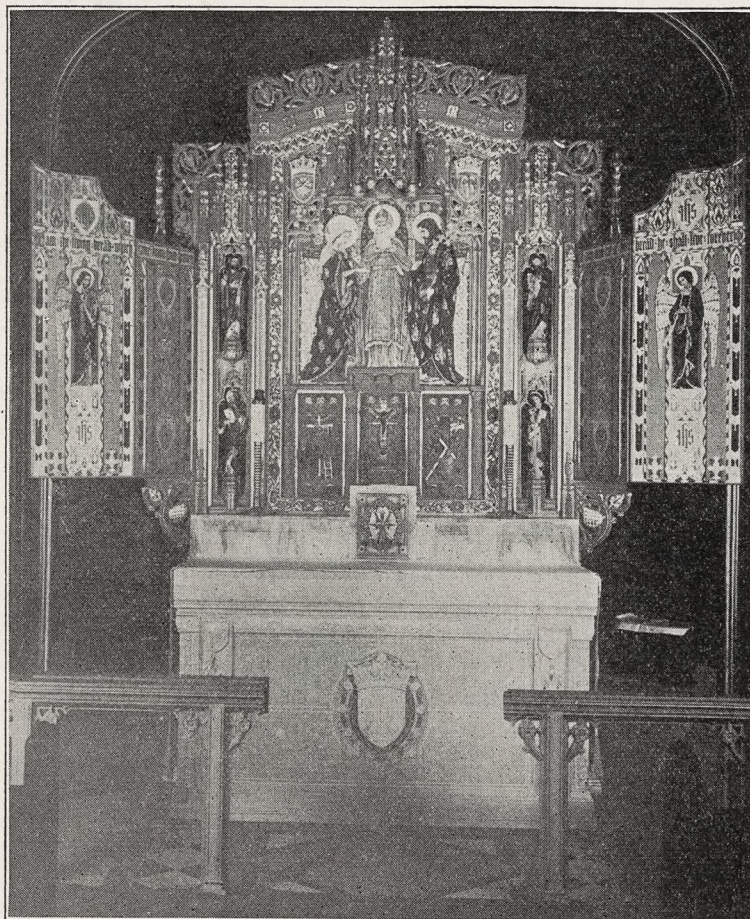


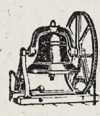
The **WITNESS**

CHICAGO, NOVEMBER 18, 1926



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THE FUNCTION OF THE COLLEGE

In Developing Character

By ALBERT PARKER FITCH,
Professor at Carleton College.

THE college furnishes the indispensable "other side" of education. She is set to make youth *think* about what it feels; to critically examine feeling, imagination, intuition lest these go astray without reason's light. She takes our youth who say, "I know" and asks them: "How do you know? Why do you believe? What are the reasoned, the defensible basis for your action?" Most Americans evade the responsibility of thought basis for thought. The nation needs thinkers as she needs few things else; disinterested thinkers in politics, economics, morals and religion. An unintelligent feeling is as dangerous as unimaginative thinking. The Church is set to combat the latter and the college is set to combat the former. Mental character, integrity of the intellect, is required for religious experience also. How many men suppose they are honest in their actions when they have never been honest in their thinking. The college is set to produce that character which clear minds with temperd spirits can achieve.

JOB OF THE COLLEGE.

So the college is building character when it teaches the logical procedure of thought, analyzes every idea and every fact, dissects all the functions and institutions of society, questions everything. The college is building character when it tears life apart to show to youth its constituent elements. The college takes the accepted standards of the home, the cherished faiths of institutional religion and brings them to the bar of the intelligence and bids youth know why and how these things come to pass. The college does not tell what to think; there is small education of the mind along that line. It denies itself if it does that. It does indeed direct

youth to acquaint itself with what has been thought, then to take that material and appraise, criticise, analyze in order that youth may know *how* to think; how to think for itself as a free and sovereign state. It expects and desires that much which youth has inherited youth will continue to cherish. But character is made as the college insists that now youth must give its own reasons for the faith that is in it, and cherish nothing for which no intelligent defense can be found.

IMPORTANCE OF BELIEF.

Yet in all this process the college in its turn may never forget the other trail to character the Church is pursuing. As the teacher analyzes experience he must remember that belief in spiritual realities is a part of experience. As the teacher gathers facts in the natural and visible world he may not leave out the facts of the qualitative judgments of life, made by poet and artist and penitent and saint in the inner and invisible world. These, too, are a part of experience. They also help determine our solutions. Home and Church have a right to say to the teacher: "Remember! No one can adequately understand our civilization who ignores the visions which helped to produce it. And remember! You are not giving the mind the whole truth about life if you merely analyze the process and show how life happens. You must go further and work at the problem of *why* it happened and *for what*. Because a whole mind demands answers to these questions."

There are just indictments which the Church may bring against the places of learning. It may not indict us because we pay relatively little by poet and artist and penitent and Bible classes and institutional piety. We respect these things but we are

not, and we ought not to be, primarily concerned with them. As well indict a Church because its ancient hymns, noble vehicles of devotion would be quite inadequate as intellectual tests of faith. Primarily, in worship, that does not matter. But home and Church may say to our present institutions of learning: "Why so much vocational instruction and manual training and business administration? And why so little philosophy and so little literature? Why so much learning trades and why so little being educated, so much acquisition of *fact* and so little *study of ideas*? You are obscuring reality; you are not playing fair with the human mind. It is in these latter realms, philosophy, literature, mathematics and languages, that youth learns to think. Why in college so many *factual* courses and so few courses in the history of religion and the history of morals and the history of art? You are training intellectual provincials. And why so much psychology and so little metaphysics? Shall not the American citizen be acquainted with the ultimate speculative problems and the central queries of the human mind?"

COLLEGE'S RIGHT.

The Home and Church then should scrutinize the education of youth. They have a right to ask the college to forge her apologetic and the college has the right to ask her to accept it. She has a right to ask the college to teach all that man has learned and perceived, not merely the commercialized and rationalized portions of it. And the college has a right to scrutinize the worship and the practice of the churches. The college may not tell us to baldly rationalize our faith. But she may say to us: "I am set to see to it that faith which goes beyond the known is

based upon what is known: the Church should educate men in those precious areas of life which lie, as Aristotle said, above the reason, but she may not do it through faiths and practices which go *contrary* to reason."

