

The
WITNESS

CHICAGO, APRIL 8, 1926



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THE MENACE OF MORONS

A Problem for Intelligent Handling

BY BISHOP JOHNSON

WHEN a scientist discovered that rats were the carriers of the bubonic plague, men took a great interest in getting rid of the rats.

Nor were they satisfied merely to exterminate the existing rats, but set industriously about to change conditions that were favorable to rats.

To this end scientists devoted much time and philanthropists expended much money until the danger from rats became negligible.

The same was true of the mosquito.

The greatest menace to the peace and prosperity of the United States today lies in the proportion of morons who are turned loose into the struggle for existence without adequate resources with which to compete for life's necessities.

Statistics gathered from those conscripted in the great war show an alarming percentage of morons, who are doomed to be vagrants today and criminals tomorrow.

A moron is an adult who intellectually is fourteen years of age and under and whose brain never develops beyond that stage.

Probably fifteen per cent of our male population have this limitation today.

A moron is capable of learning a trade, of living in a prescribed routine, of meeting ordinary obligations; but like a fourteen-year-old, he is easily led, has small powers of resistance, and has a dime novel complex for adventure.

When we reflect that there are a couple of million of these morons, usually without any moral or spiritual training, struggling to compete for the necessities of life without a trade or any special ability, we are not surprised to learn from a Minneapolis judge that they "first get

hungry, then desperate, then get a gun and hold up somebody."

JUVENILE CRIME

Possibly there never has been a time or place when juvenile crime was more prevalent than in the United States today.

A veteran sheriff in Minnesota tells us that the ancient gunmen of the West were children compared to them.

By the aid of automobiles and automatics they can appear, hold up a room full and disappear without leaving a trace.

WHAT CAN BE DONE?

What is being done to meet the situation?

Business efficiency closes the door to adequate employment. Organized charity refuses to feed them for they are not worthy poor.

Churches are unable to round them up or to compel them to receive religious training. Over fifty per cent of our children today are without regular moral or ethical training.

They cannot make the grades in high school.

Society has created a condition in which they become hungry, then desperate, and then criminal, and it is a hopeless job to arrest and convict the small percentage who are rounded up.

That is just pecking at the ulcer.

It is one of the tragedies of free governments that a large percentage of the population are not fit for freedom and its competitions.

It is true that the percentage of morons is no greater in the United States today than in other countries of the world, but there they are hedged about with restraints that do not exist in this democracy.

Unless society is willing to give more sympathetic attention to the moron there will come a time when the moron will be a nemesis to society.

SCIENCE AND RELIGION

It would seem as though science and religion has a mission to perform in adjusting the social order so that the hunger of the unfit will not become the desperation of the cornered rat.

We must devise a method by which those who are unskilled and unable to compete for a livelihood may either be equipped for some place or fed in some manner.

Just the other day I interviewed two boys serving long sentences in the penitentiary for banditry. I was asked to intercede for a shortening of the sentence. I found the following facts:

Neither of them knew a trade or had schooling beyond the eighth grade, or had much ethical sense.

Both of them were driven to banditry by unemployment.

If they were to be paroled, they would add the odium of a prison sentence to their incompetency.

They were genuinely penitent; did not propose to do it again; but were neither of them competent to compete with others in the labor market.

A VICIOUS CIRCLE

The same vicious circle of circumstances would inevitably bring them back to the same temptation, for they lacked the power to resist.

Why parole them? Far better that they remain on, attend school, learn a trade and fit themselves for a competition in which the mentally unfit are hopelessly outclassed.

It is not in the nature of things

that the mentally deficient can resist the temptations that assail them.

WHAT CAN BE DONE

What is the remedy? I suggest three things that might be a preventative

First, the theory that children can grow up without moral and ethical teaching is absurd.

The state may not teach religion but it should teach ethics in spite of those academic theorists who ignore the soul in their educational system.

Children should either be required to attend regularly some system of religious training or else be given a training in ethics by the state; and

Secondly, the state should require that every child who stops school should attend some school of vocational training.

These two requirements are revolutionary, but if we are going to have paternalism in the state, let us have it for children rather than for adults; let us give our attention to preventing crime rather than to continue the hopeless pursuit of arresting criminals, for our present system is creating them faster than we can apprehend them.

And thirdly, when the state arrests a fourteen-year-old intellect, let us have sense enough to put him to school instead of hardening him to a criminal career.

It is time that we gave as much attention to morons as we have given to rats and mosquitoes, for they are fully as grave a menace to the welfare of society and are unable to rescue themselves from the vicious circle in which they travel.

The Council's Work

DO YOU LIKE ME NOW?

By Rev. Alfred Newbery

SHE used to put him off with objections to this or that about him that she said she did not like. As a matter of fact she did not like him at all, and was more annoyed than anything else whenever he changed himself to meet one of her objections. But he was humble and hopeful and parted his hair on the side instead of the middle, left off spats, stopped a nervous clearing of the throat before speaking, and anything else she commanded. He would have had his eyebrows moved up or down or out if she had objected to their present position. And each time he would come back hopefully and say "Do you like me now?"

And of course she did not.

We are wondering if some such situation is not true of the Church's Program. Some people have objected to it because the Church tried

The Cover

Charles Edward Jackson is the Dean of St. Mark's Pro-Cathedral, Grand Rapids, Michigan. He was born in Boston in 1878, graduated from Harvard in 1902, and from the Cambridge Seminary with the degree of bachelor of divinity in 1905. He was first the assistant at the Epiphany, New York, where he remained until 1906 when he became vicar of Christ Church, Newark. In 1907 he was elected rector of St. John's, East Boston, and in 1912 of the Ascension, Fall River, where he remained until coming to Grand Rapids in 1921, where he has done a notable work in making of the Cathedral a real community church. He was a delegate to the last general convention.

Bishop Brown, others because the Church harbors too many radicals, or not enough radicals. The budget is too large, there is too much overhead, too much goes to heathen lands where we are interlopers bringing ruin and destruction into an idyllic simplicity that is one of the lost arts of humanity or contrariwise, only a small fraction of the money given ever gets to the mission field. We do not command the services of the best leadership in the Church, or we pay such high salaries that the Church is scandalized.

Looking back over the history of the Church's Program since it started in 1919 with the Survey, one gets a picture of a lover anxious to please, spending much time before the mirror in the effort to change this or that feature that seems objectionable to some mood of the beloved and then saying "Do you like me now?"

