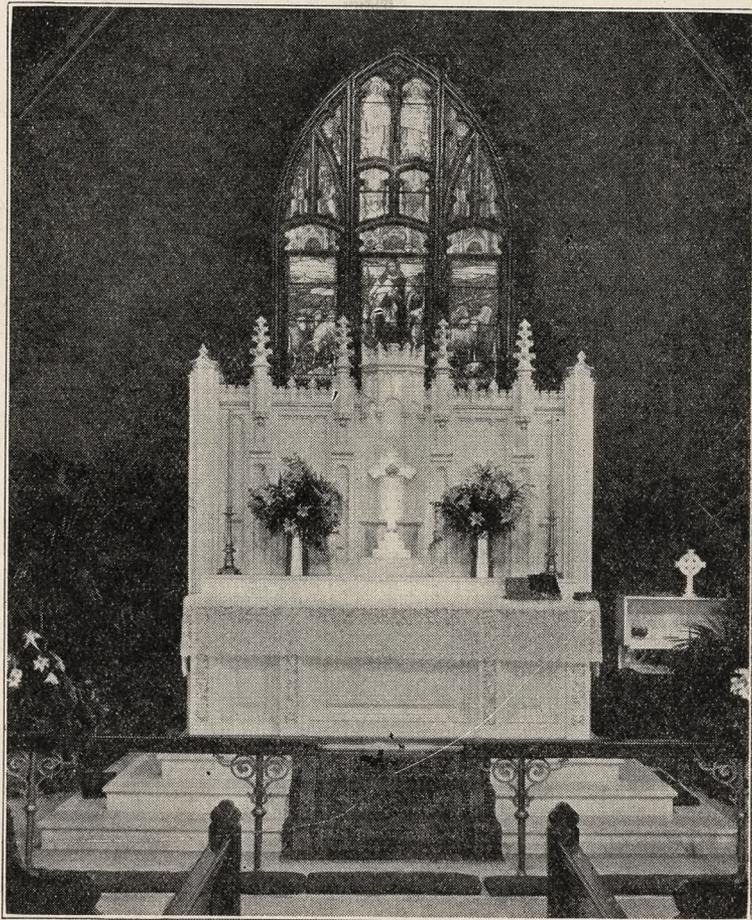


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RELIGION AND AMUSEMENT

An Answer To a Criticism

BY THE REV. T. TRACY WALSH

IT is asserted by some critics that the Episcopal Church, at least in one respect is entirely too liberal; that it fails to take a definite stand upon certain moral issues and evangelical principles.

For several generations we have been hearing the hackneyed saying that "there is no religion in the Episcopal Church." Our natural impulse is to receive this statement as friendly chaffing or ignore it altogether, but the fact remains that serious minded non-Episcopalians, whose opinions and influence are worth while, actually believe and reiterate the old saying.

THE CHARGES

When asked why they think that our Church is lacking in "religion," they give such reasons as the following:

First—The Episcopal Church has no definite and fixed rules against card-playing, dancing, theater going, drinking alcoholic beverages, etc.

Second—It has never taken any official stand for prohibition.

Third—It does not stress the necessity for a definite experience called conversion.

Fourth—It does not believe in revivals or co-operate in evangelistic meetings.

Fifth—It is lacking in rules for "Sabbath" observance.

To the person who conscientiously believes that conditions indicate a lack of religion in the Episcopal Church it is but fair to him and to us that our point of view be presented.

While some of the charges are not correctly stated, it may be said at the outset that we admit most of them, and state that the alleged conditions are not due to laxity but to definite

principles maintained by the Episcopal Church.

WORLDLY AMUSEMENT

With reference to so-called worldly amusements, we have no other rule than the Bible and an enlightened conscience. For instance, until recent years, the Episcopal Church, together with some other Christian bodies, did not make an official declaration in favor of political prohibition. This conservatism was due largely to the fact that the majority of the prohibitionists claimed that the act of drinking an intoxicating beverage, was in itself immoral and professed to prove this claim by the Bible. But when the demand for political prohibition was based upon the scientific dictum that alcohol is a poison, and its habitual use as a beverage is a menace to human welfare, this Church did unequivocally, in her General Conventions, declare for legislative repression of the liquor traffic.

NO FIXED RULES

We condemn every kind of intemperance, sin and vice, but according to our interpretation of the Scriptures and our conception of the nature of the Church of God, we dare not lay down fixed rules as to all amusements and pleasures. What, when, where, how, and with whom, should be considered in each case. We would train and discipline the conscience so that Christians may do what they believe their Lord would approve and avoid what is doubtful. This should eliminate gambling, improper dancing and all excesses in pleasures. This rule surely does not indicate a lack of religion.

This Church certainly teaches the necessity for conversion, but in line

with our system of Christian Nurture, we do not believe that every Christian must necessarily have experienced what is popularly known as "conversion."

We do most emphatically believe in "revivals" and have them frequently, but we cannot approve of the methods, the ideas of God, the Bible, religion and science that are set forth by very many professional evangelists and have good reasons for reluctance in co-operation in the usual "evangelistic tent meetings."

SUNDAY OBSERVANCE

In the services of the Episcopal Church, the Fourth Commandment is recited and we are enjoined by it to keep holy the seventh day. Yet nowhere in the formularies of this Church is "the Sabbath" recognized as such. Except where quoted from Scripture, the word "sabbath" is not to be found in our Prayer Book. But we retain the Fourth Commandment because "its particular lesson is that our time belongs to God, and its particular obligation is the special duty of a dedication of a part of our time to God. The principle then, is permanent." As Christians therefore, we do not observe the Sabbath, but keep a greater and more sacred day—The Lord's Day. As the chief obligation of the Fourth Commandment is rest from unnecessary labor, the spirit of the law is applied to the Lord's Day. This day of Christ is primarily a day of worship, especially in the "Breaking of Bread" or Holy Communion and while we cannot force people to worship God, we expect the civil authorities to prevent any disturbance of our own worship. We certainly reverence the Lord's Day and would

observe it in the spirit of loyal Christian freedom rather than by obedience to a system of precise and detailed statutes which vary according to the customs and religious bias of communities and states. Our position in all of the matters for which we are criticised, is a result of our interpretation of the Bible, our conception of the nature of the Church and of religious life in it.