So then: if the Church performs

its special task in the light of the whole, it is worthy of intellectual respect; and if the college performs its special task in the light of the whole, searching for truth through the *investigation* of facts, deducing principles from the *coordinating* of facts but including among those facts

that other *aspect of reality* found in value judgments and moral imperatives then the college should receive the faith and allegiance of the religious community. And then, I suppose, the Church would not need Rationalizing nor the College Christianizing.

REASONS FOR SUPPORTING TABOR

An Opportunity for Churchmen

BY BISHOP JOHNSON

UNQUESTIONABLY the most disagreeable task assigned to the minister is that of taking up the collection.

It is as if he stepped out of his pulpit and prayer desk in order to transact the business of the world from which he deliberately excluded himself at the time of his ordination.

THE WITNESS takes up an annual collection from its constituency for Tabor College.

Last year the collection amounted to about six thousand dollars and was sent in by about one-twentieth of our subscribers.

As a consequence Tabor College was able to pay its overhead last year and, having strengthened its faculty, has opened its doors and increased its enrollment for this year.

The reasons why we ask the readers of THE WITNESS to help us in the enterprize are as follows:

Your editor receives no salary for his labors so that the price of the paper may not exceed two dollars. When the bills are paid there is no surplus with which to pay the editor.

Consequently he asks of those who can afford to pay more than two dollars to give something to Tabor College, in order that he may feel that he has earned a salary even if he doesn't take it.

Really it is not a good plan to give something to anybody for nothing, not even advice.

So the editor chose Tabor College as the vicarious instrument for receiving his stipend as editor.

It gives him something definite by which to measure the value of his services in the minds of his constituents.

Why did your editor choose Tabor College for this purpose?

Well, in the first place, because it was laid at his door, full of sores that needed healing.

He was asked to help Tabor, and believes that each man is especially responsible for things laid at his door. Acting upon this responsibility, we induced Dr. Clayton, a young and energetic priest of this Church, to give up a pleasant parish in Mary-

land and accept a hard task in Iowa—some change!

And after a year of experience he is satisfied that he made no mistake. Dr. Clayton is the man for the job.

But why Tabor? Because, first, it is a small college with a Christian background.

Second, it is practically the only college within a radius of two hundred miles, excepting a Roman Catholic college in Omaha, so that a great many young people in this rural section look to it for their privilege of an education.

Third, it is an experiment in Church unity. Tabor was a Congregational college. It is now a college in which we, as well as they, have a mutual interest.

It is not a resolution about Church unity but an experiment in Church unity.

And it has been a wonderful experiment. Dr. Clayton has the unique task of celebrating the Holy Eucharist in the college chapel at seven in the morning and of conducting a prayer meeting at seven in the evening; and he has learned that the same kind of people go to early service in the Episcopal Church and to prayer meeting in the Congregational Church.

Fourth, it combines definite Church teaching with an excellent college curriculum. This is a much-needed combination today, for it is by a synthesis of science and religion and not by an antithesis that social problems will be solved.

Fifth, it is situated near six counties in which the Episcopal Church has been very little known, and now, thanks to Dr. Clayton and to all of you who made it possible for him to stay there, is very highly respected.

In fact, Dr. Clayton says that he wishes Episcopalians were really as wonderful as some of these people seem to think that we are.

Sixth, the purpose of the experiment is not to proselyte Congregationalists, although it is hard to make some people believe that; but rather,

to work out the sympathetic relations between them.

After all, it is the Congregationalists and the Episcopalians who are anxious to do something about Church unity besides talk about it.

Seventh, it is an adventure of faith. It is something that helps us to believe. If an institution like Tabor can be supported by prayer and the daily mail, it seems to me that we have a right to see the hand of God in the operation. It was so supported last year and it can be again this year if the readers of THE WITNESS will back us in this venture of faith.

Will those of you who approve send your offering directly to the Rev. Fred W. Clayton, Tabor, Iowa? He will act as the treasurer of this fund, furnishing me with a list of those contributing. I thank you for your aid last year and hope that you will take a pride in seeing that the faith of Dr. Clayton is justified. He is giving his life, and he is giving all of it, to this enterprize. I shall be attending a meeting of the trustees, half Churchmen, half Congregationalists, at the beginning of the year, and I shall be very happy if during this month and next, WITNESS readers send to him some small portion of their life and interest.

Clerical Changes

AGASSIZ, Rev. C. E., ordained by Bishop Sumner of Oregon, October 31st, has been assigned to St. Andrew's mission, Portland, Oregon.

CARR, Rev. R. E., rector at Kankakee, Illinois, accepts call to be the rector of St. Mary's, Park Ridge, Illinois.

LONG, Very Rev. C. Stanley, dean of St. Luke's Cathedral, Orlando, Florida, has accepted an appointment as a chaplain in the Navy.

PAPINEAU, Rev. A. B., formerly of Maynard, accepts rectorship at Martha's Vineyard, Mass.

TYNER, Rev. G. St. George, rector at Winfield, Kansas, accepts call to be rector of St. Luke's, Bartlesville, Kansas.

WARD, Rev. Malcolm, assistant at Akron, Ohio, accepts a call to be the rector of St. George's, Maynard, Mass.

WARE, Rev. J. T., of Birmingham, Alabama, accepts the rectorship of St. James', Piqua, Ohio.

Cheerful Confidences

By Rev. George P. Atwater

AKRON: AN APPRECIATION

THOSE of you who have happened to notice that this column has been discontinued for a period may perhaps be interested to know that Mr. Spofford gave me a few months' vacation so that I might give my entire attention to the task of leaving my parish in Akron, and assume the rectorship of Grace Church, Brooklyn.

If any of my readers ever attempted to pick up the roots that had been extending throughout one parish for twenty-nine years, he will realize that I have had an arduous and heart-breaking task. I am confident that to many persons the work of the Church in a Mid-West manufacturing city may not seem alluring, but that is because they visualize such a city as an unpretentious collection of factories, surrounded by a fringe of smoke-enveloped residences, and indulging in small-town amusements. They often think of such a town as casual, and provincial, a city in its shirt sleeves, as it were.

That is a great mistake. It may be true of very small communities, but it is not true of such cities as Dayton, Toledo, Youngstown, Akron, and cities of that type in Ohio.

It would be only natural for me to pay a valedictory tribute to the city I am leaving, and I am constrained to mark my new series of articles from another center, with an appreciation of a city which symbolizes the progressiveness of the Mid-West, in which our Church has such an enormous work to do.

