

The **WITNESS**

CHICAGO, SEPTEMBER 9, 1926



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THE MORALITY OF UNDERGRADUATES

A Series of Three Articles

By W. O. Cross

University of Illinois, 1926

THAT immorality is increasing on university campi, is an unquestionable fact before the tribunal of public opinion; everywhere from New England to the West, this condition of college life is being discussed, and people are beginning to regard the indisputably low tone of conduct in college quarters as a problem imperatively calling for a solution. Nor is this wide spread anxiety merely another phase of that general criticism (or perhaps device for gaining a certain amount of second hand sensual relish) which youth must always expect from a minority of its elders. Youth has always run a gauntlet of censor, from which colleges have been practically excused. From time immemorial colleges have been places where a certain amount of vice abode in a traditional complacency, immune from attack. Divers honorable and ancient amusements have been regarded as gentlemanly vices, schools, almost, of a necessary sophistication.

DRINKING

For instance, drinking has always been traditional at college. The stein, the drinking song, the toast, and the convivialities of athletic triumphs, are part of that indefinable atmosphere which is the life of college. And the old tradition has survived prohibition, for drink at college has merely taken to its catacombs. Of course, there are changes. The medium of the art is no longer the foamy beverage of the Stover at Yale period but a peculiarly hectic form of gin. Yet, in spite of secrecy and proletariat beverages, there has occurred but little change in the tradition. Any old grad will boast that there was more drinking in his day, but then the practice was no cause of anxiety since the subject was dismissed with a "A man must sow his wild oats, you know." Today, however, people are taking this

matter rather to heart, many of them college folk, themselves but lately fledged from the academic nest, who, because they have seen laxity increase are genuinely worried.

Critics of higher learning have, I believe, manifestly overstated the case. My own experiences of campus life, though they convinced me, unalterably, that college morals grow increasingly lax, did not serve to foster the impression that universities are altogether Egypts of succulent fleshpots. Idealism, as demonstrated by recent student movements in the direction of social reform, still flourishes, and earnest and constructive thought has not, by any means, been replaced by the orgastic revelries so generously rumored. And still immorality is on the increase. Revealing indicative smoke publications like *Town and Gown* and *The Plastic Age* come from the press. The general tone of youthful society is one of freedom, and it is evident that the high school draws its manners and morals from university centers.

STANDARDS IN SOCIETY

Concern over the problem of university morality does not, I am sure, arise because of a quickened consciousness in society, for society's own standards are much lower than they were before people began to take universities to task. Criticism is due to a certain amount of increase in collegiate immorality. Not that there has been much increase in drinking, or in hazing, for that form of upper-class amusement and underclass education is fortunately on the wane, nor has prostitution increased in college communities, nor gambling. The cause of this upward trend of the moral chart is, as any reader of *The Plastic Age* has divined, sex. A novel social situation has come about because of the invasion of universities

by women. Troy was neither beleaguered nor criticised before Helen came, and the morality of colleges was not in question before the coming of the Co-Ed. Drinking is now a minor vice for dating, a comprehensive diversion which includes dancing, drinking and petting. Women now participate in drinking bouts to an extent which is, to the uninitiated, astounding. I know of a train load of sleeping coaches bound to an inter-university football game last Fall in which collegians of both sexes, most of whom were quite drunk, staged a pajama dance in the aisles between sleeper berths. Inevitably many of the men shared berths with Co-Eds. Nor was that outbreak the self-expression of a few daring souls, but a general condition pervading three long trains of sleepers. That affair was exceptional only because it presented an exceptional opportunity to develop an ordinary tendency to license.

THE CHARLESTON

The fashionable custom of co-educational drinking has gone so far that when a certain sorority house was placed under sentence of quarantine it had to be supplied by the backdoor method; I can personally vouch that huge quantities of gin were carried there. Drinking by women at university dances is traditional; modern social life demands a good deal of verve and one must take something exhilarating to be able to undergo hours of Charleston. Official dances, of course, are well chaperoned and conducted, but drinking-dances in apartments, business offices, and other secluded places have become a vicious custom. These affairs, made interesting by petting, abbreviated costumes, and drinking, are, to say the least, only mildly respectable. Modern youth, however, is sophisticated enough to prevent parturitional disas-

ter, and only character is damaged at these orgies. The traditional drinking of the old days, since the participation of the college woman, has become a bacchanalia. An inebriated woman is a bundle of animality, and mixed drinking begins with the little party after the dance, the petting session, and, after inhibitions have been lulled and passions stirred by sensual music, the still more inevitable, though initially unintentional, immorality.

The sort of things that college men used to carry on with town girls they now carry on with Co-Eds, for the latter is the collegian's equal and there is no shame in being seen with her. It is the sophisticated, the sex-wise Co-Ed, who has become legitimate game. As one man puts it, "Women have descended to the bestiality of men." I do not imagine that the college woman of yesterday was very enticing, but the Co-Ed, with her pretty clothes and charming chatter, might with little difficulty, persuade even a St. Anthony to renounce his desert.