"BY THEIR FRUITS"

Some members of our Church may not be outwardly as pious as members of other bodies seem to be, but we have no greater amount of hypocrites. "By their fruits ye shall know them." If it is a sign of "religion" to abstain from adultery, murder, lying, cheating, stealing, drunkenness, and profanity, then the Episcopal Church has no fear of comparison with any denomination anywhere. Like others, we have our share of worldly minded and irreligious members, but the Church itself is full of religion and provides all of the necessary aids to the religious life of its members. An evangelist once said to Bishop Wilmer of Louisiana: "Brother Wilmer, have you Episcopalians got any religion at all?" "None to boast of," replied the Bishop. Perhaps there has been too much conservatism among our members in talking about their religious experience, for there is really much personal piety and religion among us.

Measured by the standard of St. James, no church on earth has "pure and undefiled religion," or more correctly, religious observance. It is necessarily partial, incomplete and relative. Nevertheless the Episcopal Church goes far in the way of visiting the fatherless and widows in their distress. It has always been a prime mover in the organization of societies for the spiritual and social betterment of humanity. Some of its members are by no means pure and unspotted from the world, but if by worldliness is meant the love of riches and worldly pleasure, the mean, grasping, selfish spirit, collusion with crime and vice for political advantage, the love of position, prestige and power, they compare well with members of the average denomination.

About Books

REVIEWS BY REV. C. L. STREET
THE FIRST AGE OF CHRISTIANITY. By Ernest F. Scott, D. D., New York. The Macmillan Company, 1926.

In this book Dr. Scott gives us a straight forward and interesting story of the beginnings of the Christian religion. The author starts with

Our Cover

The photograph on the cover this week is of the high altar at St. Mark's Church, Milwaukee, Wisconsin, the Rev. E. Reginald Williams, rector. The altar was built in Florence, Italy, of white Carrara marble, the work of an American firm. It is much admired for its admirable proportions and chaste beauty, and blends very nicely with the stained glass window, shown in the photograph, the subject of which is the Good Shepherd.

an account of the historic background of Christianity and then takes up the life and teaching of Our Lord and the story of the primitive Church as found in the Acts and Epistles.

The last chapter provides a brief analysis of the different lines of development of early Christian thought. This is the best brief summary that we have seen of recent critical scholarship on this period.

* * *

BEYOND CITY LIMITS. A Study of the Relation of the Church to Rural Life. By the Rev. F. D. Goodwin, Secretary for Rural Work in the Episcopal Church. New York: The National Council, 1926. \$0.60.

The Rev. Mr. Goodwin, the author of this book, has just finished his work as secretary for Rural Work of the National Department of Christian Social Service and returned to his rural parish in Virginia. The book is to be the textbook for the Woman's Auxiliary Study Class during the coming year. We trust it will be familiar to many of our Church people before the end of 1927. The Church's opportunities in the rural field have been too long neglected. Here we have a clear and readable presentation by an expert of what the problem is and how the Church is solving it.

* * *

FAITH AND TRUTH. A Short Study of Some Problems in Philosophy and Theology. By F. H. Brabant, M.A., and Percy Hartill, M.A. London: S. P. C. K., 1926.

This book, we are told in the preface, was originally intended as the first of a series on philosophy of religion especially meant for Anglo-Catholics. Though the project was postponed we may be glad this initial volume was finished and published. It is the kind of book that it seems to be possible to produce only in England. It is brief, to the point, well written, humorous in spots, and behind all this there is a splendid background of solid philosophical knowl-

edge. It is divided into three sections on 'God,' on 'Freedom' and 'Immortality.' The chapter on 'The Freedom of the Will' is particularly good. We commend it to all philosophically inclined Church people be they clerical or lay.

Preacher, Pulpit and Pew

By E. P. Jots

Among the stories told by Arthur Griffith-Boscawen in his book, "Memories," is one about a Tommy in France during the World War, whose French was confined to "Oui, oui," "Pas bon," and "Na poo," and who was bent on marrying a French girl whose knowledge of English was not much more extensive.

Bishop Brent, the Episcopal Chaplain General of the Forces, questioned the soldier regarding the union.

"What about religion?" he asked, "You know you are a good Churchman, but she, is she not a Roman Catholic?"

"That's all right," was Tommy's reassuring reply. "She was a Roman Catholic, but I have explained it all to her, and now she has joined our church."

* * *

A negro preacher walked into the office of a newspaper in Rockymount, North Carolina, and said: "Misto Edito', they is forty-three of my congregation which surscribe fo' yo' paper. Do that entitle me to have a chu'ch notice in yo' Sadday issue?" "Sit down and write," said the editor. "I thank you." And this is the notice the minister wrote: "Mount Memorial Baptist Church, the Rev. John Walker, pastor. Preacher morning and evening. In the promulgation of the gospel, three books is necessary: The Bible, the hymn book, and the pocketbook. Come tomorrow and bring all three."

* * *

A clergyman whose wife is noted for her extreme plainness was lecturing a Sunday-school class of boys on politeness. "When a plate of apples is passed to you," he said, "never take the best-looking one."

From the back row came in a low tone: "I'll bet that's the way he picked his wife."

* * *

"Yes," said the tall man, "I have had many disappointments, but none stands out like the one that came to me when I was a boy."

"Some terrible shock that fixt itself indelibly in your memory, I suppose."

"Exactly," said the tall man. "I had crawled under a tent to see the circus, and I discovered it was a revival meeting."

CHRISTIANITY AND THOUGHT

The Unaware, the Acquiescent, the Rebel

BY THE REV. P. T. R. KIRK

Secretary Industrial Christian Fellowship

MOST of us have run across some thoughts of Christianity, and some estimates of it, which are quite foreign to truth. Especially in the matter of our relation to thought, is there a curious current impression. Christians are often supposed to be obscurantists and obstructionists, willfully disregarding the progress of thought, because to accept the findings of recent thought would disturb the scheme of belief they have received from their forefathers. The Church is supposed to be intellectually conservative, or to put it less kindly "behind the times."

NO FEAR OF TRUTH

But the real attitude of real religion is receptive of all new truth. Truth is one; and the Church has nothing to fear from anything true that may be discovered. Discovery in science is not the province of the Christian, as such; he must leave it to those who are expert in matters of discovery, to bring to him what they have learned of the processes of the world. Where these clash with his received faith, he will be cautious of receiving them, until the authority with which they are presented is sufficient. To love the Lord "with all the mind" means to keep an open mind in respect to new truth; but an open mind is not one which swallows everything that is brought within its reach. It is one that accepts with discrimination, but without fear.