Akron, like most cities, has its beauties and excellencies, and its less attractive sections and its shortcomings. Its downtown section is in a process of transition from a village through whose main street an open canal once provided a waterway for picturesque laden boats that lazied by, with mules as a motor boat (driven by some lad, as Garfield, who later soars to heights of eminence) to a well articulated city with splendid buildings. Its streets bear the time-honored names, so usual the land over of Main or Market, or borrowed from the metropolis such as Bowery and Broadway, or reflective of local celebrities such as Crosby, Perkins and Bartges. The city has expanded around its early industries, so that a few great manufacturing plants are adjacent to the heart of the business district. They are symbolic of the foundations upon which the city's prosperity and world-wide reputation have been erected.

But the person who sees only the huge plants fails to realize the beauties of the city. Like Rome, it is built on seven hills. The country about

Our Cover

ONE of the most beautiful altars in the country is the new Bride's Altar in the Church of the Transfiguration (Little Church Around the Corner), New York. The central figure is of the Virgin, the smaller figures being the four Evangelists. The three panels directly over the altar, picturing scenes of the Crucifixion, are the work of a master of the Middle Ages, and were skillfully incorporated into the altar by the designers. The work is highly colored; the lily and the rose are dominant in the carving. The altar was designed and executed by the well-known firm of Calvert, Herrick & Riedinger, New York.

Akron reminds the visitor of the Berkshires. It is the most attractive sort of a terrain over which a city may expand. The wide streets, the abundant trees and shrubbery, the expanse of lawn, and the modern houses of most intelligent architecture all serve to make the residence section of the city as beautiful as any similar section about Boston or Philadelphia.

Akron is metropolitan in its tone and society. It has attracted master craftsmen from all over the land. The large industries have sought brain and skill from every section. Boston or New York, Philadelphia and Washington have countless representatives there. So closely tied is it with business interests in the East that every night a special train of Pullmans leaves for New York, laden with Akron business and professional men, on their way to the great Eastern centers.

During the past few months I have made nine round trips on that train between Akron and New York, and I have had unusual opportunity to see the range of the active interests of the people of the city.

Akron has a most useful municipal university. It is true that it serves mostly the thousands at its doors, and so has not the cosmopolitan air of the older universities, but how well it serves them! Only yesterday I met in Brooklyn a representative of Akron University, who had come East on invitation, to show to one of the older institutions here the co-operative methods by which engineering students secured actual practice, while under instruction, in manufacturing plants.

Two big theatre mass meetings are to be held in Minneapolis and St. Paul in connection with the Bishops' Crusade. Rev. F. D. Butler is chairman of the committee.

Preacher, Pulpit and Pew

By E. P. Jots

Bruce Barton tells of a talkative lady who found herself seated at dinner next to a bishop. Having a social gift, she knew that most men are flattered to be met in conversation on their own subject, so she started to talk to him about the Bible.

"I can't pretend that I read it as much as I should," she said, "but there are some beautiful passages in it, aren't there?"

"Yes?" said the Bishop. "For instance?"

"Well," she replied, "for example, that line about God tempering the wind to the shorn lamb." (It is assumed that the reader knows that this quotation is really from Lawrence Sterne's "Sentimental Journey.")

"And now you must tell me your favorite verse," said the lady.

"It would be hard for me to pick out a single verse," the Bishop said, "but I think my favorite passage in the Bible is that about Eliza crossing the ice."

* * *

A local preacher was delivering a sermon in the village hall on the subject of Sunday observance.

"This is becoming a dreadfully wicked world," he said. "Sabbath-breaking is rampant. Here on this Sunday morning, from where I stand, I can see through the window a number of boys playing base ball."

"Please, sir," said a boy at the back of the hall, "can you see who's winning?"

Let's Know

By Rev. Frank E. Wilson

ORDEAL

TO THE modern view-point the medieval method of determining right and wrong is a strange and curious thing. Trial by ordeal strikes us as coming very near to tempting God. The duel, which was especially prevalent among Teutonic peoples, was always frowned on by the Church. The code among the Lombards provided that if any man brought charges of witchcraft against a woman, he should be compelled to make good his charge in single combat. Evidently it was the part of wisdom for a woman in those days to make friends with the broadest masculine shoulders.

Another form was the ordeal of hot or cold water. If a man was accused of a crime, he proved his innocence at a pot of boiling water which had been properly exorcised

by the priest. When the water was bubbling freely, a stone was dropped in and the accused was obliged to pull it out with his naked hand. If his hand was unharmed, he was innocent; if he should be scalded, it was irrefutable evidence of his guilt. Apparently moral safety, in those days, depended upon the development of an excessively tough hide. The ordeal of cold water consisted in throwing in the victim to see whether he would sink or float. If he sank, he was innocent; if he floated, it meant that the water would not tolerate the presence of such an infamous person and so his guilt was proved. In either event, the culprit got rather a rough deal. Safety could be found only in cultivating the proclivities of a fish.

Then there was the ordeal of the cross. The accused and his accuser were both made to stand with arms

extended in the form of a cross while long passages from the Gospels were read aloud. The one whose arms came down first was the loser. It placed a beautiful premium on large-muscled perjury.

The ordeal of the hot iron consisted in pulling a red-hot piece of iron from the fire without injuring the hand. The ordeal of swallowing food rested upon the theory that a guilty person would choke on a piece of bread or cheese. This one, I think, contains some good psychology. A troubled conscience might make a guilty person choke on anything. But it must have been easy for the case-hardened sinner whose conscience had been long since massacred. And I can think of some kinds of cheese that would make anyone choke, irrespective of moral delinquency.

During the first Crusade a monk,

whose veracity had been questioned, offered to prove his statements by the ordeal of fire. He was to walk through a narrow path between two great burning piles of wood. Well—he did it, and his numerous friends were so jubilant that they descended upon him as he emerged and fairly smothered him with congratulations. He died a couple of days later. His friends said, regretfully, that it was because of the rough treatment they had inadvertently given him; but his enemies declared that he had been burned to death. It provided a very diverting argument for the remainder of the crusade.

When people get red in the face over modern injustice, let them read a little history. Certainly civilization has advanced somewhat and Christian principles of right and wrong are slowly percolating into the human brain.

THE PURPOSE OF THE CRUSADE

An Opportunity Not a Task

BY REV. W. J. LOARING CLARK

THE BISHOP'S CRUSADE is not to add another organization, but to inaugurate a movement that will spiritualize existing organizations. Possibly our Church today is the best organized in Christendom. Our supreme need is not more machinery, but more power.