The program used to include a wonderful vision of advance work. We do not hear about advance work any more. The best we can talk about is maintaining all of the existing work. Economies have been made to the danger point so that in some places any further reduction might just as well mean obliteration.

And we venture to say that because of none of these adaptations has there come increased interest in the Program.

One may obtain temporary favor in a particular locality by changing to meet its demands, but in the long run what has brought the Church to the point of paying the deficit and almost meeting the Budget quota is not the self-improvements of the lover but the stirring of genuine affection in the beloved.

The growth of a national Church

consciousness, the corporate responsibility for a whole Church's job, the satisfaction in having some plan (whether it be the best or not), to do the job—these are creating in us an *esprit de corps* which is responsible for our advance. There will always be differences over and mistakes of organization, administration and execution, but the loyalty that is being created is of that kind which operates in spite of defects. The whole Church is in some sense taking on the whole job. That is the inspiring fact and even though it can obviously be done better, it will be done better, not by stopping, but by going on, and it is the deepening knowledge of that truth that we owe the advance that is now being registered.

Let's Know

EXPLOITED

By Rev. Frank E. Wilson

"HELLO," said I, in answer to the eternal telephone.

"This is the Rev. Hughes," came the response, without any preliminary greeting. "I would like to have you give notice to your congregation on Sunday morning regarding my lectures on psychology in the Public Library next week."

That—you see—is the essence of the new psychology. Never ask for anything—affirm it, assume it, appropriate it as your natural right and you will always get what you want. In other words, capitalize your bad manners.

"Under whose auspices are these lectures being given?" I inquired over the telephone.

"Oh, I am just touring the country lecturing on my own account," said the Rev. Hughes.

"And what are you charging?" I ventured once more.

"The first two evenings are free. After that, 50 cents each."

"All right," I concluded as I rang off and dropped the memorandum in the waste basket.

Clergy all over the country could multiply such experiences of genial gentlemen who are forever seeking to exploit the Church. They put it up to us that we are here to render service to the community and of course we should welcome an opportunity to inform our congregations of things which will be good for them. On such an assumption I was once asked to announce a demonstration of a new gas stove by the local gas company. When I mildly suggested that it was scarcely the purpose for which people came to Church, the enthusiastic agent upbraided me for want of the proper spirit of community service.

One hot summer Sunday morning

our congregation suddenly broke forth with an epidemic of fans in all parts of the Church. After the service it was discovered that some enterprising individual had walked in without anybody's leave and had placed fans in every pew bearing on their backs lurid advertisements of a fine Sunday dinner served each week at a neighboring tourist resort. A few years ago an up-and-coming committee decided to promote a City Beautiful Sunday and circularized the clergy with requests to preach on the subject, even supplying them with sample sermons crowded with a lot

of fulsome, pagan nonsense. I know of a Church with a long, sloping roof on a conspicuous corner, the rector of which was seriously approached by an advertising concern with a request for permission to paint a huge advertisement on that roof at a regular space rental of so many dollars.

It makes the clergy ask themselves—what the Church is for? Many well-intentioned people seem to think it is a good-natured easy-mark to be exploited for sundry extraneous purposes under the guise of rendering a service to the public. In our parish we have found it convenient to in-

form our people that we intend to play fair with them when they come to Church. When we urge upon them their privilege and duty of worshipping God, we do not propose to take advantage of them and jam other things down their throats on a Sunday morning. Christians are not much edified and God is not greatly honored by the conversion of Sunday worship into a booster meeting. "My house shall be called a House of Prayer," our Lord once said—and He might now add, "but some of you are attempting to make it a show-room of community accessories."

RELIGIOUS EDUCATION

The Parish an Educational Centre

By REV. JOHN W. SUTER, JR.

IF you, as a non-member of the Episcopal Church, should decide to join that Church, should receive Confirmation, and then unite yourself with what is today your parish, would you feel that you were joining an educational institution? If you should suddenly decide to send your child to your present parish, would you feel that you were sending him to take part in an educational institution?

Strange as it may seem to many of us, the fact is that every Christian congregation is supposed to be an educational organization. In our own Church this theory is supported by the Canons and the Prayer Book. What is called the religious-education movement exists today in order to help parishes to achieve educational character, so that their members will feel that in belonging to these parishes they do indeed belong to something educational.

In speaking of the members of the congregation who are below eighteen years of age, we may say that for them the parish ought to provide an all-around education in religion. This involves three things (1) It ought to give them an opportunity to advance year by year in knowledge of Truth. This means, of course, primarily the truth about God, about His dealings with people, and about the duties and privileges of His children. Much of the illustrative material in pursuit of this knowledge is to be found between the covers of the Bible; much is found in other literatures; much is written in nature. One of the phases of this part of religious education which we have been in the habit of overlooking is the religious interpretation of facts learned in day-school. The Church ought to furnish for every school-going child

a running commentary on whatever the child learns about arithmetic, geography, history, literature, etc. In fact, the pupil's present-day experiences in the realm of the intellect constitute often a better starting-point for teaching religion than do most of the Bible stories. Take for instance David and Goliath. It is possible to tell such a story to a child and then try to "apply" it, or "bring it down to modern times." But it would seem better to begin with today's experiences, for instance by citing the case of some young person who is face to face with heavy odds and who nevertheless shows courage and self-control as the result of trusting in God. When this case and the spiritual points involved in it have been made vivid, then is the time to use the Bible story as illustrative matter.

(2) Another thing which the parish ought to provide for its children is a gradually developing series of typical experiences in worship, both public and private. Much could be said under this heading, but it would require an article by itself if not a book. The point is that participation in worship is one of the main features of religious education.

(3) The Church should also give the children year by year a series of typical religious experiences in Serving Others. One way to designate this is "training in being a missionary." What it amounts to is a "curriculum of good works."

The worship-curriculum and the service-curriculum are both of great importance because they involve the pupil's active life. Through them he lives in a religious manner, thereby giving himself that exercise of soul which is necessary for spiritual growth.

A parish which gives its children adequate instruction in the Truth, adequate training in Worship, and a sufficient amount of participation in self-sacrificing Service for others, is fulfilling its responsibility as an educational institution. In order to fulfill these three requirements it is not by any means always necessary for the parish to have a school. If there are many children the educational process will very likely have to take the form of a school, but where the numbers are smaller this will not necessarily be the result. It is possible for a school to do more harm than good. If the leaders of the parish decide to have a school of religion, it is necessary to have a *good* school, one which the pupils will recognize as being in their eyes a *real* school; otherwise the contrast to the day-school will have a tendency to make the pupils regard the Christian religion as less important than such things as arithmetic, literature, and history.