RATIONALISTS

The opponents of Christian thought sometimes style themselves "rationalists." Why is Christianity supposed to be an irrational thing? Not because religion is not sufficiently formed into a system. It is not a suggestion that Christianity is something "without form, and void," for whatever may be said of it, that cannot be. That it is so, is one of the biggest stumbling-blocks to rationalists. Their case is that so much emphasis is laid upon faith and emotion. But faith and emotion are very rational things. To discount the value of faith is to throw over the value of hypotheses, for a hypothesis in science is only an act of faith. From previous knowledge, a leap into the dark is made; the direction only is known. When firm footing is found, the space between the sure ground and the point reached must be bridged by

a ladder, each rung of which has to be placed singly and carefully. If science had foresworn faith as irrational, it would never have made a single discovery other than that which thrust itself upon its reluctant notice. It is not reasonable to disparage religion because of its insistence on an assurance of things unrealised, when all life is lived on such terms. And while the human mind is for ever reaching out into the unknown in quest of anything it may discover, it follows that to love God with the whole mind means, among other things, to be making constant adventures into things which are not fully understood.

THE NEED FOR EMOTION

Moreover, emotion is an essential part of the human consciousness; and to love God with all the mind means too to love Him with emotion. The scientific frame of mind which coolly and dispassionately weighs evidence, may be a satisfactory state of mind when dealing with the cold, hard facts of physics; but it is not one with which to face the whole world. To do so would be irrational, for it would be to neglect an essential element in human experience.

In any case, emotion is not a thing to be unintelligently decried. You may run a business unemotionally; but you cannot run a home so. Indeed the business will be the less successful for the absence of feeling, as modern business men are coming to admit. There are relationships into which emotion must come; to ignore that in them is absurd.

We are trying this absurd method in some of our modern affairs. We are trying to manage marriage as a merely legal contract, dissolvable at will, because undertaken without the stirring of love. Here we find that the rejection of a refined emotion in the interests of an emotionless engagement results in the uprush of a stronger and more nearly animal emotion. Life cannot be lived dispassionately; while there is an emotional side to our mental life, on equal terms with the reasoning and volitional powers, that capacity for emotion must be honoured in any matter to which the whole attention is to be directed. In any act of attention, all the powers of the mind have place, intellect, feeling and will. One or

other may predominate, but all are present. To try to ignore one utterly is to court failure, it cannot be done! But it is futile for there to be dispute between those who give pride of place to reason, and those who are devoted to faith and emotion.

For the rationalists and the Christians have a common work, for which they are unfitted while they oppose each other in a wordy conflict that ignores the call to dedicate the whole of the mind to Christ. This work is to challenge all men to accept with all their powers the whole truth about God and the Universe. Since no man can accept the whole, this is a challenge to adventure in thought. There are those who will not adventure; and those who now love God with all their mind are bidden to convert the Unaware, the Acquiescent, and the Rebels, to a worthier ordering of thought-life.

WHERE IGNORANCE IS BLISS

The Unaware are those whose minds are closed to truth; those who think that because ignorance is blissful, wisdom would be foolish so far as they are concerned. These need to be told that knowledge has power; that God is waiting for their wholly dedicated minds so that instructed by Him, they may accomplish great service for Him and for their fellows. God wants a mind that is aware of its ignorance, but anxious for knowledge; and He has sent the Christian Church to awake such to awareness. The acquiescent take without question all alleged truth. They receive a creed and ask no interpretation; they accept a dogma, and never reason it out. The mind that lives to accept without question the thoughts that are conveyed by the generous, is a mendicant mind, living in a state of pauperdom. There is too much of this today; our post-war world needs men who can think, and never perhaps as today are there so few who are willing to devote the whole of their minds to important things. The Kingdom of God comes not by observation; it won't come just by waiting for it. It has to be thought out by a mind that is willing to agonize, to sweat blood in its thinking. So the mildly acquiescent mind is one of the perils of the day. The followers of Jesus must not be numbered among them, but must rouse all who are unwilling to think seriously of the de-

mands of the moment to an energy of mind that will bring in the Kingdom.

THE REBELS

The Rebels are not those who refute all knowledge, but those who are caught by the appeal of the unorthodox. They are against all governing ideas. They resent eternal truths because they were in date centuries ago, by their reckoning, these should have been out of date long since. They rally to the side of supporters of new truth, new thought, new science, and hail them as the saviours of the world. But they are awkward bed-

fellows, for as surely as such a new thought receives popular support, they desert or oppose it. These are hard folk to convert; the temptation is to wait for maturer years and greater wisdom. But the business of the King requires haste; and, after all, they are not at all young who are rebellious. They must be won by patient teaching of the eternal values of eternal truths. "In meekness," says the Apostle of the treatment of such, "In Meekness, correcting those who oppose themselves."

"MENS SANA . . ."

The old tag of a sound mind in a

sound body needs amplifying. The mind must be not only sane, but devoted in all its expressions to high issues. A divided mind is the refuge of superstitions; it is when the whole personality is turned to God, as a sunflower turns to the source of all light, that God can send great messages, lead by His Spirit into all truth, and empower by an inflow of strength to the accomplishment of great ends. The control of the mind is harder than that of the unruly member; but to love the Lord with a pure and undivided mind is the secret of a Christian life.

EVANGELISM IN THE ENGLISH CHURCH

Characteristics of the Movement

BY VERNON F. STORR, M. A.

Canon of Westminster

IT is difficult to define with precision the movement known as evangelicalism, just because it is a living movement, and life cannot be brought within the compass of rigid formulas. But it is possible to indicate some of its chief characteristics.

First, it is a movement. Evangelicals are not seeking to form one more party in the Church of which the bane has been party spirit. They are indeed a group with common sympathies and aspirations, but they repudiate the partisan temper. Party suggests fixity and rigidity; movement suggests life and progress. The movement is one in favor of free enquiry. It believes in the guidance of the Spirit of Truth. "The truth shall make you free" is the motto it has adopted for the pamphlets which it is issuing. As I said in my former article, the evangelical school has stood apart from intellectual movements and has often been suspicious of new knowledge. Evangelicals wish to free evangelicalism from the incubus of an antiquated theology. All truth is of God, and the Spirit of Truth has been teaching many new things to this generation. It is for the Christian Church boldly to claim that this new knowledge can be brought into living union with the historic faith.