We realize in connection with this Crusade, first of all, the need for such a movement; secondly, the purpose, or objective of this Crusade; thirdly, the method.

The supreme need of the age is a spiritual revival *within the Church*. So many of our members are content in "having" and "resting;" they must be aroused to a discontent—to the necessity for "giving" and "doing."

A modern world is demanding a Christian answer to the problems of life. Life's problems are fundamentally moral problems. Get the morals of a people right and nine-tenths of the difficulties cease.

The Christian religion is primarily concerned with morals, recognizing that right thinking regarding God, the soul and a future state must precede right conduct. Right thinking leads to right relationship towards God and man; a recognition of relationship to God leads to fellowship with Him; the Church is in the world to promote right relationship with God expressed in active fellowship with all men.

In a Church we are in danger of forgetting that fellowship with God must express itself in service for men.

We are often considered select,

selfish and insular, and indifferent to the sins and struggles of the man in the street. This charge is not true, but it must be regretfully admitted that we are often apathetic, and so wrapped up in our affairs that we fail to express ourselves sympathetically in active service for others.

The Bishops' Crusade is a call to change of mind and change of direction regarding our obligation to those who have not accepted our Lord as their Saviour and Friend. Our duty and obligation are clear—we are to follow the example of our Saviour Christ and seek to save that which is lost.

The purpose of the Bishops' Crusade is an awakening of the Church to spiritual enterprise.

During the past few years we have efficiently organized and financialized the Church; now we have a Crusade to spiritualize the Church.

Machinery is only valuable when you have the power with which to run it. Without power, machinery is so much scrap iron. A Church organized must be a Church spiritualized if we are to render an efficient service to a needy world. The spiritual dynamic of power is the essential need of the Church today.

The Crusade is not so much directed to the non-Christian as to the un-Christian of our own membership—to make our own members better Christians that they, by personal witness, may make more Christians is the purpose of this Crusade. A converted Church is necessary to save a lost world; a converted Church to convert an indifferent, selfish world;

an Ecclesia to establish a Basileia; a society of twice-born men to bring in the Kingdom of God.

Under the leadership of our Bishops there is to be (a) through preaching, a re-presentation of the fundamentals of the Christian faith—God—the Lord Christ—the work of the Holy Spirit—Sin—Repentance—Conversion—Faith—Responsibility—Stewardship—Vision—Service—the Church—the Sacramental Life. (b) Through conferences with clergy and laity, a return to personal Evangelism—preaching the Word—Personal Witness—personal work for the spread of Christ's Kingdom throughout the world.

During next January and February, teams consisting of one Bishop, one clergyman and one layman (or woman) will visit a diocese and preach and confer in that diocese for two weeks, seeking to establish our membership more firmly in the faith, seeking to convert and strengthen both clergy and lay people to a higher life of consecration and service, deepening the sense of personal obligation and responsibility for the conversion of mankind to Christ through personal work, personal service, personal witness.

New York papers say that Mr. Fosdick's new apartment house church in New York is to have a tower higher by several feet than the spire of St. John's Cathedral. Not so. The spire of our cathedral is the highest in the world outside of that of one of the French Cathedrals.

About Books

Two Reviews by the Book Editor and Some Other Reviews

The October number of the Anglican Theological Review has just come to hand. Among other valuable offerings it contains an article on Reunion by the Reverend Francis J. Hall of the General Seminary, a particularly interesting and practical discussion of the opening service in the Church School by the Reverend Maurice Clarke, indefatigable Educational Secretary of Southern Ohio, and a full review, by Dr. Grant, of "Essays Catholic and Critical" (recently reviewed much more briefly in this column). Dr. Frank Gavin and Dr. George Craig Stewart also contribute reviews. I am some sort of an editor of the "A.T.R.," so, perhaps, I may be accused of having a vested interest in promoting it. But this is a good number of a good magazine and I give it this boost with a clear conscience.

A little book of poems by Marguerite Wilkinson has been waiting for attention for some time.* Miss Wilkinson is one of our few Church poets, and we may justly be proud of her. The verse in this volume is mostly religious verse, and of a high order. But just as a work of art, this is the poem I like best of all:

PAWNBROKERS

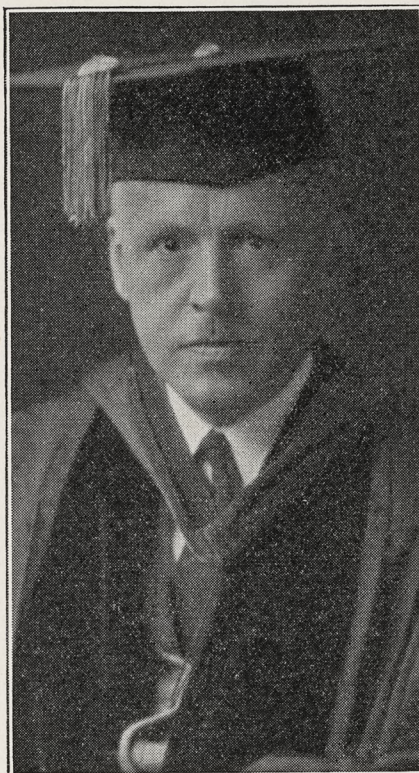
God bless pawnbrokers;
They are quiet men.
You may go once;
You may go again.
They do not question
As a brother might.
They never say
What they think is right.
They never hint
All you ought to know.
Lay your treasure down,
Take your cash and go,
Fold your ticket up
In a secret place
With your shaken pride
And your shy disgrace;
Take the burly world
By the throat again.
God bless pawnbrokers—
They are quiet men.

Miss Wilkinson may not thank me for printing it, because as far as subject matter goes, it is by no means typical of the other poems in the book. But just as poetry, it is a good sample.

The Heroes of Smokeover. L. P. Jacks. Doran. 1926.

Sometimes Dr. Jacks must get fed

*"Citadels" by Marguerite Wilkinson. The Macmillan Company—1926. \$1.50. Books reviewed may be secured from Edwin S. Gorham, Inc., 11 West 45th St., New York.



DR. OGILBY
Announces Gift to Trinity

up on his serious work as Principal of Manchester College and as Editor of the Hibbert Journal. At such times he probably likes to go for a casual ramble, free from the responsibility of being learned or even entertaining—just to ramble around and taste some interesting experiences. That's what this book is. He toys with a few characters who are sometimes quite suggestive, but he does not exert himself to draw out that which is or might be, compelling in them. In this book Dr. Jacks is taking a holiday and is probably quietly enjoying himself. But he ought not to ask us to pay three dollars for his trip. (That's the price of the book). Better spend your money on some of his other books. They're really worth it.