Preacher, Pulpit and Pew

By E. P. Jots

KING HENRY VIII

The following screed was suggested by statements in the text-books of some of our public schools, in which it has been said that Henry VIII founded the English Church. This falsehood has its origin in the propaganda which has been renewed today to use history in schools for the purpose of fostering prejudices, especially against Great Britain and the English Church.

The Knights of Columbus and a commission of the American Legion

are responsible for a recrudescence of this Prussian goose-step in America; namely, to make history fit your prejudices in order that children, fed on falsehood, may eventually become good citizens. This is an error made in Germany.

If facts and fancies disagree
When one is teaching history
The truth is easy to disguise
The child can't tell the facts from lies.

If you dislike the English Church
Don't bother for the truth to search
But bolster up your argument
With tales your fancy may invent.

After good Pope Borgia's reign
The Roman Church was split in twain
For Henry who was numbered eight
Did Borgia's virtues emulate.

He used the Church for his own lust
And so abused the royal trust
That when his wicked reign was through

The English Church began anew.
The self same clergy as before,
Chanted the service as of yore.

The sacraments remained the same,
They didn't even change the name,
They didn't even change the Creeds
And no one put away his beads
They worshipped in the same old way
At the same altars every day.

And when his daughter Mary reigned
She was so very greatly pained
That to the Pope she straightway went
And for a time sewed up the rent.

Whatever Henry may have said,
By her, became as good as dead.
I may be dense, but I can't see
Just where they get their history.

For when one starts a little sect
On something that he first has wrecked

It seems to me most mighty queer
That naught of old should disappear.

And as for founding something new
Which Henry bade his people do
These critics never yet have said
Just what it was he did,—instead.

About Books

What and Why is Man? By Richard La Rue Swain, Ph.D. The Macmillan Company. New York... Price, \$1.75.

REVIEW BY REV. JAMES FOSTER

Here is a book of theology, written for the practical use of every man by one who knows something about it, who practices and preaches the Christian religion, who is up on modern scientific knowledge, and who has a



BISHOP MCDOWELL

Host of Churchmen in Birmingham

snappy way of putting things on paper.

In form, the book is a series of questions with the answers. Who made God? How did God make the human body? How is the soul made? Why did God make man? Where did sin come from? Why did Jesus die? Why do we pray? For what do we live? These are good questions because they bring out things which people are always wanting to know about if there is any consciousness to their religion.

The answers are as good as the questions. Dr. Swain takes up each problem, breaks it open into the proper divisions, and put out his interpretation of it clearly and forcefully. For the most part his interpretation is in line with the best teaching that we have today.

The Faith of an English Catholic, by Darwell Stone, D.D. Published by Longmans Green and Co. Pp. 116.

REVIEW BY DEAN CHALMERS

Dr. Darwell Stone has been recognized for a long time as one of the leading scholars of the Anglo Catholic Movement in the Church of England, and any book from his pen is certain to receive widespread circulation throughout the Anglican Communion. The present book seems to be an answer to the question "What does Anglo-Catholicism stand for today?" It traces the history of modern Anglo-Catholicism as it has grown out of the earlier Oxford Movement, briefly and very clearly; and then goes on to state with equal brevity and lucidity the theological

position of the Anglo-Catholic today. With great frankness Dr. Stone admits the many differences which exist among Anglo-Catholics themselves, and at the same time the fundamental unity of the movement is never lost sight of. It is a picture of conditions in England, however; not of the Anglican Communion throughout the world. It is interesting to note how much more positive the character of this work is than works of the same type issued both in England and America a generation ago. Dr. Stone is an Anglo-Catholic scholar of great learning and undoubted authority, and his right to speak for English Catholicism will not be questioned. He states the theological position and religious outlook of the English Catholic today, and permits them to rest upon their own merits. The earlier books were never content unless they had also demolished the Protestant position—and demonstrated the purity of Anglicanism as against the corruptions of Romanism. Anglo-Catholicism today is less self-conscious, and that would seem to indicate a growing strength.

The Department for Young People

Edited by Rev. W. A. Jonnard

SERVICE TO DIOCESE

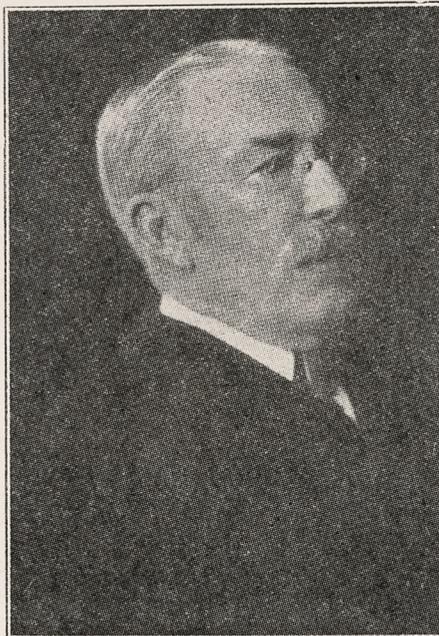
AT many Summer Schools and Conferences and several Young People's Camps which I had the good fortune to attend, I gathered certain information in regard to the service that our young people of the Church are rendering in their special way. All this information was grouped according to the general "Rule of Service" which seems to be followed in every part of the country, and which might be stated: "To study and work in the five fields of service." For the next two or three weeks we shall print in this column a composite list of service items gathered from young people's meetings at Racine, Geneva, Sioux Falls, Bishop Wise's Camp in Kansas, Camp Allen in Texas, Virginia Summer School at Charlottesville, and Sewanee, as well as nine Diocesan Young People's Conventions—all of which represent the work of more than two hundred young people's Societies and six thousand young people.

If you will clip each week the list given, and paste these lists in five parallel columns, you will have a cross-section of the service that is being rendered by the youth of the Episcopal Church.

This week we present the work that is being done in the field of the Dio-

cese. Check the things your Society has done, and if you can supply any items not listed in any of these fields, please send them in to me, as I should like very much to have them. These are only the "best" of the many items reported.