LOVE OF LIBERTY

Evangelicalism is characterized by a love of liberty. It can accept no authority which would exercise a mechanical or external compulsion upon the individual. There are two authorities (apart from the spiritual authority of Christ Himself) which chiefly concern the Christian, the Bible and the Church. With regard to the Bible, the Evangelical accepts the

general results of recent scholarship. The older evangelical regarded the Bible as absolutely authoritative, because he accepted a view of inspiration which was virtually equivalent to divine dictation. That view is untenable in the light of modern study of the Bible. The evangelical attaches supreme value to the Bible as a record of divine revelation, and as containing religious truth which can never be outgrown or lose its power of appealing to the very depths of the human soul, but the authority he gives it is that which of necessity belongs to a compelling spiritual message and experience. The authority of the Bible does not preclude the right of criticism or individual judgment. As for Church authority, the evangelical does not admit the existence of any sacred nucleus which forbids reverent enquiry. Neither the creed, nor the decisions of councils, are beyond criticism. If need should arise, he would not object to a reformulation of the creed. This does not mean that we do not attach immense weight to the considered judgments of the past. He is simply foolish who would lightly throw over the verdict of the centuries. All the liberal claims is that no decisions of the past shall impede the free movement of thought in the present. Each generation must form for itself its own theology.

SPIRITUALITY

Spirituality in religion is a keynote of evangelicalism. The picture of the new wine in the old skins best illustrates this point. The ferment of the wine bursts the cracked and dried skins. Spirit is essentially creative; it is always making for itself fresh embodiments. Forms

and external organizations are destroyed and new ones take their place. Christianity is at heart a religion of spirit, to which externals are secondary, though they of course are necessary. In the forefront of its creed Evangelicalism places the freedom of the spirit.

THE PERSON OF CHRIST

Another note of evangelicalism is its emphasis upon the absolute centrality in Christianity of the Person of Jesus Christ. He is its supreme spiritual authority. The heart of the Gospel is the personal relationship between Christ and the believer, who has the right of access to Him without the interposition of any intermediary. Here is true link of continuity with older evangelicalism. And another is to be found in the insistence upon the Cross of Christ, the need for conversion, and the power of the indwelling Christ. Evangelicalism would not necessarily present these truths in the form in which the teachers and preachers of the eighteenth and early nineteenth centuries presented them, but in entente it would mean by them the same things.

Once more, evangelicalism attaches genuine importance to membership in the Church. On the whole it is true to say that the sense of churchmanship was rather lacking in the older movement, though a leader like Charles Simeon had it to the full. But the individualism of last century has broken down in all spheres of life, and men are everywhere recognizing the need for fellowship and cooperation. The evangelical wishes to make his contribution to the larger life of the Church of which he is a member.

Finally, in another respect the evangelical differs from the older

school. He has a richer ideal of worship, and is prepared to give a larger place in the services of the Church to ceremony and ritual. Music, colour, art, can all be utilized in worship. Evangelicals wish so to use them, but always with the proviso that the externals of worship shall have a simple meaning which the congregation can understand, and that ritual complications shall be avoided. With the over-elaboration which now marks so many celebrations of the Holy Communion they have no sympathy; but they regard the protest against the eastward position or coloured stoles or lights as indefensible.

In my last article I shall touch further upon some of these characteristics of the movement.

Letters from Readers

WHERE TO CUT

A letter from Mrs. C. E. Roberts of Minneapolis; condensed

You will no doubt receive hundreds of seconds to Mr. Baxter's letter in your issue of July 22nd. He is voicing what a great many would like to say. When I read in the *Spirit of Missions* of the heroic self-sacrifice of those in the mission field I feel as though all true Christianity is there, but I suppose here and there, their "light hidden under a bushel" are a few true Christians at home.

When I read of cutting the budget of the National Council I wanted to make a motion that instead of cutting those struggling in the mission field we start by cutting the salaries of those living in luxury at home. I thank you for publishing Mr. Baxter's letter. I am proud to be his fellow citizen.

* * *

THE BISHOPS' CRUSADE

A letter from Mr. T. R. Ball, the Church of the Ascension, Baltimore; condensed

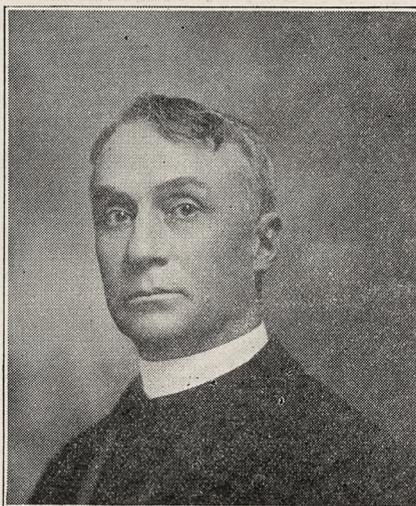
I have noted with interest the proposal for a Bishops' Crusade to stir up the members of our sleepy, self-satisfied religious body, and I take the liberty of stating some of the causes responsible, in my opinion, for the lack of results.

First, the usual summer "let-down" with no afternoon or evening services in many churches; closing of Church schools; the discontinuance of Church working agencies. The other denominations set us an example for hard work.

Second, the long vacations of the ministers; three months in some cases. Comparatively few members of their congregations get as many weeks.

Third, no week-day services in many churches; buildings virtually unused between Sundays.

Fourth, undue emphasis on "Mother



BISHOP BENJAMIN BREWSTER
Has an Anniversary

Church" and ceremonial, with little Gospel preaching.

Fifth, aloftness, lack of cooperation with other churches.

* * *

A GOOD BOOK

A letter from the Rev. Edward S. Doan, rector at Las Cruces, N.M.

If you want any help during this hot weather to fill up your columns, just call upon a few of us way down here in the southwest. For instance take that book *The Bible and Evolution* by the Rev. W. Postell Witsell. Well, I sold right here among my Masonic brethren fifteen copies in about as much time as it takes to buttonhole that number of men.

Then we had four young men who graduated from the high school this year and before they fell into the anti-evolution class I gave them each a copy of this book, with the compliments of "Padre Edwardo." It is a good book and want to let you know that it is appreciated.

Young People's Column

By W. A. Jonnard

WE find the following list of service items as a cross section from the reports of more than 500 parishes, showing what the young people are doing in the *field of the Nation*. We have already printed the *field of the Diocese, and Field of the Community* and the *field of the Parish*. If you will watch this column and clip and paste these items in columns, you will have the birdseye view, not of what the young people can do, but what they have done.

Held tag day for prison relief; helped with tag day for old ladies home.

Had car in anti-tuberculosis auto show.

Put up posters over town for Red Cross roll call; canvassed for Red Cross.

Six societies reported members doing national social service work as vocation.

Assisted canvassers with the National-wide Campaign.

Box work; Christmas and otherwise—to Porto Rico, Mountain Missions, Canal Zone, South Dakota Indians, Alaska, and other places.

Boxes of clothes to St. Mary's on the Mountain (Tenn.) and four Missions in North Carolina.

One League knitted sweaters and made dresses sending them to North Carolina and Virginia mountains.