—D. A. McGregor

Literature of the New Testament. By H. R. and C. E. Purinton. Scribner's; 1926. \$1.25.

A pocket sized introduction to the New Testament, divided into twenty-nine brief lessons, each with its set of study helps containing questions and topics not too difficult for the average high school pupil. A double aim is apparent throughout: to be "modern" without being dull. The inquiring Christian who has neither time nor resources for delving far into New Testament "criticism" will find its main results compacted here into attractive and readable form. The New Testament books are help-

fully grouped according to their now generally accepted dates and the phases of the Church's history that gave them birth. Often the salient quality of a book is effectively struck off by a picturesque phrase or a pithy "appreciation" culled from some current writer. Luke is the "Artist's Gospel," Romans, "a Cathedral of the Faith," Hebrews an "Oration on Loyalty," and so on. Losses there must be in a treatment so condensed. The Gospel is unduly identified with its ethical content. Occasionally a mere fancy is rated too high, as when it is suggested that John Mark, the "stump-fingered," may have had his fingers cut off in the garden of Gethsemane at the time of Jesus' arrest.

—C. B. Hedrick

TRINITY AIDS RUSSIANS

Trinity parish, New York City, has come to the rescue of Metropolitan Platon and his Russian people in a most whole-hearted and practical way. A week ago, work was begun to transform two-thirds of St. Augustine's Chapel on Houston Street into a Russian Cathedral. Trinity vestry has voted \$30,000 for this purpose, and also \$2,500 a year to provide Metropolitan Platon with a residence, and is renting the church to the Russians at a dollar a year. A huge sound-proof partition is being erected, on one side of which will be the Russian Cathedral, and on the other, the former chancel, will be the church for St. Augustine's congregation. Also, the staff of Houston House, the great social service work that is being carried on under the New York City Episcopal Mission Society in the parish house next door to the church, is co-operating effectively with the Russian clergy and lay leaders.

SCIENCE IN BIBLE

In a book on "The Conquest of Disease," by David Masters, is an interesting incident of how the Bible helped a doctor in the Far East to the right means of combating bubonic plague. It is told by Sir James Cantlie, the famous surgeon, from his own experience. It happened in the '90's, when the plague was devastating Hong Kong, and Dr. Cantlie with his colleagues was at a loss how to stop it. A clergyman with whom he was talking about the scourge referred him to the first book of Samuel, chapters four to six, for information on the plague. Dr. Cantlie looked up the passage in the Bible, found the clue, and records, "It is a most astonishing thing that the Bible linked the plague with rats, which in ancient days were regarded as large mice, and pointed the way to the solution of the disease and its successful eradication."

Bishop of Manchester Talks About School

Sir Oliver Lodge Talks About
Science Over the Radio to the
People of England

ARMITAGE

By Rev. A. Manby Lloyd

Public interest was turned on Wednesday last from the man and woman in Eden to the men on Mars. That planet was eight million miles nearer than usual and Sir Oliver Lodge gave us a talk over the wireless. The public was disappointed because no chatty communication was received from Mars. Millions of people who have relegated Adam and Eve to the category of folk-lore are quite prepared to swallow the dicta of the modern magic-monger, armed with test-tube and telescope and talking a language which is almost as unintelligible as the mumbled Latin of a mediaeval alchemist.

Having got rid of religious superstitions we are too eager to embrace scientific ones. What would they have done to Galileo if he had asked us to "imagine the eye of a needle as big as Mount Everest" or if he had casually mentioned that "relatively speaking an atom would still be no bigger than an orange" and then goes on to inform us that a grain of dust is composed of umpteen million atoms? He would have been condemned to "something lingering, with boiling water in it" to give it a touch of humor. Sir Oliver on the contrary is invested with all the attributes of a mediaeval Pope, and foolish multitudes imagine that he has driven one more nail into the coffin of the Church.

* * *

Among the men who count today may be the Rev. J. J. R. Armitage of Liverpool. A few years ago I knew and met him at Coventry where his particular stunt was a Sunday afternoon service for men in the largest theatre of the City of the Three Spires. Coventry was inclined to go "bolshy" during the war and Armitage spent much money and more lung power in denouncing the wickedness of the local Communist party. A convert from Dissent in his presentment of the Gospel he is inclined to scold his audiences, but last Sunday he preached at the Abbey, comparing the Roman and the British Empires. The masses of the people in Rome, for instance, were crying out for better conditions, to be answered with: "Here is State relief and amusement; bread and the circus." The modern counterpart is the "dole" and the movie, accompanied by the demand for better conditions.

Beautiful architecture and garden

cities (he went on) could not beget beautiful characters. Men are not created by cities. That is the lesson for our demagogues-in-a-hurry today; Europe is littered with the cigar-ends of statesmen running after each other with their pacts which sooner or later will be only scraps of paper.

* * *

The Bishop of Wellsden presided at a Youth meeting in London the other evening and spoke of the general advance in Sunday School teaching in recent years.

The Bishop of Manchester said that the first thing of importance in Sunday school teaching was to be quite clear about the central aim, which was to bring children to know God, and knowing Him, to love Him. It was with that end in view that as teachers they had to use their time and the material at their disposal. They would start to teach from the very centre of their Faith, the belief that Christ was God; and they must take the revelation of Jesus in all its fullness and all its aspects.

When he was a schoolmaster, he said, some of his staff always wanted to teach the Acts of the Apostles. The Acts was the easiest book in the New Testament to teach the wrong way. It was possible to teach it as a kind of Bradshaw of the Roman Empire. It was the classical history of the life of a community indwelt by the Holy Spirit, so that its leaders could use the tremendous words, "It seemed good to the Holy Spirit, and to us."

* * *

He ended up with a warning note. In the asking of questions, those that were really useful were those to which the answers were not right or wrong, but better or worse, richer or poorer. As to formulae, he thought it well that children should learn the Apostles Creed before they were able to apprehend their religion. But they should have some understanding of the catechism before they learnt that by heart. There was really a danger of people putting their minds to sleep in learning by heart. He entered a strong caveat against taking the most profound truths and turning them into little pat phrases and rhymes as they found them in some hymns. They were out for religious education and to educate was to nourish.