Next Week:
Who's To Blame.

Clerical Changes

HARRIS, Rev. Cyril, resigns as rector at Tiverton, R. I., to be the official interdenominational pastor at Brown University, Providence, and a professor of English. Mr. Harris is the author of "The Religion of the Undergraduate."

DIXON, Humphreys, layman, resigns as field secretary of the Brotherhood of St. Andrew, to accept a position as Layreader-in-charge of St. Ignatius, Antioch, Illinois.

BAIRD, Rev. Robert Lee, has accepted a call to be the rector of Christ Church, Red Wing, Minnesota, and began his duties there last Sunday.

DAKIN, Rev. Walter E., has accepted a call to be the rector of St. George's, Clarksdale, Mississippi. He leaves Christ Church, Bay St. Louis, Mississippi.

SMITH, Rev. Donald, resigns as rector of St. Stephen's, Paynesville, Minnesota, to become the rector of Our Saviour, Little Falls, Minnesota, with charge of Grace Church, Royalton, and Union Chapel, Rice.

The Story of Tabor

PRELUDE

By Bishop Johnson

IT is seldom that anything comes to one in a lifetime as intriguing as the effort of the Episcopal Church to cooperate with the people of Tabor in saving Tabor College. Those readers of THE WITNESS who have graciously helped in the past, and on whose assistance we are forced to rely in the future, are entitled to have the story told as it appears to us. THE WITNESS has made the reconstruction of Tabor College its labor of love and its contribution to the drawing together in a practical way of those who worship the same Lord.

Our Cover

Walter Herbert Stowe, the rector of St. Mark's, Denver, Colorado, was born in Minnesota in 1895. He graduated from the University of Minnesota in 1915 and from The Seabury Divinity School in 1918. For the two years following his graduation, he served as a master at Shattuck School. In 1919 he became a fellow at the General Theological Seminary at the same time taking charge of Trinity Church, Woodbridge, N. J. In 1921 he became the rector of St. Luke's, Willmar, Minnesota, being called to the Denver parish a year ago.

In its situation Tabor College is the only collegiate foundation in Southwestern Iowa. Chiefly it receives students from a large agricultural section in which the proximity of a college is necessary for the possibilities of an education. It happens that in this portion of Iowa the Episcopal Church has scarcely any representation. We enter the field without prejudices of any sort, for or against our policy. President Clayton has given himself to this work for the past year most devotedly and has completely won the confidence of those who have the interests of the college at heart. I have asked him to give us in four articles a summary of the situation and of the problems which confront him.

By Rev. F. C. Clayton

The history of Tabor College is closely linked to that of western Iowa. In the forties, George B. Gaston was government agent among the Pawnee Indians, and missionary of the American Board as well. To him there came a vision bidding him build upon the western prairies a second Oberlin. Under his influence and guidance, a band of devoted men and women came to western Iowa, firm in their resolve to establish a Christian College. The first settlement was at Civil Bend, near the present town of Percival. But flood and malaria soon persuaded the pioneers to seek higher ground, and in 1852 the present location, upon the plateau of northern Fremont county, was chosen, and named Tabor after the Biblical Mt. Tabor.

Their purpose was never lost sight of, and in 1857 the Tabor Literary Institute was founded; in 1866 the College charter was received. William M. Brooks, the first president of the College, and the Rev. John Todd, first pastor of the Congregational Church, worked side by side with the founder, "Deacon" Gaston, to make

it possible for the new school to live. Many others both then, and at every period since, have labored and sacrificed that its work might continue.

Nearly 400 graduates, and many thousands who have been students for a shorter period, have gone forth from Tabor to positions of honor and service — ministers of God's word, both in America and in the foreign field — doctors, lawyers, teachers, farmers, housewives — all with a broader vision than might have been theirs but for Tabor. For many of these, higher education would not have been possible elsewhere.

In war time, too, Tabor was not remiss in her duty. The following sentences are quoted from an early historian: "Tabor, according to its ability, did more than any other place in the country to make Kansas a free state. The doors of the College have ever been open to all, irrespective of race, creed, or previous condition. The sixties were trying times for the nascent school. The call to battle was louder than the call to books. Three successive classes were broken up; every young man subject to military duty left for the front. Tabor gave her best blood and life to preservation of the Union." The same can be said of Tabor and the world war, when the school became almost a girls' seminary; three gold stars on the service flag mark three young lives given freely for the cause of democracy.

As has been true of nearly all the smaller Christian Colleges, during the past few years Tabor has had to face very serious financial problems. In July of 1925 the College was practically forsaken by the Congregational Church, because they could not keep open two Congregational Colleges, Grinnell and Tabor, so the smaller college was about to be closed. It was an act of Divine will that the problem of keeping open the school was brought to the doors of the Episcopal Church. One of the strong reasons for our management of the school is this simple fact that the burden was placed at our feet. I am confident that the prayers of many devout people have been answered.

