M.

St. James'

Madison Ave. and 71st St.
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 Noontide.
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.
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

Gethsemane

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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 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

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 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.

A dinner to which were invited all of the vestrymen in Chenango County, New York, was held in the parish house of Emmanuel, Norwich, on the 22nd. Bishop Coley, and Mr. Samuel Thorne, member of the commission on the Bishop's Crusade, were the principle speakers.

* * *

Cornerstone of the new St. John's Hospital and the Chapel of the Church Charity Foundation laid by Bishop Stires on October 11th. A half-million dollars has been raised in the parishes of Long Island to start the work.

* * *

Conference for the clergy of the diocese of Milwaukee is to be held at St. Paul's, Watertown, on the 7th of October. Church's Program, Bishops' Crusade, Fall Campaign, etc.

* * *

Don't forget the address for the news items and communications for the editors: 1105 Tribune Building, New York City. Start at once.

* * *

A one-million-dollar-plant is to be built for the combined parishes of the Heavenly Rest and the Beloved Disciple, New York. It is to be located on Fifth Avenue, in the residential district where have been built in recent years many elaborate co-operative apartments. The Rev. Henry Darlington is the rector, and the Bertram G. Goodhue Associates are the architects.

* * *

Maude Royden, famous Church of England woman preacher, says that no biographer has yet appreciated the greatness of Abraham Lincoln.

* * *

St. Mark's, Seattle, a down-town church, is campaigning for a lot of money which they are to spend on a new church. If everything comes out as planned the parish will become the Cathedral of the diocese, and the Rev. Dr. McLauchlan, the rector, will become Dean McLauchlan.

* * *

"Uniformitarianism." There is a new word which appears in a heading in that part of the Christian Century which is written by my friend, Paul Hutchinson. By it he means convention, custom, and tradition, and all uncharitableness. Nobody ought to praise him for digging up such a word; already too many like it floating around with which to label the enemies of mankind.

* * *

Clergy conference in the diocese of Long Island on the 20th-22nd. Bishop Stires, Bishop Overs, formerly of Liberia and now of "281," and Dr. John Wood. You know the rest.

* * *

St. John's, Marietta, Pa., Rev. Charles E. Berghaus, rector, has a

considerable sum in hand for the new parish house, which they plan to build immediately.

* * *

The Rev. Chas. E. McAllister has resigned as rector of St. John's Church, Hampton, Va., to accept a position of executive secretary of the Diocese of Newark, New Jersey. In the last year of Mr. McAllister's rectorship of St. John's he was drafted by the field department of the National Council as general secretary and as such traveled extensively in the interest of the Church's program. During his rectorship 207 were baptized and 180 presented for confirmation revealing the most rapid growth of any parish in the diocese of Southern Virginia. In these four years the communicant list of St. John's Church has nearly doubled, making it the third largest Church in the diocese and the financial income for last year was nearly three times the mark when Mr. McAllister came. The Church School has maintained its position as the leading Church School in the diocese of Southern Virginia and the historic side of the life of the parish, being the oldest continuous parish in the American Church, has been widely emphasized.

* * *

Bishop Walter Mitchell of Arizona is doing a fine job in going after the isolated churchmen of his district. He writes that he has discovered a territory running a hundred miles in which there are three hundred people for whom there is neither minister nor doctor. The statement that appeared in this column that he had found 400 stray Episcopalians he tells me was not true, but there are

so many people who are not being ministered to at all, that he hopes to put an old-time circuit rider on the job.

* * *

Bishop Johnson writes that the Church in Colorado is responsible for a territory of 100,000 square miles. Most of this is isolated, but the Church has a congregation in every community of 2,000 inhabitants or over, with one or two exceptions. The western slope alone is as large as the entire State of New York.

* * *

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THIRTY DAYS IN BRAZIL

By JOHN W. WOOD

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Students in Industry

(Continued from Page 8.)