* * *

On Monday a group of clergy and laity, members of the League of Loyal Churchmen, marched from Greycoat Place, Westminster, to Lambeth Palace, bearing a banner inscribed:

"The Church is in danger. Today the Bishops sit to alter the Prayer Book. The alterations may wipe out the work of the Reformation. We are going to the Bishops now. If you are a Churchman come with us. This means you."

Bishop Burleson Is Honored By Church

Fund Is to Be Raised to Mark the
Tenth Anniversary of Bishop
Burleson's Consecration

NEXT MONTH

On December 14th, Bishop Burleson of South Dakota will celebrate the tenth anniversary of his consecration to the Episcopate. At the last annual convention of the district a committee was appointed to arrange for a suitable commemoration of the event.

The plan of the committee recently announced, has some unusual features. The Bishop will celebrate the Holy Eucharist on that day in his Cathedral and it is hoped that before every altar in South Dakota, at the same hour, Church folk will be offering praise and thanksgiving. They will also have the opportunity of joining in an appropriate gift, the terms of which are interesting:

"We are asking," says the committee, "for an Anniversary Fund. We do not mean a purse of some inconspicuous sum to be handed to the Bishop at some formal gathering. We propose a real fund; we ask for substantial gifts; and we have faith to believe that our admiration and affection for our Bishop is carried in the hearts of all our Church people and that the amount given during this month will be large enough to be invested and to bring in an annual income."

"This anniversary fund will be entrusted to the treasurer of the district for investment, the interest to be given annually to Bishop Burleson, not as an addition to his salary, nor as a discretionary fund to help his work. It is to be used for his own personal pleasure and profit. As long as he lives Bishop Burleson will have an annual remembrance of our affection."

"At the death of Bishop Burleson, the fund will be merged into the permanent endowment of the Episcopate, and, bearing his name, it will forever be a part of the assets of the Church of South Dakota in supporting his successors. So we help on toward the day of an independent diocese and self-support."

OPPOSE THE BLUES

The Association Opposed to Blue Laws has received a \$100,000 donation to be used in purchasing property in Washington, D. C., with which it is planned to erect a building to be used as headquarters in fighting reform movements.

Advertising Has A Place in the Church

The Wide Awake Rector Will Use Advertising to Further the Work of Church

JERUSALEM

By H. P. Almon Abbott

We are constantly being reminded of the fact that the Dodo so far from being extinct is not even dead! I had rather imagined that the advisability of Church advertising had come to be accepted as an accomplished fact, and that even the Die-hards had given up their recalcitrant opposition. But, one lives and learns! Behold, an animated discussion in the public press upon the subject: "Should Churches Advertise?" And, there are "cons," as well as "pros."! It is seemly, therefore, that with a due sense of self-importance I should state some of the reasons why I believe in Church advertising. It seems to me that Church advertising is to the welfare of the individual church what the wind is to the sails of a yacht—it makes it GO! The Church, of course, must have "the goods," just as a yacht must have its sails; but given the due resistance, "the goods" and the sails, and there is bound to be satisfactory progress.

I do not believe in the devil being permitted to enjoy a monopoly of the best. I am jealous that the best and most effective agencies for good in every department of life should be brought under the service and control of God. If the devil makes things "go" through advertising, and he most certainly does, then, why should not the Church, the Living Body of Christ in the world, do the same? "Corruptio optimi pessima"—the corruption of the best is the worst kind of corruption. I am out for leavening the best for righteousness, and advertising, legitimate advertising, comes under that heading. "Legitimate Advertising"—there you have it. The Church must not descend to the tricks of the trade. Her advertising must be consonant with the dignity of her calling, and, always, in agreement with the facts of the case. The Church must literally possess what she professes to possess, and she must not seek to fool the public even for a fraction of the time. If advertising is the window dressing, there must be an inexhaustible quantity of material in the rear of the establishment, and the quality must measure up to sample. For instance, just as a title means much to the sale of a book, more than the average person realizes, so the published title of a sermon is calculated



REV. L. C. PALMER
Secretary of Bishops' Crusade

to affect the size of the congregation.

But in the effort to attract a crowd to his church, the clergyman has no right to sacrifice the real inwardness of what he is going to say to the seductive drawing power of a misleading caption. This is sometimes done; but it is not done very often by the same person, for there is a limit to the gullibility of the casual church attendant!

Then, advertising keeps, as well as puts, the individual church before the community. It arouses the public to the realization that an aggressive organization is carrying on an effective ministry in their very midst, and that the leader of that aggressive organization has come to town, intends to remain in town, and is afraid of nobody. It infers, also, that what is being done is not being done in "a hole and corner" sort of way; but that the character of the work and the methods of its performance are open to investigation.

The constant sight of the name of the individual church, and the constant sight of the name of the minister of that individual church, bore their obtrusive way into the unconsciously receptive mind of the reading populace. In this fashion, sentiment is gradually aroused, curiosity is inevitably engendered, and people go to see "what's doing." If there is really something doing, something worth the seeing and something worth the hearing, and if continuity of worthwhileness be maintained, the growing success of the Church and the growing encouragement of the minister of the Church are assured.

After all, Christ is alive, alive, and the Church should be alive too.

News Paragraphs of the Episcopal Church

Field Department Is Carrying Out A Hard Schedule This Fall

FAST WORK

By Rev. William B. Spofford

The field department of the National Council is carrying out a significant schedule of engagements this fall. Training of an intensive character is being conducted in forty dioceses. This does not mean forty occasions on which "speeches" are made. It means conference, training and instruction among selected leaders upon whom the National Council and the dioceses must rely to carry the message of the Church's Program to the general membership of the Church.

These engagements range from two days to two weeks in duration. Clergy conferences are being held in fourteen dioceses. In twenty-eight dioceses itineraries running from one to two weeks have been arranged, the purpose being to reach vestries. Perhaps 300 vestries, in their corporate capacity as vestries, are having the work of the Church's Program laid before them and their responsibility for it demonstrated; and this not in addresses and exhortations but in thorough conferences, one vestry at a time. A full day is devoted to each parish and vestry. Other types of training work, normal institutes, etc., are being carried out in a number of dioceses.

In addition to the foregoing, Bishops Barnwell and Mitchell have trained some twenty leaders in the eighth province who are being routed through the dioceses of that province.

The question may well arise, How is the field department doing all of this with a staff of only five full-time men? There are thirty-eight leaders participating in this work in addition to the corps in the eighth province. The answer is found in the use of secretaries of the other departments and particularly in the associate secretary plan.