Contributions of money—St. Andrews, Sewanee; more than \$200.00 to Cuba, Porto Rico and the Virgin Island in lieu of Christmas boxes; building fund for Dakota Indians, to Missions in Louisiana, to rebuild seven Churches destroyed by fire, tornado or earthquake.

Expenses paid to national convention; provincial representatives to national convention; delegates to summer schools.

Books, magazines, toys, athletic equipment, etc., sent to Alaska.

Gave "Call to Ministry" banquet.

Gave to nation-wide campaign by using red side of envelope.

Supper for boys of Redpath Chautauqua and Robin Hood Company. Also took them to Church and the Y. P. S. L. meeting.

Gave Christmas program by radio.

Sold WITNESS at the Church door; got subscriptions for WITNESS and other Church papers.

Clerical Changes

GRAVATT, the Rev. John J. Jr. rector of Trinity Church, Staunton, Virginia, declines call to be the rector of St. Paul's, New Orleans.

PARTRICK, the Rev. Theodore Jr., resigned Grace, Plymouth, East Carolina, to be the rector of Trinity, Scotland Neck, North Carolina. Mr. Partrick is also to be the editor of the diocesan paper, THE CAROLINA CHURCHMAN.

SLOANE, the Rev. Rush R., resigns as rector of St. Mark's, Newark, N. Y., to accept the rectorship of St. Luke's, Brooklyn, N. Y.

KEICHER, the Rev. Francis P. has accepted a call to St. Paul's, Hudson, Wisconsin, with charge of the churches at River Falls and Ellsworth.

LAWRENCE, the Rev. Appleton, has accepted the election, previously announced, as rector of Grace Church, Providence, R. I.

HEYES, the Rev. J. W. has accepted a call to St. James, Eufaula, Alabama.

REID, the Rev. W. W., master at St. Paul's School, Concord, N. H., has accepted a call to be the assistant at St. Stephen's, Sewickley, Penna.

DOYLE, the Rev. John, rector of Christ Church, Pottstown, Pa., has accepted a call to St. Philip's Philadelphia. He succeeds the Rev. F. E. Seymour, recently appointed diocesan secretary of religious education for the diocese.

LEWIS, the Rev. David H., rector of St. Paul's, Salem, Virginia has accepted appointment for work in Greene County, diocese of Virginia.

Comments on Recent Events in the Church

An Answer to the Question:
Does It Pay to
Be Good?

DOCTORS

By H. P. Almon Abbott

What are we to believe? The answer is difficult at times! I rather feel that modern medical science is taking altogether too many liberties with us. We have yielded, some of us literally, and all of us figuratively, on tonsils, thyroids, teeth and blood pressure. But we did not regard these things as the "thin edge of the wedge!" Now doctors come along and tell us that we can afford to eat anything, and that indigestion exists chiefly in our imagination. Dr. A. L. Holland, of Cornell Medical School, declares that we may safely consume shellfish or doughnuts or any other of the questionable delicacies that we were brought up to regard as sure precursors of an untimely demise. A Boston physician goes a step farther and says that it is all right to drink ice water in summer, and that there is nothing dangerously deadly in the combination of milk and cherry pie! A New Yorker, evidently driven insane by such extraordinary statements, has offered a prize of one thousand dollars to the first man who walks from Chicago to New York, and abstains from food during the progress of the extended "hike!" In more senses than one, let us beware of "The High Cost of Living;" and let us remember that "at forty every man should be his own physician." Moreover, our religion is largely based on our eating!

* * *

"Does it pay to be good?" So asks a correspondent in an eastern newspaper. He fortifies his interrogation adversely by citing his lack of material prosperity since accepting the Christian faith. There are many who ask that question, either explicitly or inferentially. What is the answer? Surely this: it does not necessarily pay in dollars and cents. God is not here to make a man successful. He is not here to make a man rich. He is here that we might have life, and that we might have it abundantly. On the highest grounds, it does pay to be good. Ask St. Paul. We find his answer in that voluminous third chapter of Philippians. "I count all things loss for the excellency of Christ Jesus, my Lord." Ask Dr. Grenfell. He was reared in the lap of privilege. But he heard the call of the fishermen of Labrador, and he



BISHOPS JOHNSON AND TALBOT
Confer at Bethlehem School

repudiated position and civilization that he might attain the likeness of Christ Jesus, his Lord. Ask David Livingston, ask William Carey, ask General Boeth. They will reply, and unreservedly, that to be good is the only thing that does pay! For, the reward of goodness is more goodness, and the remuneration for serving our fellows is the opportunity of greater service. Verily, the answer is: Serve, and you shall know.

* * *

I am glad to see that they have indicted the Rev. J. Frank Norris for murder. Dr. Norris belongs to that ardent group of Americans who have taken it into their own presumably immaculate hands to save the country from the "damnation bow-wows." He is a past master in the sword play of threatening supernatural destruction to those who differ from him, and he has been known for a long time as a special pleader who has employed fright and threat to enforce his narrow minded verdicts. His "Fundamentalism" has run its logical course, and it is only right that he should suffer the fullest ignominy for his dastardly crime. And, all this without lack of Christian charity—for truth has suffered long at the hands of Dr. Norris and his ilk. This is no day for swashbucklers.

* * *

Good luck to George Atwater in his new job, upon which he is to enter next month. Those people in Brooklyn, New York, are to be congratulated. I know, for I was once in the diocese of Ohio.

ENGLISH BISHOPRIC HAS A REAL ANNIVERSARY

The bishopric of Hereford, England, celebrated its 1250th anniversary on July 30. In the sermon of celebration preached by Bishop Hensley Henson of Durham, a striking parallel was drawn between the relation of Christianity to Mohammedanism in the seventh century and its relation to communism at the present time.

Bishop Ingram Tells Of World Tour Plans

Bishop of London, Now in Canada,
Soon to Enter States for Lectures
at Universities

ON WORLD TOUR

The Bishop of London, who sailed from Liverpool Aug. 6 for his world tour, is now in Canada, accompanied by his private chaplain, Rev. H. C. Thomas, Mr. Ormond Blythe and a valet. The Bishop says: "My tour really originated in an invitation from the bishops of the American Church asking me to lecture to young men at the Universities in the States. Subsequently other invitations came along involving this very extended journey.

"I have a series of engagements throughout Canada and British Columbia, following which I shall be speaking at various centers throughout the United States till Nov. 13, when I leave San Francisco via Honolulu for Japan.

"There I have a considerable number of engagements in the principal cities. I then pass on to Korea, and thence to China. My engagements in that great country include visits to Tientsin, Peking, Shanghai, and Hong Kong. I arrive in Singapore on Jan. 6 and I am visiting various centers in the Federated Malay states.