Our first year closed June 9th. It was in many ways miraculous. There were times when our account at the bank was as low as \$10.00 and the salary account looming as large as \$3,000.00. The money came in the daily mail to enable us to pay those salaries on time and month by month all the current bills and salaries were paid promptly. At the beginning of last year everything in connection with the College was in a state of

uncertainty. The students were uncertain about its future; but the moment they realized that the Episcopal Church was in this movement, all went well.

The Church was formed to be the agent of Jesus in the redemption of the world, to establish the Kingdom of God, to incorporate men into His divine humanity, to bind them together in the Fellowship of the Holy

Spirit, in order that in a brotherhood knit together by love, His life might be manifested, His teaching proclaimed, and His work fulfilled.

A Church that is truly Catholic must touch life at all points; must function as a fellowship; and must be at all times missionary. Our work here in Tabor College is, in its highest sense, missionary. It is bringing higher education within the reach of

boys and girls who could not afford to go to our larger universities. We must not close their only door of opportunity. I feel sure that those who helped this work last year will not feel that it was wasted, because it brought much happiness into the lives of many people. I sincerely hope that this coming college year will have the prayers and financial support of our people.

CHRIST AND LABOR

Movement for Self Betterment

By Lloyd M. Cosgrave

Assistant Secretary, Workers Education Bureau of America

JESUS of Nazareth was a carpenter until he was about thirty years of age. He then spent about three years as a teacher and finally was crucified. He is generally recognized as the greatest teacher that ever lived.

The class that Jesus taught was made up of persons from various ranks of society but it was primarily a working men's class. It is recorded that "the common people heard Him gladly," and His immediate disciples were largely fishermen. Whatever else He may have been, Jesus was a great teacher of grown-up men and women and so far as our records go, these men and women were mainly manual workers.

We venerate Jesus because of what He taught. Two things are outstanding in His teaching. One is the nobility of labor and the other is the importance of each and every human being.

Jesus taught that all labor is noble provided it is useful. "Let him," he said, "be chief among you who is the greatest servant of all." He did not hesitate to wash the feet of His disciples as an example of the fact that any activity, no matter how menial, is worth while, provided it is useful. He chose for His particular disciples those who were accustomed to performing hard manual labor. He preached that it is the essential work of God to be eternally active in the helping of every creature of the universe. He showed how we should all, so far as we can, cooperate with God and help do this. "My Heavenly Father works," He said, "and I work."

There is no lowly occupation on earth, provided it is useful. There is no occupation on earth that is anything but detestable if it is not useful or if it is carried on for a selfish purpose. That was the teaching of Jesus. He stands out through all

the ages as the great vindicator of labor.

Jesus taught that all useful labor is noble. But Jesus taught more than this. He taught not only that every man should be a producer but that every man was a valuable part of the Universe. He told his disciples—poor fishermen—that the God of the Universe was certainly mindful of them, for God was mindful even of every little sparrow. He went so far as to say that any person who wronged the *least* of human beings was actually committing a wrong against God Himself.

"Every useful occupation," Jesus said, "is noble. Every human being is valuable." There is no such thing as an ignoble useful job; there is no such thing as a lowly human being.

The job of the hod carrier is therefore to be regarded with veneration; the hod carrier himself, furthermore, is so important that any wrong done to him is done to God Himself. So it is with all labor and with all human beings. All human beings are valuable for God is the father of us all. All labor whether it be of the hand or brain, is noble provided it is useful.

The Gospels have well been called the greatest labor books that were ever written. We are only beginning to carry out their teachings.

In spite of the veneration in which the Gospels have been held, it is only recently that labor, especially manual labor, has been coming into its own. Only within the last century has the manual laborer been considered worthy to vote; only since 1800 have the children of the working man been considered as deserving of even a primary education; even today we are only too prone to judge a man not by what he produces but by what he consumes, not by the universal yard stick of human brotherhood

taught by Christ but the amount of renown and power he can get in the world; we are too prone to seek after wealth and fame for ourselves.

But in spite of our remaining shortcomings today, changes have taken place in the last century that have been revolutionary. The world comes more nearly today to be modeled after the ideal that Jesus had in mind than ever before.

Within the last hundred years, schools have been set up for nearly all children, no matter how poor their parents have been; until a hundred years ago manual workers were generally almost entirely illiterate.

We now give the manual worker a voice in deciding who his political ruler shall be. Such a thing was unknown before the last century.

We are even bringing it about to some extent, largely by labor organizations, that manual workers shall have a voice in saying how their industry shall be carried on. Progress in this line is slow, especially in the United States, but it is being made and it is in accord with the teachings of Jesus.

We are in a period of rapid change. Even the last twenty-five years have seen many changes. We may expect that the second quarter of the twentieth century upon which we are entering will see still more changes.

Let us look ahead, as best we can, to a period of a couple of generations hence:

We can be certain that by that time illiteracy will have been entirely stamped out and every adult will be able to read and write.