The next conference was held in the parish house of the Church of the Holy Spirit, Mattapan, where the group was entertained by the rector, the Rev. Alan McL. Taylor. The chaplain was the Rev. Smith Owen Dexter, a member of the Administrative Committee of the C.L.I.D., and the rector of Trinity Church, Concord, where had been staged but recently the meetings of the Young Peoples' Fellowship for Peace, which had brought forth so much comment. Needless to say Mr. Dexter was an inspiring chaplain. The discussion leader was Dr. A. D. Sheffield of the staff of the "Inquiry," an expert on the discussion method and thoroughly informed on the problems growing out of our industrial life.

Mr. Preston Clark, prominent layman of Massachusetts, was both host and discussion leader at the next conference, while the Rt. Rev. Samuel B. Booth, coadjutor of Vermont, acted as chaplain. Mr. Clark, the chairman of the board of directors of the Plymouth Cordage Co., presented the problems faced by an employer, and was also especially successful in drawing from the men their reactions

which were made the subjects of discussion.

The following week the leader was one of the most prominent industrialists in the country, Mr. Cox, the general manager of the West Lynn plant of the General Electric Co. It was an open air session, with free and frank discussion, with Mr. Cox delighting the group with his penetrating and witty comments on present-day industrial life. The chaplain was the Rev. Charles H. Collett, the rector of St. Paul's, Grand Forks, N. D.

On another Sunday the men were the guests of the Boston Central Labor Union where they had an opportunity to see the inside workings of the great unions. Following this meeting they went to the Boston Common where they attended various outdoor meetings of labor groups.

The final conference, the largest held, was attended by a number of well-know leaders, including Miss Pearl Katz, the secretary of the Boston Womans Trade Union League; Mrs. Mary Thompson, organizer of the United Textile Workers; Professor Harry Dana; Dr. A. D. Sheffield; Professor Waldo Brown of Harvard; Miss Eleanor Brewster of Hartford, and several working men who contributed much to the discussion,

which was largely on the technique of labor organizing.

Nothing can be said in a brief report of the actual shop experiences of the men, the most important part of the undertaking; nor is anything said of the many sessions running way into the night when the students discussed matters that seemed to them of vital importance. The summer ended with a week-end at the summer home of the Rev. and Mrs. Smith Owen Dexter at Westport Point, Massachusetts, where a picnic and an ocean sail brought to a close an interesting and worthwhile summer.

Clerical Changes

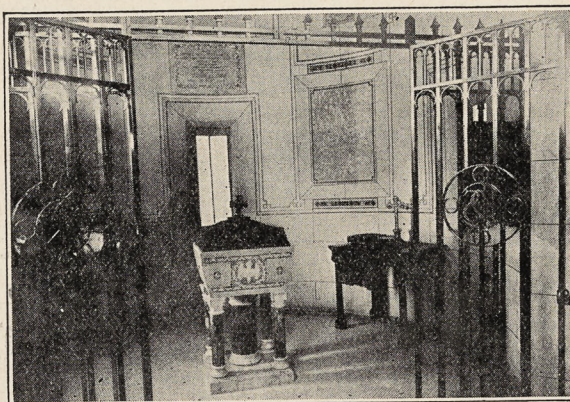
BRUCE, Rev. H., from Saint Joseph, Michigan to Holy Trinity, Swanton, Vermont.

MENEFEE, Rev. Guy C., resigns as professor of New Testament at the Seabury Divinity School to accept rectorship of Calvary Church, Rochester, Minnesota.

JONES, Rev. I. Frederic, resigns as rector of St. Paul's Marion, Ohio, to accept the rectorship of St. Phillip the Apostle's, Cleveland, Ohio.

FORT, the Rev. Horace, resigns as instructor in social ethics at the Berkeley Divinity School to accept an appointment as director of the Church Tutorial Classes Association of the Church of England. Address; 73 Gordon Mansions, W. C. 1, London, England.

HAUBERT, Rev. Austin, A. H., during the summer stationed at Rangeley, Maine, accepts an appointment as general missionary in south-eastern Nebraska. Address; Fairbury, Nebr.



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