The field department has gathered together and trained a group of thirty leading clergy and laity, known as associate secretaries of the department, who give as much as a month in the course of a year at the call of the department. They serve without salary. The clergy among them serve by official agreement between their vestries and the National Council. It would cost the Council many thousand dollars to secure the same service from full-time secre-

taries. The associate secretaries are chosen from those who have demonstrated in their parishes and dioceses their ability to carry forward the work of the Church's program; and the department gives them the same training which the full-time staff receives. Without the help of the associate secretaries the department could not begin to meet the demands made upon it.

* * *

The weekly mailing of a news postal card to the children of the Church School is an effective method of keeping them informed, and of bringing back those that have strayed. Many schools have adopted this method I imagine. The Rev. Phillips Gilman, rector of St. Ann's, Nashville, sent me one that his school sends out, and also a copy of his multigraphed news sheet that must do effective work. Course I have seen these things before, but I have never seen calling cards like those he sent me. On his own, at the top, his name in bold text type; then in small type:

CALLED UPON YOU TODAY

He will be looking for you next
Sunday at

ST. ANN'S EPISCOPAL CHURCH

Then the time of all of the services. And on the opposite a very brief but potent statement on the purpose of the Church. Then his Church School Visitor, Mr. George L. Granger, has a unique calling card too. Maybe if you write to Mr. Gilman he will send you these cards. He is very sure that they accomplish something, and I would judge that they would. His address is 419 Woodlawn Street. Be nice, I should think, to put in a self-addressed stamped envelope with your request, for he is a busy man with a large parish and I do not want him to jump on me for passing on to you this suggestion.

* * *

The Berkeley Divinity School has inaugurated an extension department offering courses to the clergy of Connecticut, and guidance in reading. Twenty-eight clergymen have already enrolled. Courses are offered by the Rev. Prof. Fredrick C. Grant, Rev. Prof. C. B. Hedrick and Rev. Prof. Fleming James.

* * *

Rev. Arthur T. Randall, rector of St. Andrew's, Meriden, Connecticut, has resigned, after serving the parish for forty-three years. *Notable service.*

* * *

The Rev. Alfred Newbery, now so busily in charge of the Church of the Redeemer, Chicago, that he has little time for his popular contributions to this paper, was the speaker at the annual meeting of the Guild of Social Service Workers held at Chase House, Chicago, on October 25th. His

subject was Social Hygiene. Deaconess Fuller was elected president of the guild for this coming year.

* * *

Two hundred young people, representing 36 parishes, attended the annual young people's conference held at Christ Church, Bay Ridge, Long Island, October 22-24. Dr. William Sturgis, educational secretary of the department of missions, and the Rev. John R. Hart, chaplain at the University of Pennsylvania, were the headliners. "Jack" Hart, already famous for many things, recently added a victory over the Bishop of London at tennis to his list of honors. But the Bishop had a busted hand, don't forget that.

* * *

The tower of St. James' Church, New York City, was dedicated on November 14th. The lower part was built when the church was erected forty-two years ago, while the upper part was constructed this summer. This marks the consummation of the reconstruction of this church which commenced two years ago, the total cost of which, including a number of memorials, has been \$700,000. Bishop Manning dedicated the tower and preached. The rector is the Rev. Frank Warfield Crowder.

* * *

Helper Gladys Barnes, 281 Fourth Avenue, nominates to the Club of Famous Living Episcopalians the name of Miriam Van Waters. She is ref-

eree of the Los Angeles Juvenile Court, daughter of one of our clergy, a devoted Churchwoman, the author of a famous book, *Youth in Conflict*, and a writer for various periodicals. All those in favor please say "Aye." Miss Van Waters, please take your seat among the notables. Any further nominations?

* * *

A group of Church people interested in the restoration of St. Thomas', Bath, N. C., made an annual pilgrimage to the Church on November 2nd. Bishop Darst celebrated the Holy Communion and an address was given by Bishop Cheshire. It is the oldest church in North Carolina, dating back to the first part of the Eighteenth Century.

* * *

Bishop Francis of Indianapolis was the speaker at the district meetings of the women of the diocese of Northern Indiana, recently held at Logansport, Plymouth, and East Chicago. Bishop Gray spoke on the work of the Church in the diocese, Mrs.

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Think Out Your Faith

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That thought has "creative energy": that right thinking is the root and spring of right doing: that creed is the basis of character: these are the reiterated keynotes of this book. Bishop Rhinelander points out that psychology, no less than history, hammers home the truth, so blindly ignored by modern religion and religionists, that "as a man thinketh in his heart, so is he."

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A group of prayers peculiarly adapted to the needs of modern men and women. These are accompanied by readings, each prayer having a reading related to it in mood and sentiment. Among the authors represented in the book are Benjamin Jowett, W. R. Inge, William James, F. D. Maurice, Stopford Brooke, Robert Louis Stevenson, Walter Rauschenbusch, John Henry Newman, and Bishop J. H. Vincent. Dr. McComb has written an Introduction on the nature of prayer, with suggestions for its use in present-day life.

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Gray on the work of the Girls' Friendly, and Mrs. George F. Hitchcock on the work of the Woman's Auxiliary. The offering at the three meetings was presented to Bishop Francis to help in the work that he is doing at St. George's, Terre Haute, among the miners.

* * *

Bishop Anderson of Chicago addressed the group of Church students at Northwestern University, organized in the Craig Club, on October 27th. The following Sunday they made a corporate communion at St. Luke's.

* * *

Much building in Massachusetts; on October 17th Bishop Babcock laid the cornerstone of the new church of the Advent, Medfield; on the following Sunday Bishop Slaterry laid the cornerstone for Grace Church, Salem, where the Rev. Howard Weir is rector; and on November 6th the cornerstone was laid for the Church of Our Saviour, Roslindale.

* * *

Mr. Lewis B. Franklin, treasurer of the National Council, was the speaker at St. Luke's, Evanston, on November 6th.

* * *

The new Calvary Church, Idaho Springs, Colorado, was recently dedicated by Bishop Johnson. It contains many memorials, the gifts of Denver Church people.

* * *

One of the most beautiful churches in Kentucky, the Good Shepherd, Lexington, is being dedicated this week with an entire week of festivities. The rector, the Rev. Thomas L. Settle, hopes soon to add several needed memorials.

* * *

The Rev. B. H. Reinheimer, whose election as archdeacon was announced last week, has accepted that election. He will continue, also, as executive

secretary of the diocese of Southern Ohio.