We can be certain that the principle of universal democracy will have been much further recognized than it is today, both in government and in industry.

We can be certain that to a greater extent than ever before the value of every person will be so realized that

he will have, aside from his daily work, the time and energy necessary for thought.

There will still be hod carriers in those days but they will be hod carriers that are better paid than ever before; their hours of labor will be shortened; they will have an important part in the election of officers to carry on both state and industry; they will be above all educated and thinking hod carriers who will enjoy the study of literature, art and science to an extent that was never known before.

The above prediction may be unduly optimistic, but there are two powerful indications that it is a true prediction.

In the first place, the teachings of Jesus make for such a development and they are sure to be powerful both within and outside of churches. Jesus taught that the work of the hod carrier is sacred and worthy of the greatest consideration.

In the second place, this prediction seems likely to be true because we can see it working out today. Already to a greater extent than ever before is the hod carrier educated, powerful in government and industry, a thinking member of society. Is it likely that this tendency which in recent years has gone so far and so rapid, will stop?

One indication of this tendency is the Workers' College. There are springing up today all over the country, evening schools, which are conducted for and by manual workers and others who do not follow a profession. These schools hire their own instructors, usually professional teachers from nearby colleges or high schools; they conduct their classes in a way that makes for the greatest personal freedom; they study what they please, including such subjects as public speaking, English composition, English literature, economics and the history of organized labor. Such classes or groups of classes are usually called Workers' Colleges. They are developing in most states. They are endorsed and encouraged by the American Federation of Labor.

The Workers' Colleges are only one indication of the great present movement to carry out the will of Jesus but they are an important indication.

It is enlightening to every person, whether manual worker or not, to visit and become familiar with nearby Workers' Colleges. Literature on the subject will gladly be furnished by the Workers' Education Bureau of America, 476 West 24th Street, New York City, an organization which exists largely to act as a clearing house



BISHOP PAUL JONES,
Leader for Reconciliation

of information as to what is being done.

Labor is noble and human beings are valuable—these two ideas are truly making progress and they probably are advancing today at a more rapid rate than they ever did before.

QUESTION BOX

Conducted by

Rev. G. A. Studdert-Kennedy

This feature is made possible through the courtesy of the management of THE TORCH, the organ of the Industrial Christian Fellowship of the Church of England, of which the author is the National Messenger. Questions for Mr. Studdert-Kennedy will be forwarded to him but it is, of course, clear that he can answer but a small percentage of them.

When you say, "I am not afraid of God, and if I could think of Him as being one Who would sentence me to everlasting torment for what I did on earth, I would feel that I ought to defy Him, as I would any other tyrant," have you not forgotten Matthew XXV., where it reads that Jesus Who is God will say to those who have neglected to feed the hungry and clothe the naked, "Depart from me ye cursed into everlasting fire, prepared for the devil and his angels"?

No, I have not forgotten the passage. There are two remarks to make upon it. Firstly, that the Greek word

aionios does not mean "endless" and would best be translated by "spiritual;" and, secondly, that fire was the universal Jewish symbol of purification, and the devil and his angels the idea used to signify the mystery of evil. So spiritually interpreted, the passage comes to mean that those who have failed in love, coming incontact with Love's Perfection at the last, will be sentenced to the spiritual fires of purification until the evil in them is destroyed and they are redeemed. It will not be God Who will sentence them, but they that sentence themselves; and though the words be spoken by the Loving Judge of all Mankind, they will in the speaking of them bring sorrow to His heart, Who for ever bears our sins, and that very sorrow will be part of the fires of shame.

Is it not wrong to teach the story of Adam and Eve as a myth or a fable, seeing that the discoveries of scientists are unreliable and change from age to age?

There is no evidence whatsoever to prove that the story of Adam and Eve was ever meant to be anything else but a myth or a fable. To the Eastern mind, it would naturally appear to be a fable, teaching truth, and this would be in accordance with the teaching of St. Chrysostom and many of the early fathers. The insistence that these stories must be taken as history, in the strict sense of the term, began with the idolatrous worship of the Bible and the crude interpretations of Scripture that that idolatry brought with it. We are always reading the poetry of the Bible as if it were the baldest of bald prose, and so making nonsense of it and losing its meaning.

The discoveries of science do change, but there is a trustworthy and ascertained body of truth, which is just as much the gift of God as the Bible and is just as much a guide to life. The Holy Spirit did not cease working after the New Testament was written.

About Books

THE ATTRIBUTES OF GOD by Lewis Richard Farnell. 8 mo. 283 pages with table of contents and index. Clarendon Press.