1. Collected books to start Diocesan Library.
2. Dinners furnished and served for Young People's Convention.
3. Dinners and other meals served at various Diocesan Conventions and gatherings (Boys and young men serve, too).
4. Convention entertained.
5. Special plan for "boosting" Diocesan Summer School and Conferences.
6. Delegates sent to (a) Summer Schools; (b) Conventions; (c) Social Service Conferences; (d) Camps (All Diocesan).
7. Contributions of money or supplies to various Diocesan projects: (a) Mission building; (b) Camp; (c) Orphanage; (d) School; (e) Hospital; (f) Home.
8. Contributions to Bishop for general work or special objects. (a) Education of those studying for the ministry; (b) College student pastor; (c) Mission Buildings; (d) Books for Theological student; (e) manuals of Devotion.
9. Gifts to Diocesan Homes and Orphanages, such as (a) ice cream and other "parties" for the children, and magazines, etc., for the old folks; (b) clothing; (c) games; (d) box work, containing hand work, or toys made at work meetings.
10. Various items of work done for Bishop: (a) Confirmation caps made; (b) personal gifts.
11. In several Dioceses, the "Church at Work" was distributed with help of young people.
12. Assistance rendered various Diocesan Secretaries, and Departments.
13. Regular or special services held at Mission stations, accompanying lay-reader. Motor corps for lay-readers at Mission stations.
14. Special programs (especially musical programs), Christmas Tree celebration, Easter Egg Hunt, and picnics at nearby Mission stations, or at local Diocesan institutions.
15. Worked for "Bishop's Van" (Kentucky).
16. "Shower" for new minister at near-by Mission station.
17. Painted Mission Chapel.
18. Furnished volunteer playground worker at Diocesan Mission in Mill town.
19. Articles of furniture made for small Mission Chapel.
20. Bishop's chair, Altars, Brass



MR. SAMUEL MATHER
Gives Money to Bexley

- Crosses, Candelabra, Offertory Plates, Hymnals, Prayer Books, and other gifts of furniture to Missions.
21. Church School material partly or entirely furnished to Diocesan Missions.
 22. Extension work of Young People's Society into Diocese—many new organizations thus formed.
 23. Furnished room in Orphanage.
 24. Gave chimes and motor boat for Diocesan Camp (Texas).
 25. Helped with editorship and advertising for Diocesan paper.
 26. Many reports of securing subscriptions for Diocesan papers.
 27. Aid rendered Negro Mission churches.
 28. Lay-readers, Organists, and Mission School Teachers, volunteered to Bishop.
 29. Art Committees made posters for various Diocesan meetings.
 30. Diocesan Societies reorganized, and other "restorative methods" used.
 31. Box work of all sorts to Diocesan institutions or projects.

BEXLEY GETS MONEY

Bexley Hall, divinity school of Kenyon College, set out in the fall to raise \$300,000. They now have \$283,745. Diocese of Ohio has given \$75,000. The Church of Our Saviour, where editor George Parkin Atwater, an alumnus, is rector, has donated \$1000. Mr. Samuel Mather and Mr. William Mather, Cleveland, \$50,000 apiece, and just recently another gift of \$50,000 from Mrs. Mary M. Emery of Cincinnati.

Just for Fun

WE are going to try something new, at least for awhile. Each week a number of questions will be asked based on the articles and news of that issue. After reading the paper ask yourselves the questions *just for fun*. If a number of people in your household read the paper maybe it would be fun to ask each other the questions, just as you used to work out crossword puzzles many, many years ago. Or if there are a number of WITNESS readers in your guild or young people's society you could have five or ten minutes of fun at the meetings with the questions. And will you write us whether or not the column is worth the space that it takes, please?

Here you are for this week . . . every question based on an article or news item that appears in this issue.

1. What must a parish do to fulfil its responsibility as an educational institution?
2. In order to provide religious education for its children must a parish necessarily establish a school? Give reasons.
3. Define the word "moron." How many in this country?
4. What can we do about them?
5. Who said: "When I blow my whistle they are converted."
6. Who bought a truck?
7. What was "dished up for people with mental indigestion?"
8. Name this week's famous living Episcopalian.

The Witness Fund

Each year THE WITNESS receives from a number of subscribers donations of money which is used to pay for the subscriptions of a rather large number of clergymen and others who feel unable to pay for the paper themselves, but who do want it badly. We aim each year to raise \$500 for this Fund.

We acknowledge the following donations to the Fund for 1926:

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|--|---------|
| Mrs. E. E. Paxon | \$3.00 |
| Walter Holmes | 1.00 |
| Miss M. E. Morris | 2.00 |
| Mrs. George F. Wharton | 1.00 |
| C. R. Layton | 4.00 |
| D. W. Smith | 1.00 |
| Miss Catherine Phelps | 1.00 |
| Mrs. P. P. Curtis | 2.00 |
| Rev. J. M. Neblo | 3.00 |
| Auxiliary of St. Johns, Bedford, Ind. | 1.50 |
| G. H. W. | 1.00 |
| Mrs. Turnbull | 1.00 |
| Mrs. T. B. Turner | 1.00 |
| Mrs. F. R. Atwill | 1.00 |
| W. L. Hunt | 3.00 |
| Total | \$26.50 |

Baltimore Parish Is Broadcasting Services

Dr. Abbott Finds That Broadcasting Really Increases the Church Attendance

ATLANTIC CITY

By Rev. H. P. Almon Abbott

Brethren of the clergy: Broadcast your services! Brethren of the Laity: Listen in when you are sick; but, do not lean upon the radio when you are well enough to be in church!

Here are one or two letters of several hundred letters that have come to me during the past two weeks, since we have been broadcasting from Grace and St. Peter's Church, Baltimore: "You can never realize what a blessing your services over the radio have been to me this past week. I am very deaf. When I go to church, I cannot hear anything. Over the radio I catch every word distinctly. I do not know what to do. Whether to go to church and hear nothing, or to stay at home and hear everything! I think that I will have to stay at home one Sunday, and go to church the other Sunday." Rather, remarkable; the fact that deaf people do hear perfectly over the radio. The dear soul who wrote the above letter is evidently on the horns of a dilemma. I rather think that she has solved the problem satisfactorily.

Here is another: "I have always been a Methodist. But, I have been ill for several years, confined to my room. I get so much from your services that I rather believe that I shall become an Episcopalian." Apart from the gratitude for blessings received, there is an indication here that Episcopalians must broadcast if they would maintain their membership!