"During the latter part of my tour from Feb. 5 till April 4, I have to be in Australia and New Zealand, which will be one of the most interesting and important parts of my journeyings. I shall be doing work there on behalf of the church in Australia and New Zealand. I am also very anxious to have an opportunity of seeing the work of the Church of England Council of Empire Settlements.

"That scheme, which I brought before the church assembly, and which was carried through, is to enable our church to find suitable emigrants in this country for settlement in Australia and New Zealand, and also to make arrangements for finding the right openings for them when they arrive in those Dominions, and to see that they get a good homely welcome. Although the scheme has only been in existence about a year, already 500 families have been settled in this way, and if our resources were greater we could very greatly extend this good work.

"On my way home I am spending a week in Ceylon and hope to arrive back in London on May 7, after completing a tour round the world.

Young English Writer Critic of Old Timers

Young Rising English Writer Takes
Mr. Bernard Shaw to
Task

ADAM AND EVE

By Rev. A. Manby Lloyd

Chesterton, Shaw, Anatole France are three great thinkers who have come into their own. Shaw is in for a slating from another of the same species who has not.

I mean Bernard Gilbert, a man who knows more about rural England than any man alive and whose plays and dialogues, with *Bly Market* for their background, are a sheer delight to lovers of originality and daring.

His forte is the Imaginary Conversation and his latest specimen in *G. K.'s Weekly* takes Shaw to task. Shaw, he says, is *St. Joan* and the *Fortnightly* has ratted on everything that he believed and stood for. It is not Joan, but the Inquisitor who is the hero of the play. Against his will, Shaw shows how and why a community must defend itself against disruptive thought; and he shows that honesty of purpose in the disruptor only adds to the danger.

Bernard Gilbert would have us all rooted on the soil. He is crazed on the notion of rooted individuals and artists. Here is a fragment of his dialogue:

Tyrell—You talk like my old dad, the Baptist parson down in Bly.

Gilbert—The Bible is full of such wisdom. But about disruptive artists: I took Shaw because he stands at their head. He has more influence for evil than any man in England. And . . . now . . . he has recanted!

Tyrell—What? Where? When?

Gilbert—First, mind you, he is not a great artist. No disruptive artist can be in the first rank.

Tyrell—I suppose you class Anatole France with the disruptives?

Gilbert—Naturally! He goes with Shakespeare and . . .

Tyrell—Come now! You're outdoing Shaw himself!

Gilbert—Isn't Hamlet the prototype of the uprooted? Shakespeare noted the rooted type in Falstaff; but he IS Hamlet. This applies to Wagner, Tolstoy, Ibsen, Nietzsche, Dostoevsky . . .

Tyrell—Here! Stop! What is a rooted artist?

Gilbert—He who accepts the world. Bach was one. Here are—at random—Homer, Chaucer, Rabelais, Whitman . . .

Shaw has an acute intellect, but he's an Irishman and they're all pretty well uprooted. The three greatest living English artists come from that distressed island.

Tyrell—Shaw, Moore and . . . ?

Gilbert—James Joyce, whose Ulysses has destroyed its hundreds and will destroy its thousands.

Gilbert hints that the M. S. of his new book, *Canon Makepeace*, is complete and it promises to be the most lively challenge to the philosophy and ethics of Bernard Shaw that the world has yet seen. But—has Shaw really recanted? I must look up the *Fortnightly*.

* * *

Within the last few weeks Dr. Gore has published a book—"Can We Then Believe?"—in which he writes: "Thus we should regard Adam and Eve not as historical individuals, but as Man and Woman—as Everyman."

It is difficult to see in what sense Our Lord can be the Second Adam if the first Adam "did not exist as a historical individual." Obviously, St. Paul's doctrine concerning the Fall of Man comes crashing to the ground.

But, if anyone will believe me, Dr. Gore has already been answered and answered, not in the stupid Bryanite sense, by one of the most original thinkers among our own clergy, who happens to be a personal friend of mine. Any reader sending me a dollar bill will receive the book in question, post free. That is less than half the published price, but the author wants to make room for his next book, which will be more daring still.

The book (referred to above) is the *Historic Truth of Genesis* by William Lowndes. M. A. Oxen and I can tell you something about him of interest. He and Dr. King, afterwards famous Bishop of Lincoln, were at Pusey's last Hebrew lecture and were the only two present.

Address me, please, at Dewshall Rectory, Callow, S. O., N. Hereford.

There is a unique method of doing student work at the state university at Moscow, Idaho, where the Rev. H. H. Mitchell is in charge. He is the rector of St. Mark's, and is so thoroughly occupied with his parish work that it is impossible for him to give the time he should to the students. He has therefore selected a number of boys and girls who are students and has made them student secretaries, charged with the duty of keeping in contact with the 135 Episcopalians that are there, calling upon them, bringing them into the parish organizations, and keeping Mr. Mitchell informed of particular opportunities for service.

News Paragraphs of the Episcopal Church

Young People Say the Home Is
Being Broken Up by
Economic Pressure

A LITTLE POEM

By Rev. W. B. Spofford

Because modern industrial society, as it has developed in the last few decades, is not organized on a genuinely Christian basis, the youth of the world adopts non-Christian ideals in entering upon business and professional careers, according to the young men of more than fifty nations who have answered a questionnaire circulated by the Y. M. C. A.

Replies made by the youth indicates that they believe that those professions and positions which most attract young men today are the ones in which Christian standards can be maintained only with the greatest difficulty; the influence of the home over the younger generation is rapidly waning, due to the widespread shattering of family life by economic pressure and the emphasis is being increasingly shifted to the school; textbooks play a large part in shaping the ideals of the growing boy, and the exaggerated teaching of history is one of the factors which intensify nationalism and may lead to future wars.

These are a few of the most universal reactions to the questions which were asked bearing upon business, home and school life in the different parts of the world. Together with replies over a wide range of other subjects, they formed the background for active discussion at the "Parliament of Youth" at the nineteenth world conference of the Y. M. C. A. last week at Helsingfors, Finland.

A meeting of the national commission on evangelism, which is running the Bishop's Crusade, held an enthusiastic session at the home of Mr. Samuel Thorne, one of the commission, at Keene Valley, New York. It was reported that much lively interest has been shown in the project, Bishop Darst, the chairman, having received letters from all over the country. The official report of the meetings states that: "The feeling appears to be very widespread that nothing will meet the needs and problems of this critical age in the world's history except something in the nature of a real spiritual revival. Multitudes of people are hungering for reality in life and in religion. This

hunger can only be met by a spiritual revival on the part of the churches, and to this end the Episcopal Church hopes to make its contribution. This it aims to do by reviving among its own members a deeper sense of personal responsibility to God and a more earnest attempt to combat worldliness by living the Christian life."