REVIEW BY REV. FLEMING JAMES
Professor at Berkeley Divinity School

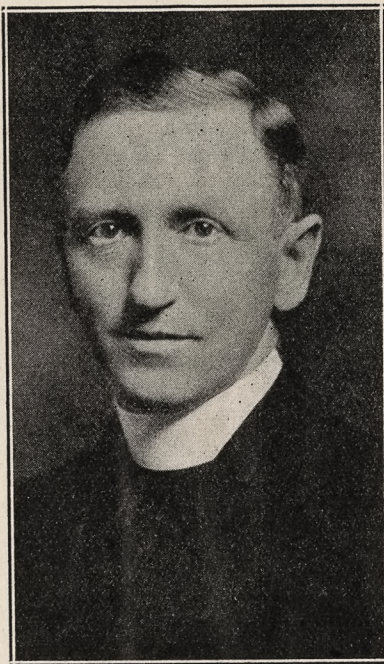
This book, which is the Gifford Lectures for 1924-25, by the learned and thoughtful author of "The Cults of the Greek States," professes to be a study in comparative religion. The author, out of his wide knowledge of the religions of the world and his special acquaintance with that of

ancient Greece, asks what qualities and activities have been attributed to God in the religions that are living and have lived. His ideas is that such a study will be of more than historic value; it should throw light upon the significance and worth of many modern thoughts about God, pointing out the path of advance and warning against concepts that are associated with inferior mental attitudes. For Mr. Farnell has little sympathy with the position that the origin and history of a religious concept throws no light upon its worth.

He succeeds in both his undertakings. The reader will find his survey of the religious thinking about God interesting and will be helped thereby to put his own religious ideas in their setting. But of even more fascination will be the author's own reflections upon the value of these ideas to the modern man. Mr. Farnell is a straightforward thinker and has decided views as to what is good in religion. In every chapter he expresses disagreement with widely received beliefs and gives his reasons for his non-conformity in a clear and incisive way. For instance, he is not at all afraid of anthropomorphism, if by that term we mean thinking of God in the light of our own conscious life. Indeed, he does not see how there can be any personal theism at all without a kind of anthropomorphism. Nor has he any regard for "The Absolute" as an object of real religious feeling; a view with which the present reviewer is inclined to agree. He maintains that the belief in human history as the manifestation of God's purpose clashes with the assumption of man's free-will, although the concept of divine omniscience does not. Morality is sanctioned by religion but arose largely from other sources and would continue to flourish if religion should cease. He rules out not only prayer for physical goods such as rain, but also intercession for others; a man's prayer can help only himself. He does not object to limiting God "in some way," nor does he see that dualism is so devastating a cosmic view as it is often made out to be.

These are but samples of the challenging ideas seriously presented in our volume by a man who is himself religious and is trying in the light of his rich learning to think out his own faith. It is hoped that they are enough to show how inviting is the book to those who themselves are thinking about God. We can only add that the style in its crystal clarity and fresh movement makes the very reading of it a pleasure.

The Rev. C. C. J. Carpenter has returned to his work as the rector of Grace Church, Waycross, Georgia.



REV. F. W. CLAYTON,
President of Tabor College

Preacher, Pulpit and Pew

By E. P. Jots
Sunday, July 25th
NO SERVICES

"Enter into his gates with thanksgiving, and into his courts with praise."—Psalm 100:4.—*Church announcement in a Downsville (N. Y.) paper.*

A novel use for drug stores has been discovered in Jamaica. It is the custom there for negro mothers to choose the most complicated and high-sounding names for their children. Long biblical names have been used so often that they are no longer desirable, and the natives are finding that the only way to achieve startling originality is to appropriate words from druggists' prescriptions or from the labels of the bottles on their shelves.

Accordingly one finds children named not only Epaminondas or Gabriel, but also Epsom or Sulphuric.

A certain negro woman appeared one day before an Episcopal clergyman for the christening of her recently arrived twins.

"I want to call one Benzine and one Tartaric," she said.

"But, my dear woman," objected the minister, "I cannot give them such awful names."

"Dat's what I'se wantin' to call dem, Sah."

"It is not fair to the children,"

said the clergyman, "I shall christen one John and the other James."

The mother's objections were overridden, and the children duly named John and James. But after the ceremony was over, the negress turned to the minister and said:

"All right, Boss, all right. But one o' dem kids is a gal."

* * *

If the following story is true it serves to corroborate the proverb that "conscience doth make cowards of us all."

A preacher said to his congregation: "There is a certain man among us who is going with another man's wife. Unless he puts five dollars in the collection box his name will be read from the pulpit."

When the box came in there were nineteen five dollar bills in it and a two dollar bill with a note pinned to it, saying: "This is all the cash I have, but will send the other three dollars Wednesday."

* * *

"Pearson," exclaimed Ephriam, "I'se got 'ligion, I tell you!"

"That's fine, brother! You are going to lay aside all sin?"

"Yes, suh."

"You're going to church?"

"Yes, suh-ree."

"You're going to care for the widows?"

"Yes suh—"

"Are you going to pay your debts?"

"Suh? Dat ain't 'ligion. Dat's business."