Here is another: "When in Baltimore, I always attended services at your church. Since living in this distant city, I have missed your services and sermons. Now, all that I have to do on Sunday and Tuesday mornings is to "tune in," and I am back with you all once more. This means more to me than you may well imagine, in that I have been a shut in for several months' past." There is an intimation here that one may still retain his constituency when some of the members thereof remove to other scenes and places, outside the boundaries of the parish!

As all clergymen who broadcast realize, there is something very blessed in being of help to unseen friends and to people whom one will never see this side of eternity. The letters that one receives are grate-

ful to a degree, and they testify to the hunger of many hearts. Let as many of our churches as possible broadcast their services that as many people as possible may have the privilege of hearing The Gospel of Good News. It is worth, well worth, the expense. And—broadcasting increases the attendance at church services. People get tired of hearing a voice. They want to see the living man. And, strangers from afar visiting the community in which the broadcasting church is placed will select your church over all other churches in which to worship on a Sunday. Brethren of the clergy: Attention! Brethren of the Laity: Be ready to foot the bills!

* * *

"The Rev. . . . has gone to Atlantic City for a few weeks' rest." So reads a notice in a Boston paper. Yes, and "the Rev." will meet many other ministers on the boardwalk! I know, for I have been in Atlantic City two weeks after Easter myself! There were "round collars" everywhere, and obviously ministerial necks adorned by collars other than round. There were so many ministers on every side, that I remember questioning whether after all there was not a bright side to Lenten strenuousness! It is all perfectly right and proper. The laborer is worthy of his rest and change. But, "the Rev" referred to was in Atlantic City during Easter Week, and there are other "Reverends" who do the same thing. How do they do it? That is the puzzle to me. The week after Easter Week by all means; but—Easter Week! I was making up a list of Private Communion for Easter Week, and the list totals twenty-eight celebrations. How does a City Rector "get away with" Easter Week in Atlantic City, or Pacific City, or any other city outside his own city? It must be a mystery, a non-crackable conundrum, to the great majority of city rectors! Let us all have a change two weeks after Easter; but—Easter Week? I give it up. Of course, many of the ministers may be bishops!

SING FOR CHURCH ENTERPRISES

The glee club of New York University is donating the proceeds of a Southern trip Easter week to various Church objects. The money taken at the door in Hampton, Virginia, will go into the organ fund of St. John's Church; at Norfolk it will go to Robert Hunt Camp; and at Williamsburg to Bruton Parish, which is anxious to do some work among the students at William and Mary College.

Leaders of Work for Girls Plan Meeting

Conference to be Held at Taylor Hall This Summer for Leaders Among Girls

MEET IN JUNE

In the spring of 1925, at the request of the late Mr. Edward Sargent, the National Department of Religious Education appointed a committee for the purpose of studying the question of Girls' Work in the Episcopal Church. The committee is composed of the following members:

Miss Gertrude Gogin, National Y. W. C. A. chairman; Miss Clarice Lambright, field secretary, Western New York; Miss Mabel E. Stone, National Girls' Friendly Society; Mrs. Frederick Pease, National Church Mission of Help; Miss Mary McKinlay, St. Mark's Church, Minneapolis, Minn.; Mrs. George Biller, Taylor Hall, Racine, Wisconsin.

The first step taken was in the nature of a questionnaire sent out last spring, in order to learn along what lines the Church is working with girls. The result of the questionnaire was considered at the first meeting of the committee in New York City last November, and one of the important ways decided upon for the further development of girls' work in the Church was the calling of a Conference for Leaders, to be held under the direction of the National Department of Religious Education at Taylor Hall, Racine, Wisconsin, from the afternoon of June 7th until the afternoon of June 11th, 1926.

The student body will be composed of counselors and advisers in the Young People's Movement, and others in the position of leadership in Church and other organizations for girls.

The members of the faculty secured so far are as follows:

Miss Mabel E. Stone, National Girls' Friendly Society; Miss Florence L. Newbold, National Girls' Friendly Society; Miss Clarice Lambright, field secretary, Diocese of Western New York; The Rev. Phillips E. Osgood, D.D., St. Mark's Church, Minneapolis; Miss Mary McKinlay, St. Mark's Parish, Minneapolis.

The Rev. H. G. Wrinch, Grace Church, Wabasha, Minn., was ordained priest by Bishop McElwain on March 6th. Mr. Wrinch, a senior at Seabury, has been elected rector of the parish.

Bishop Gore Pleads for More Tolerance

Bishop Gore Asks That Anglo-Catholic be Given Church Recognition

DR. WAGGATT LECTURES

By Rev. A. Manby Lloyd

In *The Guardian*, Bishop Gore pleads for the tolerance of "parties" in the Anglican Church, and that amongst these parties the Anglo-Catholic party must have its legitimate place. He does not deny that there are excesses in the movement, but they are not all in the Anglo-Catholic direction. He has lived through a long period when recognition was not extended "to us"—when Episcopal denunciation was the rule of the day, and legal proceedings were in vogue, and priests were imprisoned. The Anglo-Catholics have now won their liberty and it ought to be acknowledged.

The Church Assembly, he hints, is not impartial when the A. C. Congress initiate a fund for training clergy on A. C. lines, it is rebuked as a small sectional affair. No such rebuke is administered to Bishop Chavasse when he raises funds to found another Evangelical College in Oxford. He is not enough of a socialist in Church matters to believe that we can do without such "sectional" efforts. We must use the parties or schools for the general good. No doubt each party is apt to be narrow. When it is unbalanced and inclined to make mountains out of molehills it should be rebuked from within.

* * *

The Bishop of Durham is castigated by the Secretary of the Additional Bishops Committee (the Rev. E. H. Firth) for saying "the method of suffragans has been the historic method, both before the Reformation and since, of administering the larger dioceses."

This is entirely misleading. Such a thing as a "staff of bishops" in any diocese is unrecognized as a definite part of the Church system. In the Middle Ages, in England, the bishops suffragan and bishops *in partibus* served, as Bishop Stubbs wrote, "during the periods when the diocesan bishops were employed principally as statesmen or warriors." They were the substitutes for bishops who were engaged in non-episcopal work.

* * *

Chesterton is much amused by the lady missionary from America, who has come to live the Simple Life at

the Savoy Hotel, where she disguises herself in some sort of cap and apron and gives her celebrated imitation of a housemaid, in every particular—except the housework.