* * *

The Rev. Joseph R. Walker, missionary in charge of ten Mission stations in the Convocation of Mobile with headquarters at Atmore and Daphne, Alabama, is supplying during the month of August at Trinity Church, Oshkosh, Wisconsin.

The Rev. Mr. Walker, besides being the missionary of a large rural field, is dean of the Convocation of Mobile and chairman of the Commission on rural work in the Diocese of Alabama.

* * *

Did you ever clean out a desk drawer after about five years of careless neglect. Great fun, for one does unearth so many treasures. Here is one—a little poem, written by the Rev. Forrest Johnston, which he handed to me several years ago:

EPITAPH FOR MY DOG
DIM LITTLE SOUL—but no! that soul had light
To love and serve his master day and night.
No little love was that. Could I but serve
And love my God as well nor ever swerve
From his command I need not fear to die.
My heart is sad. Dear little friend good-bye.
I wonder if the powers will let you wait
Inside or outside, somewhere near the gate.

* * *

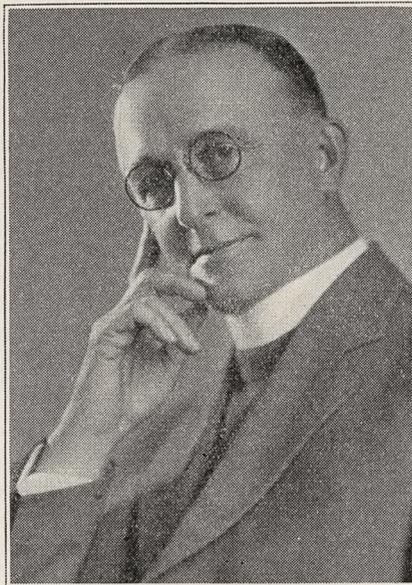
The Rev. Arthur H. Marshall of Trinity Church, Mount Airy, N. C., recently conducted a mission in St. Mark's, Mecklenburg County. On the closing day of the mission both Bis-

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DEAN DEWITT
Makes an Announcement

hop Cheshire and Bishop Penick were present.

* * *

A new altar, reredos and altar rail were blessed by Bishop Fiske at the service commemorating the 76th anniversary of the incorporation of the Church of the Evangelists, Oswego, N. Y.

* * *

Speaking of anniversaries, this is the Tenth Anniversary of the founding of the WITNESS. If you pay any

attention to the volume and number printed on the third page you will notice this week Vol. XI No. 1. For a Church paper to reach the age of ten years is not to be taken too lightly . . . though as a matter of simple fact I did not know that we were celebrating until the linotyper set the line. Now that I have discovered it I believe I shall suggest to the Editor that he get up an anniversary number. Be a few weeks late but that hardly matters.

* * *

Forty-two boys of the diocese attended Camp Morrison, the summer camp of Iowa. Mr. Lawson Willard was the director, and Mr. Claire William Smith of Newton was the assistant.

* * *

One hundred and fifty Negro ministers recently met at Trenton, S. C.,



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BEYOND CITY LIMITS

BY THE REV. F. D. GOODWIN

Sixteen percent of the people living in rural communities are church members while 57 percent of city dwellers are members. Of what rural conditions is this an index?

No one can be a well-informed citizen who is ignorant of the rural situation. Mr. Goodwin's book examines the rural problem especially as it concerns religion and the Episcopal Church. It is exceedingly thought provoking and should be read by everyone who would be intelligent on all phases of our national life. BEYOND CITY LIMITS is recommended for study and will be found admirably adapted to discussion group use.

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for a four day conference. Those giving instruction were the Rev. B. D. Tucker, Jr., rector of St. Paul's, Richmond; W. A. Aery of Hampton Institute; Rev. G. Lake Imes, assistant to the head of Tuskegee Institute and Dr. James H. Dillard of Charlottesville, who was in charge.

* * *

Christ Church and St. John's, Georgetown, D. C., are holding combined services during August. The Rev. Parker Phillips is in charge.

* * *

The diocese of Central New York is planning vestry dinners as a means of preparing laymen for the Bishops' Crusade.

* * *

Wrath descended upon my head several months ago when I stated in this column that a move was under way for the Western Theological Seminary to occupy property that is owned by the University of Chicago. Last week the dean of the seminary,

Very Rev. William C. DeWitt, made the following statement:

"The University of Chicago has offered us class room, refectory and dormitory facilities for the seminary while the plant is under construction.

A committee of the board of trustees is considering possible locations. The University of Chicago location would involve considerable additional expense, as the Garrett Biblical institute and Northwestern university have offered us a location free. Our action awaits the decision of the Supreme court, which we cannot expect until the October term. Our assets now are \$505,437, with two additional gifts of \$50,000 each available when we raise \$75,000 more

for the building and endowment fund. If the decision giving us the Evanston site, which was held up by the zoning laws, is favorable we will erect new buildings at once."

* * *

The Rev. A. B. Parson and Mrs. Parson sail on August 20th for Europe and Liberia. Mr. Parson is

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TOPEKA

KANSAS

the assistant secretary of the department of missions.

* * *

Frederic John Eastman, son of the Rev. Frederic Eastman of Akron, Ohio, is spending a week in Honolulu, enroute to Shanghai, where he is to teach in St. John's University.

* * *

It is pleasant, I imagine, for a Bishop to receive this sort of a letter.

August 10, 1926

Right Rev. Benjamin Brewster, D.D.
143 State Street
Portland, Maine.

Our Dear Bishop:

We are glad that the tenth anniversary of your Episcopate in Maine gives us the opportunity of telling of our high esteem and regard for you.

Your visits as the chief pastor of the Diocese and also as a dear friend are welcome in all our parishes and missions and homes.

In no sense of flattery we beg to say that your official and unofficial position is strengthened by your

spirit of humility—a great example to us all.

Will you permit us, dear Bishop, to express also our love and to assure you that in the future as in the past, we will give the Church in Maine and you personally the best that we have.

Like the great Apostle to the Gentiles, you are "in journeyings often—and in cold," and will you kindly accept as a token of our love, this fur coat which we hope will keep your body as warm as is your heart, and with best wishes, "ad multos annos."

Your affectionate sons in Christ, signed by the clergy of the Diocese.