* * *

A clergyman was annoyed by people talking and giggling. He paused looked at the disturbers, and said: "I am always afraid to reprove those who misbehave, for this reason. Some years since, as I was preaching, a young man who sat before me was constantly laughing, talking and making uncouth grimaces. I paused and administered a severe rebuke. After the close of the service, a gentleman said to me: 'Sir, you have made a great mistake; that young man was an idiot.' Since then I have always been afraid to reprove those who misbehave themselves in chapel, lest I should repeat that mistake and reprove another idiot."

During the rest of the service there was good order.

The American Bible Society reports that there is an increasing demand for Bibles in Mexico due to the "war" that is going on there between the Church and the government. Publicity apparently pays.

* * *

The Rev. Charles Holland Kidder of Asbury Park, N. J., recently celebrated the fiftieth anniversary of his ordination.

Comments On Recent Events In the Church

A Quotation From a Recent Address
by the Greatest of Present-Day
English Preachers.

ELECTING BISHOPS

By Rev. H. P. Almon Abbott

Is there any man in the ministry of the Church today who has such a gift of poignant speech as Studdert-Kennedy? I think not. Here are some recent words of his: "I am frightened of Christ. This Jesus unmans us. Just when we are going to assert our proper rights, and claim our own position, He comes and looks at us and asks us awkward questions as to whether our rights are right and whether we have any position. He is dangerous. He takes the fight out of a man. He is going to drive us to a decision with His wounded hands. He will not let us have this world for a playground, a battlefield, a factory, any longer. We must give it to Him. He thinks the world of every one of us. Are you going to try to keep the world for a playground in which to have a good time, a battlefield on which you strive for your own personal ambitions, a factory to make wealth for you to spend? Or are you going to give it up to Him? Half measures are no good. If all your Christ can do for you is to turn you into a caged beast, a respectable sinner, a half-hearted servant of the old red lusts, you cannot save your soul alive or save the world in which you live." Strong words those! They contain much in very small compass. It would be hard to improve upon them. They are calculated to carry their message home to the most case-hardened worldling. They "find us" right where we are.

Episcopal Churches in the Diocese of Chicago last year contributed more than \$1,500,000 for parish, diocesan and general Church work. This is an increase of more than \$100,000 over the previous year. The amounts contributed were: for strictly parochial purposes, \$847,721; for special purposes, \$247,035; for diocesan and general Church work, \$200,000. Receipts from guilds and other Church organizations amounted to \$281,142. St. James' Church, Chicago, leads, with parochial contributions, and, as we would rightly suppose, Dr. Craig Stewart's Church in Evanston is the first Church in givings "for others." And, this sort of increase is holding good pretty well all over the Church.

Some of us have heard the Rev.

John McNeil, of Philadelphia, preach. The following news item, therefore, will not surprise us. Dr. McNeil preached in Christ Church, Westminster Bridge, London, on August 1st. His sermon was broadcast, and during the course of it he asked as many people as would like to do so write to him. He received no fewer than 2,400 responses! Dr. McNeil says that he had never expected anything so overwhelming. He had merely, he explains in his whimsical fashion, wished to know "if the Scots accent was going through." Evidently it did!

Parochialism is bad enough; but, diocesanism is worse. How many dioceses in electing a bishop are thinking only of themselves? How many are thinking of themselves plus the General Church? For after all in electing a bishop we are not merely electing a bishop of the diocese, we are electing a bishop in the Church of God. We need not only a man who should be capable of administering to our necessities, but, also, a man who is capable of furthering the cause of the Church in the councils of the Church at large. Many dioceses are selfish, thoroughly selfish in this respect. Governed by prejudice and personal preference the clergy and laity oftentimes elect a man who is persona grata among themselves, but who is a "let down" to the standard and efficiency of the Church as a whole. The electorate have their eyes focussed upon the proportions of their own backyard. They fail to "lift up their eyes unto the hills," and they are blind to the fields whitening unto harvest in the country outside their own balliwick. And, the few men of vision are willing, oftentimes willing, to bow supinely to the will of the majority—the majority being composed of the small men who are in love with their limitation of vision, and who love to have it so. Is it the weakness of a democracy? Is the average man bound, more or less bound, to come to the top in a democracy? It looks that way; but if it be true, pity 'tis true! Our Bishops should always be our biggest men, in scholarship, in spiritual vision, in preaching ability and in executive capacity; but—alas, what should be is apt to be contradicted by human passion, and buried fathoms deep beneath the debris of what might have been! It is a weary world, a handicapped church in some respects; but "Babylon hath been a golden cup in the Lord's hands," and—that the sufficiency might be of God. But, we ought not to presume to put too much on God!

Judge Mexico With Care, Says Authority

Church Worker in Mexico Says That
We Should Do Everything to Help
the Present Government

AT CHAUTAUQUA

"Mexico needs the friendly help of the United States rather than any embarrassment of the present government by withdrawal of recognition. Intervention should be the farthest from our thought," said Dr. Ralph E. Diffendorfer, at a recent session of the Conference on International Relations from the Christian Viewpoint under the auspices of the Commission on International Justice and Goodwill of the Federal Council of Churches. Mr. Diffendorfer is secretary of the Board of Foreign Missions of the Methodist Episcopal Church.