She declares that she preaches to saleswomen about how much they can get off the Counter of Life and how badly they may do in the Bargain Sale of Salvation. "She makes all religion consist of talking shop."

The shop-girls' romance is rather that of an eloping duchess or a Balkan princess. Her soul's adventures give her a welcome way of escape from all the monotony of our monopolist machinery. But the American missionary worships the machinery; she encourages the monopoly.

"This is highly typical of the Yankee's admiration for industry; which is really an admiration for capitalism. Its only idea of goodness is to be a good wage-slave with good wage. In the same way the lady declares that she addresses all the railway servants in terms of their trade and technique; talks about the Up-platform and warns them against taking the down train to hell."

Anybody who has watched a distracted railway porter on a busy day, besieged on every side by tourists, bagmen and congenital idiots, will rather wonder that he does not tell them in simple language to take the down train.

"When I blow my whistle," cries the lady missionary in ecstasy, "they are converted!"

It seems easy

I am going to try it on with my Church Council—or the caretaker!

SOCIETY FOR THE NEWLY WEDS

A society has been incorporated in New Jersey the purpose of which is to prevent marriages from going on the rocks the first year. In the incorporation papers the objects of the society are stated as follows:

To promote social activities in the community.

To promote more harmonious relationships between couples in the first year of their married life.

To prevent the disruption of all marriages during the first year.

To establish club rooms, first in Philadelphia, and later in all important centers of population in the United States and Canada.

To advise on all problems of vital interest to brides and bridegrooms during the first year, with a view of solving them.

To establish, as soon as possible, practical classes in cooking, infant hygiene, personal hygiene, home economics, beauty culture and dressmaking.

News Paragraphs of the Episcopal Church

Here Is a Method of Getting a Church Paper Into the Homes of the Parish

TRIAL OFFER

By Rev. W. B. Spofford

Like most papers we'd sort of like some new subscribers. Not that we feel like complaining . . . we've our share. But it would be better all around if there were more. It is rather hard, for instance, to figure out just how a vestryman who goes on without a church paper, reckons himself possessed of the knowledge required for that office. Yet I dare say, Mr. Rector, that half of the men on your vestry subscribe to none of the Church weeklies. Course it may be because the Church weeklies are stupid . . . yet I am not apologizing. I have been in the homes of too many vestrymen and have seen what they do read.

Anyway here is a proposition, Mr. Rector, and Mr. and Mrs. Layman too, though it will not be so easy for you to do the job. Ask your vestrymen if they take any one of the four weeklies. If they do not, then ask them if they will glance through the *WITNESS* each week if it is sent to them for three months with the understanding that at the end of that time, upon the receipt of a statement from us, they either send a check paying for a yearly subscription, or else write **STOP THE PAPER** on the statement and return it to us. That, it seems to me, is as fair a proposition as can be offered. You see I figure that if these folks will really give the paper a decent chance that we will have them for regular subscribers. And this offer goes for anyone in the parish . . . not just the vestrymen . . . after all there's no reason why the rest of the congregation shouldn't know something of the Church. Now, please, don't just sit down and send their names without asking them. They will resent, quite rightly, receiving the paper that way, and there will be an awful explosion later when they get the statement. But if you do ask them, and they agree to receive the paper on these terms, send in their names and addresses and we will send you a worthwhile book for your trouble. Fair enough isn't it? Oh yes, one more thing, to save your time. Send in the list like this:

THREE MONTH TRIAL OFFER
your name

then the names and addresses.

* * *

A new one. Instead of buying a

sedan for the rector, St. Paul's church, Graniteville, S. C., has bought a truck to bring people to and from church. GOOD IDEA.
* * *

March 4th was the 25th anniversary of the ordination of the Rev. C. Croft Williams, St. John's, Columbia, S. C. The Rev. T. T. Walsh, a close friend, was on hand to preach and Bishop Finlay laid the cornerstone for a new church. They have been worshipping in the parish house.
* * *

St. Mark's, San Antonio, Texas, Rev. R. P. Crum, in a four day campaign, raised over \$150,000 for a new plant. Job done by the congregation; no profession help. They are to start on the parish house at once.
* * *

Bishop McElwain advanced the Rev. W. F. Bassill, rector of St. Paul's, Owatonna, Minn., to the priesthood of the 19th. The Rev. F. F. Kramer, head of Seabury, was the presenter.
* * *

Bishop Richardson, Lord Bishop of Fredericton, N. B., has concluded an eight day mission at Christ Church, New Haven, Connecticut.
* * *

A service for the purpose of promoting fellowship and understanding between the Armenian and the American Churches was held last Sunday at the Church of the Holy Trinity, Boston. Following the service there were addresses by the Rev. W. H. Van Allen, the Advent, Boston; the Rev. Angus Dun, professor at Cam-

bridge; the Rev. E. W. Anderson, rector of the Good Shepherd, Watertown; the Rev. S. H. Jobe, rector of St. Peter's Cambridge, and Mr. Philip E. Coyle of Brookline.
* * *

New church, to be called Bethesda-by-the-Sea Memorial Church, is to be built at West Palm Beach, Florida. Cost is to be one million dollars. Add your own comment on real estate.
* * *

St. Stephen's, Boston, the congregation of which has been worshipping in a Methodist chapel, is to meet in the Seventh Day Adventist Church until fall, when their own church on Blackstone square is expected to be finished.
* * *

New altar dedicated at St. Mark's, Denver, the gift of a guild of the parish in memory of the late Rev. J. H. Houghton, D. D., rector from 1892 to 1917. It was constructed under the supervision of Mr. J. B. Benedict, representative of the diocesan art commission, and was built by local artists.
* * *

The Rev. Austin Pardue, now in charge of Lawrence Hall for Boys, Chicago, thinks you will be interested to know that the championships in two local basketball leagues were won by Lawrence Hall.
* * *

Lenten services at Christ Church, Indianapolis, Indiana, have been ef-

fective, the congregations each day filling the church. The preachers have been Rev. Thomas Casady of Omaha, Bishop Rogers coadjutor of Ohio, Bishop Partridge of West Missouri and the Rev. Wyatt Brown, Baltimore.
* * *

Synod of the Province of the Pacific is to be held at St. Luke's, Long Beach, May 5 to 9.
* * *

Bishop Oldham of Albany conducted a quiet day at the Messiah, Glen Falls, New York, on March 24th. It was attended not only by the members of the Messiah but by the congregation of the Presbyterian church as well.
* * *

Rev. C. F. Clarkson has become the priest in charge of St. Mark's, Chester, Illinois.
* * *

Bishop McDowell, Birmingham, Alabama, desires the names of all

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—o—

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(2) Symbolism in Worship.
(3) Activities.
(4) Program.