* * *

The Rev. Earl T. Jennings of Howe

School was the speaker at a Father and Son banquet given by the Knights of St. Paul of Emmanuel Church, East Syracuse, N. Y. A few weeks before in the same parish the Girls' Friendly Society presented a Mother and Daughter party. A tea, I suppose, or possibly bridge. Tea for the ladies, beef steak, smothered, for the men.

* * *

Two commissions, one Catholic and one Protestant, will be in the field early in the fall to tell the American public what are conditions in Mexico. The Catholic one will confine its work to giving information concerning religion, and especially its own church, but the Protestant one

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

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Sundays at 8, 9:30 and 11 A. M. and
7:45 P. M.
Holy Days at 10 A. M.

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Sermon (first Sunday of month, Holy
Communion and Sermon); 4:00, Service
and Address; 5:30, Young People's Fellow-
ship, 7:30, Service and Address.
Wednesdays and Holy Days: 12:10, Holy
Communion.

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Daily: 7:30, Eucharist; 10:30, Matins.
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nesday, Friday; Eucharist, Thursday and
Holy Days.

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Trinity

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Daily: 7:15, 12:00, and 4:45.

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11:00 A. M.

St. James'

Madison Ave. and 71st St.
Rev. Frank Warfield Crowder, D.D., Rector.
Sunday Services: 8 and 11 A. M., 4 P. M.

BUFFALO

St. Paul's Cathedral

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

CINCINNATI

Christ Church

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

DALLAS

St. Mathew's Cathedral

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

WATERBURY

Trinity

Prospect street just off The Green
Rev. Henry Baldwin Todd, Rector
Lord's Days: 7:30, 11:00 a. m.; 5:00 p. m.
Wednesdays and Holy Days: 10:00 a. m.
SUMMER SCHEDULE, Lord's Days: 7:30
and 10:00 a. m.

NEW YORK

Grace Church

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

MINNEAPOLIS

Gethsemane

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. J. Watson Rev. H. Watts
Sunday Services: 7:30, 11:00 A. M.
Church School, 9:30 A. M.

MILWAUKEE

All Saints Cathedral

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

St. Paul's

Corner Marshall and Knapp Streets
Rev. Holmes Whitmore, Rector.
Sundays: 8:00, 9:30, 11:00, 4:30.
Saints' Days and Tuesdays, 9:30 A. M.
Wells-Downer Cars to Marshall Street

St. Mark's

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

PHILADELPHIA

St. James' Church

22nd and Walnut Streets
Rev. John Mockridge, Rector.
Sundays: 8:00 and 11:00 A. M., 8:00 P. M.
Week Days: 7:30 and 9:00 A. M., 6:00
P. M.
Thursdays and Holy Days: 10 A. M.

will tell of moral, social and industrial conditions as well as religious. An official commission has just been named by the Catholic Church, and former Justice Morgan J. O'Brien of New York has accepted the chairmanship of it. To co-operate with it will be the National Councils of Men and Women. The new commission has sent invitations to Catholic organizations to take part in systematic effort to inform the American people.

The Protestant commission, now just concluding its studies in Mexico itself, is headed by Dr. Alva Taylor, the social service secretary of the Disciples, but contains also men from Congregational, Methodist and Presbyterian churches. I know that this commission had been decided upon long before the present conditions in Mexico developed. Upon re-

turn of members of this commission interviews, public addresses and "literature" will be given. No hint obtain as to the attitude of the Protestant people concerning the Catholic situation. The Catholic commission already is at work to cover every nook and corner of the country with its information service.

* * *

What is the rector's wife to do when the husband does not raise enough to support the family? You will recall this question having been raised by a lady who wanted to know if it would be all right to open up a millinery shop? The Rev. F. Ruge of St. Mark's, Sidney, Ohio, comes along with a suggestion that will challenge some.

First of all he thinks it a mistake for the wife to go into the money getting business. It is the man's job and he ought to attend to it. Besides a woman can't divide her interests between business and the home without neglecting both. He then goes on to say:

"I am sorry that only later in life

I discovered the way out of our troubles. We could not bring up our four children as we desired, on the minimum missionary salary. I bethought myself that I could teach and having taken up school work besides my clerical duties for the last ten years I managed to see three children through college and university.

"Could not many of our ministers instead of giving up the struggle or loading the burden partly on their wife's shoulders, do some additional work to supplement their salary? A poorly paid man has generally plenty of time on his hands.

"An English bishop has lately said that the Church will never be victorious until every minister makes his living like St. Paul, independently of the Church.

"At all events I am glad that in my way I avoided becoming a burden to my bishops or a slave to my congregation."

What of that, parsons?

* * *

The U. S. Bureau of Education says that 60,000 men and women in 122 colleges and universities of the United States—39 per cent of the entire enrollment—are working their way through college. About 55 per cent of the men and 22 per cent of the women are supporting themselves in whole or in part.

* * *

The Student Federation of Religious Liberals, composed of young people of Unitarian and Universalist churches, voted to pass out of existence July 1. The fellowship represented an attempt to merge denominational interests, but failed to function.

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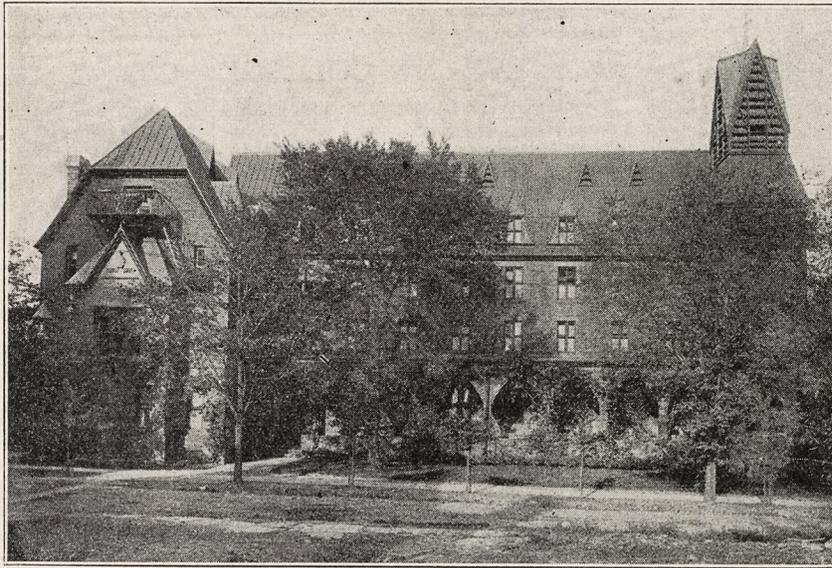
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