"The efforts of the present Mexican government to reconstruct the country socially and economically and to establish a nationwide public school system against tremendous odds, should be appreciated and commended by every thoughtful and liberty-loving American," he added. Dr. Diffendorfer recently returned from an extensive visit to Mexico, studying the religious and educational problems of that country.

"The religious question which has stirred the Republic from the Atlantic to the Pacific and from the border to Yucatan, is the result of the attempt of the present government to enforce the provisions of the Constitution of 1917, which is the present organic law of the country," he continued. "This Constitution provides that no one but a Mexican by birth can perform the functions of a minister of religion in Mexico, that no religion shall be taught in any primary school and that all schools of any sort shall be separate from Church control, or from the control of men representing the Church, and no minister of religion may be the principal of any school in Mexico. The constitution further provides that all church property passes automatically into the hands of the government except that no statutory law has been passed which affects Church property acquired before 1917 when the present constitution was put into effect.

"There is much misunderstanding in the United States regarding the true purpose of the Mexican Government and the condition of affairs over the border."

News Paragraphs Of The English Church

The Moving of Historic Churches
Brings a Protest From Gilbert
K. Chesterton

STRIKE DEADLOCKED

By Rev. A. Manby Lloyd

The past week has yielded a crop of sensations.

Swimming the English Channel threatens to develop into a habit, just as discovering the North Pole did a few years ago.

* * *

The word "horrible!" which Lady Astor used at Boston, U. S. A., in connection with the modern English and American girl has elicited many protests. The distinguished and divorced lady who represents Plymouth in Parliament might learn something in manners from her less conspicuous sisters.

* * *

The British Association supplied the usual quantity of thrillers, the dissertation by Prof. Julian Huxley on love-sick crabs being a particularly popular turn. The nuptial dances of the bristleworm, as described by the professor, seem very like similar rites practiced by the natives of Papua; while there is something not only human, but positively civilized, in the courting tactics of the fiddler-crab. The most striking possession of this marine "masher" is a large, bright-colored claw which, when the female crab he fancies is approaching, he stands on tip-toe to display. If the lady ignores him the male hurries ahead to another position where he can again strike an attitude to attract the lady's attention. This beats anything that can be seen on Brighton Marine Parade and has got Broadway, New York, done to a frazzle.

* * *

Mr. E. Page Gaston, the American antiquary, wants to save the London churches and proposes to export them to the colonies and the U. S. A. The difficulties could soon be overcome and he cites the transportation of Warwick Priory, now in process, as an example. "Thus the superb examples of architectural genius of Sir Christopher Wren," he says, "the wood carving of Grinling Gibbons, the stained glass and works from other old masters would be preserved for posterity as far as specimens of the unrivalled sacred art which flourished in England in the 17th and 18th centuries." He promises five or six million pounds to the Church of



DEAN INGE
Writes Another Book

England if she falls in with the suggestion.

But why stop there, asks G. K. Chesterton. Why not export St. Paul's and Westminster? Who knows what they might fetch? The Poets' Corner alone should bring in a cool, if somewhat oily, twenty million.

* * *

The passing of the Eight-Hour Bill has only stiffened the backs of the miners, and leaders report that campaigns in the Midlands have taken on the character of a religious revival. Meanwhile the country loses twenty million pounds weekly and the men themselves have turned down the Church proposals. Under such circumstances prophecy becomes unprofitable.

* * *

Another controversial work forthcoming is from the pen of the Gloomy Dean, who has written a great deal about his country under the rief title of "England."

Dean Inge deals with the historical forces at work in England today, from the points of view of race, national character, the British Empire, British industrialism, and democracy in England.

The British Empire, according to the Dean, owes its strength as much to geographical accidents as to any special racial qualities in the Anglo-Saxon.

The Rev. Frederick Fleming, rector of the Atonement, Chicago, the Rev. Samuel Mercer of Toronto, Dean Gateson, of Bethlehem, are among the summer preachers in New York.

* * *

The Young People's Association of Chicago has just closed a four-day conference at Taylor Hall, Racine. The attendance was good; the program excellent. Among those on the faculty were the Rev. George Craig Stewart, the Rev. Frank E. Wilson, the Rt. Rev. Campbell Gray.

News Paragraphs Of The Episcopal Church

Young People From Many Countries
Meet in Finland to Discuss Prob-
lems of the World.

VACATION ERRORS

By Rev. W. B. Spofford

The Very Rev. William C. DeWitt, president and dean of the Western Theological Seminary, has written me from his summer home in Wisconsin calling my attention to the fact that the report on the Seminary going to the University of Chicago contained several errors. I was afraid that it might when I handed it to the typesetter, for the report had been taken from that daily which announces each morning to over a half million readers that it is the world's greatest newspaper, and from past experiences I should have known that as likely as not they had the whole business wrong. The truth is generally a poor excuse, yet the fact is that I was in a bit of a rush for any news that might come along in order that I might get away from the office a few days. With a conference to attend in Boston over the week-end, a mess of household possessions to transfer from what Chicago people call a flat to another abode some distance away, and with a wife and two children from a still greater distance wiring to inquire if the head of the household figured on visiting them at all during the summer, you will understand my failure to verify the report that I clipped from the greatest of newspapers.