—o—

Lectures and discussions will also be given on:

(1) The Juvenile Court Girl.
(2) The Church Mission of Help and Non-Church Organizations for Girls.
(3) Girls in the Young People's Movement.

—o—

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Churchmen who plan to attend the International Sunday School Convention from the 12th to the 19th of this month. There will be special Episcopal conferences at the Church of the Advent.

* * *

Several have written to tell me that they agree with my snippy remarks about *The Man that Nobody Knows*, by Bruce Barton. That's nice. Several others write to tell me that I am all off. That's alright with me too. Anyway I have gone over the book again, which is considerate of me, and I am of the same opinion still. A gentleman in Poughkeepsie tells me that the book is "an obnoxious attempt to be clever and witty without in the least succeeding. The whole book bears all the hallmarks of an American advertising manager." A gentleman in Tennessee is glad that I "nailed the pious bunk," while a friend in Indiana, no less a gentleman because he is a friend, says, "It is an impossible portrayal of Christ dished up for people with mental indigestion." On the other hand one of my learned friends tells me that I am altogether too hard on the book, that while it contains drivel in abundance, yet on the whole it will help people to read it. Suit yourself. Anyone who wants it can have my copy.

* * *

Ground has been broken for the new rectory, \$18,000, for St. James' Church, New Haven, Connecticut, the Rev. J. Frederick Sexton, rector.

* * *

The Rev. C. Capers Satterlee has accepted a call to Holy Trinity Church, Clemson College, S. C.

* * *

I am constantly being tempted in

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writing this column to inject opinion at the expense of news. But I do, naturally, receive many letters commenting on items that appear here, and many have come in about my recent comment on the life in American Universities. An indication, perhaps that people are concerned about it. Maybe in a week or two, when things are a bit more dull in the news field, I will set down here some of the paragraphs that have come in. About evenly divided, I

should say, between those who think our young people are going to the dogs and those who praise them for their frankness and naturalness. I contended, you may remember, that it is by the Grace of God that a youngster refrains from "obeying that impulse" which, after all, has its pleasant side, and that there is a need for channels for such Grace today. But more on this later.

* * *

The Rev. H. C. Benjamin, rector

The Spirit of Missions

G. WARFIELD HOBBS, Editor.

KATHLEEN HORE, Assistant Editor.

Vol. XCI

APRIL, 1926

No. 4

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of Trinity Church, Atchison, Kansas, believing that Good Friday should be observed, set to work. Results: services in all the churches; stores closes, with notices in the windows saying why; all of the ministers cooperating on noonday services during Holy Week. Good.

Bishop McKim of Japan pledged \$1,000 at New Orleans for the three missionary districts of Japan. He started off by giving \$250 himself. On the first of March a total of \$2,416 had been given, with more to come.

Money, Money. The figure on the deficit to the National Council on March 30th was \$1,215,695. Nearly a million is in.

The Rev. Samuel H. Sayre, St. James' mission, Mobridge, South Dakota, was ordained priest at St. John's, Hampton, Virginia, on March 18th.

Oh, yes. Famous living Episcopalians. The game is getting dull and we had better cut it out after this week. I think I have a better game to announce. But let me give you the name of the famous one sent in by the Rev. "Johnnie" Johnston of Marion, Indiana; "Captain George W. Steele, commander of ZR-3. He was in charge coming back from Germany. He is now in charge of the air station at Lakehurst, New Jer-

sey. His mother and sister are members of my parish."

No, can't cut it out, after all. Just got a letter from New York with the names of three famous women. Give 'em to you next week.

Chaplain H. W. Wood of Kenyon College, has resigned in order to join his family in California.

In spite of the reported failure of efforts towards unity of Anglicans and non-conformists in England, every little while something "happens" to compel a breaking down, for the time being of traditional aloofness. *British Weekly* reports: "Among unwonted ecclesiastical incidents, the presence of an Anglo-Catholic clergyman (in full vestments) in a Presbyterian Church, conducting a Presbyterian baptism, must be all but unique. Following almost entirely the English Presbyterian liturgy, Rev. V. T. Macy of St. Alban's, Golders Green, performed the baptism of the little son of Rev. John C. Grant in St. Andrew's Presbyterian Church, Nottingham. The baptized is also grandson of Father

Macy, and the event evoked the greatest interest—affectionate interest—on the part of the congregation and friends."

A choral setting for the service of the Holy Communion has been composed by Rev. A. M. Cochran, rector of St. Ambrose Church and director of music at St. Augustine's School, Raleigh, N. C. Mr. Cochran, himself a negro and a trained musician, has with an effect of great richness and dignity based his choral setting on a number of the more dignified negro spirituals. The result is beautiful and in no way spectacular. The negro melodies are so delicately introduced that anyone unfamiliar with them would hardly detect their presence. The tone is reverent and devotional throughout. These ancient slave songs have thus reached the highest use that music can attain.

The Ministerial Association of Mansfield, Ohio, composed of thirty parsons, met in Grace Church on March 15th for an all day retreat. The service was Morning Prayer, Litany and Ante-Communion, in

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Why I Am An Episcopalian

By CHARLES LEWIS SLATTERY Bishop Coadjutor of Massachusetts

"One sometimes hears, says Bishop Slattery, that the Episcopal Church is the Church of the rich. The great middle, working class has, it is said, little place in it. There are vulgar, pretentious, patronizing people everywhere; so there will be Episcopalians foolish enough to be pleased that their Church is called the Church of the rich. They are feeding their pride on a lie. It is, if anything, today the poor man's Church; but the poverty which Christ commended is not worn to be seen of men."

This essay, first published by THE FORUM as one of a series of religious "confessions," is now available in pamphlet form.

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BOSTON

Trinity

Copley Square.
Rev. Henry K. Sherrill, Rector.
Sundays: 8:00, Holy Communion; 9:30,
Church School; 11:00, Morning Prayer and
Sermon (first Sunday of month, Holy
Communion and Sermon); 4:00, Service
and Address; 5:30, Young People's Fellow-
ship, 7:30, Service and Address.
Wednesdays and Holy Days: 12:10, Holy
Communion.