* * *

A dramatic presentation of the work of the Girls' Friendly Society was written and staged by the branch at Trinity Cathedral, Phoenix, Arizona, recently. The scene was a room in the national centre at Washington, to which came girls from China, Japan, Phillipines, and an Indian worker from Arizona, to tell of the work in their fields. It was written by Mrs. Martin Le Boutillier, Mrs. Harold Baxter, and Mrs. E. S. Lane, wife of the dean.

* * *

News from St. Luke's, Evanston: the rector, the Rev. George Craig Stewart, has written the ritual for use at the dedication of the new Northwestern Stadium; two gifts of \$500 each have been made to the

parish for memorials to be selected by the rector; a hundred women assist in the parish calling; Dr. Stewart has recently made addresses before the Evanston Woman's Club, the Wilmette Woman's Club, the College Club of Chicago, and the Woman's Club of Grand Rapids, Michigan.

* * *

Here is Notable Service: the Rev. Robert Brent Drane, senior priest of East Carolina, has served fifty years

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as the rector of St. Paul's, Edenton. The event was celebrated on November first, with Bishops Cheshire and Darst present. It was also made the occasion for the celebration of the 225th anniversary of the parish.

The Church of the Northwest lost a great servant in the death of Mrs. Cornelia Barns Baxter, who died on October 19th. Mrs. Baxter served as an officer of the Woman's Auxiliary of the diocese of Minnesota for twenty-five years, being president for seventeen. She attended every General Convention since the one held in Baltimore in 1892.

Dean Rousmaniere won national fame for his classes in personal religion which were held each Sunday at St. Paul's Cathedral, Boston. These classes are now to be continued by the new Dean, the Rev. Dr. Sturges, an intimate friend of the late Dean, who will carry them on with the same purpose in mind; the attainment of a deeper experience in the religious life.

At the fifty-fifth anniversary services held last Sunday at the Church of the Messiah, Auburndale, Massachusetts, the music was entirely by Horatio W. Parker, the famous composer, who was confirmed there when eighteen years old.

With an enrollment of 147 the Teacher Training Courses are in full swing in the diocese of Southern Ohio. Among the teachers: the Rev. Gilbert Symons; the Rev. Maurice Clarke; Miss Virginia Zimmerman; the Rev. J. D. Herron; Miss Flora Fender; Miss Irene Edwards; Rev. George T. Lawton, who is in charge;

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Miss C. K. Walls; Miss Clara Van Hart; Miss Katherine Ernst; Rev. R. R. Phelps, and Deaconess D. F. King.

The Bishop Book Shop, which has been having a hard time to keep going during the last few years on account of insufficient capital, has been reorganized. The Rev. Gerald G. Moore is president of the company, the Rev. N. O. Hutton is vice-president, and Mr. George Kubitz, senior warden of All Saints' Church, Chicago, is to be the new manager. The Book Shop proposes to sell more stock and to carry on its activities on a larger scale than before.

Bishop Manning, one of the founders of the Church Mission of Help, at a luncheon of the society given in his honor and in honor of Father Huntington O.H.C., co-founder, urged the maintenance of wholesome living conditions, wholesome pleasures and recreation for young people. "Our



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* * *

The Sunday programs at the Church House at the University of Chicago are meeting with a good response. On November 7 there was a reception for Oriental students. Mrs.

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munion and Sermon); 4:00, Service and Ad-
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Daily: 7:30, Eucharist: 10:30, Matins,
Monday, Tuesday, Saturday; Litany, Wed-
nesday. Friday: Eucharist, Thursday and
Holy Days.

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Cathedral of St. John the Divine

Sunday Services—8:00, 10:15, and 11:00
A. M.; 4 P. M.
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P. M.
Noon Day Services 12:20

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Church School: 9:30 A. M.
Saints' Days and Thursdays: Holy Commu-
nion, 7:30 and 11:00 A. M.

St. James

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Sunday Services: 8 and 11 A. M., 4 P. M.

BUFFALO

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

CINCINNATI

Christ Church

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

DALLAS

St. Matthew's Cathedral

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

WATERBURY

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

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Grace Church

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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 Fenn, B. D., Rector
Sundays: 8:00 and 11:00 A. M., 7:45 P. M.
Wednesdays, Thursdays and Holy Days.

ALBANY

All Saints Cathedral

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

DENVER

St. John's Cathedral

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

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All Saints Cathedral

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

St. Paul's

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Rev. Holmes Whitmore, Rector
Sundays: 8:00, 9:30, 11:00, 4:30.
Saints' Days and Tuesdays, 9:30 A. M.
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Rev. E. Reginald Williams, Rector
Sundays: 8:00, 9:30, 11 and 5.
Gamma Kappa Delta Club, 6:00 P. M.
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Week Days: 7:30 and 9:00 A. M., 6:00
P. M.
Thursdays and Holy Days: 10 A. M.

Billor of Taylor Hall was present, and some of the students who attended the Oriental student meetings at Racine came and brought their friends to meet her. On November 14th the Rev. George Craig Stewart spoke to a group of students on "The Bishops' Crusade."

* * *

Here's a good idea: each Sunday evening, after the service, a friendly hour is held in the parish house of St. Paul's Cathedral, Boston, so that members of the congregation may become acquainted with each other and with the clergy.

* * *

Noonday services at Trinity Church, New York. The speakers for the next few weeks are Dean Robbins of the Cathedral; Dr. Mockridge of Philadelphia; Bishop Remington of Eastern Oregon; Dr. Budlong of Greenwich and Dr. McClen then of New York.

* * *

An effort is to be made to raise \$200,000 among the various churches for the work of the World Conference on Faith and Order which is to be held in Switzerland next year. Bishop Brent is chairman.

* * *

Preparations are going on everywhere for the Bishops' Crusade; committees appointed in every diocese,

and plans made for meetings and follow-up work.

* * *

The Rev. A. D. Kolkebeck is the president of a club in Chicago the purpose of which is to foster inter-church athletics. Maybe I can interest him in my proposed Sports Page in this paper.

* * *

New parish house opened for St. James', Hartford, Connecticut. It is the first of a group of three parish buildings. The Rev. E. C. Thomas is rector.

* * *

Bishop Dallas is to be the preacher at a great Thanksgiving Service to be held in Symphony Hall, Boston, under the auspices of the Greater Boston Federation of Churches.

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Meeting at Christ Church Cathedral, Hartford, of the committee in charge of the Church National Program. The Rev. A. R. McKinstry and the Rev. John K. Shryock, head of St. Paul's School, Anking, were the speakers.

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