ATLANTIC CITY

The Ascension

Pacific and Kentucky Avenues.
Rev. H. Eugene Allston Durell, M. A.
Sundays: 7:30, Eucharist; 10:30, Matins;
12:00, Eucharist; 8:00, Evensong.
Daily: 7:30, Eucharist; 10:30, Matins,
Monday, Tuesday, Saturday; Litany, Wed-
nesday, Friday; Eucharist, Thursday and
Holy Days.

NEW YORK

**Cathedral of St. John the
Divine**

Sunday Services: 8:00, 10:15, and 11:00
A. M.; 4 P. M.
Week-day Services: 7:30 and 10 A. M.;
5 P. M. (Choral except Mondays and Sat-
urdays).

The Incarnation

Madison Avenue and 35th Street
Rev. H. Percy Silver, S. T. D., Rector.
Sundays: 8:00, 10:00, and 11:00 A. M.,
4:00 P. M.
Daily: 12:20 P. M.

Trinity

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

**Church of the Heavenly Rest
and CHAPEL BELOVED DISCIPLE**

Rev. Henry Darlington, D. D., Rector.
Sundays: 8, 10, 11 A. M. and 8 P. M.
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, 11 A. M., 4 P. M.
Week-day Services: Wednesday, 12 M.,
Morning Prayer and Litany; Thursday,
12 M., Holy Communion; Holy Days, 12 M.,
Holy Communion.

BUFFALO

St. Paul's Cathedral

Rev. Charles A. Jessup, D. D., Rector.
Sundays: 8:00 and 11:00 A. M., 4:00 and
8:00 P. M.
Week Days: 8:00 A. M., Noontday.
Holy Days and Thursdays: 11:00 A. M.

CINCINNATI

Christ Church

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

DALLAS

St. Mathew's Cathedral

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

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James Alderson, organist and choir director.
Services on Sunday: 8:00 and 11:00 A. M.;
7:30 P. M.

NEW YORK

Grace Church

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

MINNEAPOLIS

Gethsemane

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

ALBANY

All Saints Cathedral

Swan and Elk Streets
The Very Rev. Charles C. W. Carver, B.D.,
Dean.
Sundays: 7:30 A. M.; Church School,
9:45 A. M.; Sung Eucharist, 11:00 A. M.;
Choral 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. Jonathan Watson, D.D., Assistant.
Sunday Services: 7:30, 11:00 A. M., 7:30
P. M.; Church School, 9:30 A. M.; Young
People's Society, 6:00 P. 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.

which all of the ministers joined. The rector of Grace, Rev. M. G. Nicola gave the meditations.

* * *

The Rev. T. A. Simpson was ordained deacon by Bishop Tyler of North Dakota on the Feast of the of the Annunciation. He was presented by Archdeacon Harrington. Mr. Simpson was formerly a Methodist minister. He is now in charge of All Saints, Valley City.

* * *

The men of St. Luke's, Evanston, Illinois, attended service in a body on Palm Sunday, marching in the procession.

* * *

They have made a couple of changes in that stained glass window that I told you about a few weeks ago: the one that is to go into the Sports Bay of the Cathedral of St. John the Divine in New York. In the panel illustrating trap shooting they have removed the bird, since it is unlawful in many states. Then they changed the wrestling match a bit . . . folks thought it was a bit too rough. Wish they would fix up that football game too. A fellow doesn't last on a team long these days that uses a straight arm when standing still. The interference really would be more useful in front of the man carrying the ball, and if that straight arm is to be used it should be directed to the man about to tackle the runner, rather than the opponent who seems to have little chance

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of getting near enough to do any damage. I do not mean to knock. The window is a lovely thing and I think that it is great that Bishop Manning believes that sports are Godly and deserve recognition in a great Cathedral.

* * *

Bishop Fiske of Central New York is to be the preacher at the Catholic Congress which is to meet in Milwaukee from October 12th through the 14th. Speakers on the program include Mr. Haley Fiske; Mr. Fredric Morehouse; Bishop Johnson, editor of this paper; Rev. Alfred Newbery, another WITNESS editor; Professor C. B. Tinker of Yale; Professor Stewart of Nashtoa; Rev. Frederick Fleming; Dean Chalmers. The Rev. George Craig Stewart will preside.

* * *

Henry Ford, whose cars probably are responsible for more jokes, good and bad, than any other commodity

in the world, has been ranked by a majority of New Zealand schoolboys as one of the three greatest men living today. The others were King George of England and the Prince of Wales. President Coolidge was a runner-up.

The big news became public through the Y. M. C. A. as part of the data collected in its world inquiry into what youth is thinking about. The questions asked the schoolboys of various nations dealt with religion, political and social problems, and personalities.

Japanese boys were generous in favoring the white race in answer to a question as to whether it was su-

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perior to the yellow or black. These same youths placed Christ ahead of Buddha in importance, by a two-to-one vote, although Japan is a Buddhist country. Confucius was ranked third; then came Napoleon, Wija Tinno, Kaiser Wilhelm, and Thomas A. Edison. Many named Abraham Lincoln, Woodrow Wilson, and George Washington as the three men who have exerted the greatest influence in the world.

The New York Times, in a despatch from London, reports that "one New Zealand boy, asked whether God had any favorite nation, answered, 'England, because it says so in the Bible'.

"To the question, 'How do boys treat foreigners?' came these thought-provoking replies:

"With little respect'.

"Treat them rough'.

"We look upon a Chinaman with scorn and other people with curiosity'.

"Another boy who showed no intention elsewhere of being humorous, was asked, 'What besides war might develop the qualities which come out in war?'

"He answered, 'Football and marriage'."

* * *

The Good Shepherd, Philadelphia, Rev. W. Y. Edwards, rector, has been given a \$50,000 plot of ground in the Queen Lane section where it is planned to build a beautiful new plant. The land was given by the three sons of the late Henry W. Brown.

* * *

They will miss the Rev. John Dalas when he goes to New Hampshire

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as bishop. He is in great demand as a speaker in and about Boston. Talked on "Intellectual Difficulties" to the young people of Trinity Church, last week.

* * *

The New York Social Service Commission, Rev. Charles K. Gilbert, secretary, is doing everything possible to support two bills that

have been introduced into the state assembly which will regulate marriages of children and will deter hasty marriages.

The Rev. George C. Gibbs, assistant at Trinity, Boston, is sail for France in June to become the assistant to the Dean of the Cathedral in Paris.

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