To correct it: Dean DeWitt informs me that the report was fabricated out of blue-sky; that there is no committee of the board of trustees now considering possible locations for the seminary; that there is every expectation that the Supreme Court of the commonwealth of Illinois will rule, if that is the proper word, that they may build in Evanston; that the assets of the seminary are three times the half million mentioned in the report; that they are to continue the campaign for more money; and that contrary to the impression given by the report Northwestern University has been slightly more generous than has the Garrett Biblical Seminary. He closes by setting to paper his telephone number to enable me to call him for further verification; a thing which I cannot do since I write this from the glorious state of Connecticut, the scene of the beginnings of the Protestant Episcopal Church, where I am spending thirty-six hours that I may better know my children. I would like to set to paper my observations of them — interesting

things, children. I was stage manager for their production of "The Three Bears" this afternoon—but I must get at the Church news.

* * *

The Fellowship of Reconciliation, an organization which is run by Bishop Paul Jones and the Rev. John Nevin Sayre, is to hold a conference at Watch Hill, Rhode Island, from September 9th through the 12th on "How Shall We Wage Peace." Mr. A. J. Muste, Rev. Norman Thomas, Mr. Roger Baldwin and other important persons are on the program.

* * *

Writes Mr. Frank B. Lenz, National Council, Y. M. C. A.; "At Helsingfors, in Finland, I sat the other day in a circular group—one of fifty—containing representatives of ten nations. The chairman, an Australian, his coat off for business, presided with firmness and tact. The secretary, a diminutive Egyptian with a red fez, was busily taking notes. The Dutch interpreter seemed as fluent in German as in English.

"What are the national and international problems giving your country most concern?" asked the chair.

"Fear of our neighbors," responded a Pole, "and lack of economic resources."

"We Germans feel that Poland is wrong in forcing us who live in Posen to study Polish culture and language," put in a German.

"But there are Poles in Germany who have to study German," came the retort from across the circle.

Words were not spoken in anger, but there was spirit behind every utterance. It was my first experience in one of the discussion groups at the "Parliament of Youth"—the 19th World's Conference of the Young Men's Christian Association.

There was no attempt to dodge big issues. We were discussing the known friction points existing in the experience and minds of young men and boys all over the world. And these hot spots are sex, home, vocation, sport, nationality, and race.

I was surprised to find the problem of sex emerging as the dominant issue. Twenty-five of the fifty groups voted it first place. Fourteen put it second. Home and the older generation were placed first by seventeen groups. Many felt that these two major problems were inseparable.

The reasons given for the priority of sex were: motion pictures, sex drama, modern fashions; the effects of Freudian psychology and materialistic conceptions of life; economic conditions leading to a postponement of marriage; a reported increase in prostitution and venereal diseases since the war; inadequate sex education in home, school, and Church; weakened parental control; modern

passion for freedom; an intense desire of the young for a larger measure of physical enjoyment; bad housing conditions; and the modern craze for new dances and sports.

These disclosures were immediately accepted as a call to combat and replace bad literature and evil amusements. But it was pointed out that knowledge alone will not solve the problem. The teachings of Christ and the Grace of God are equally vital.

Youth has acquired the faculty of thinking fast and straight—of leaping at conclusions, if you prefer. And so there was less perplexity in the boys' groups than in the men's. Here are youth's findings:

"We accept high Christian standards. Bad sex conditions are not due to our generation but to the adults. We have not created the problem for them. Youth asks for leadership and is willing to take time to work out the solutions to our baffling problems."

This combined challenge and accusation was perhaps the first great utterance of Helsingfors. It came as the result of hard work and intense study.

But it was not the only result. There were pronouncements on national and race questions. A disposition was discovered to identify Christianity with civilization. Because of the inconsistency of so-called Christian nations, non-Christians are finding it hard to accept the Christian way of life.

One boys' section recognized that patriotism frequently tends toward a feeling of national superiority. To a Chinese, patriotism implies resistance to western Christianity. The solution was to be found in a strengthened Christianity.

Six groups believed that interracial problems had the chief claim on their attention. They grappled with the question of intermingling, becoming in the end agreed that brotherhood was essential to Christianity and peace.

* * *

The Racine School of Religion has completed its second successful year of study at Taylor Hall, with almost its full quota of men and women in attendance. These people came as students of "theology for the layman," people who wanted to do systematic reading and thinking, grounding their opinions in the great Christian principles and understanding of the Christian religion.

Mornings were spent in lectures and discussions under such notable leaders as the Rev. M. Bowyer Stewart, of Nashotah House, who lectured on Christian doctrine and Christian morals; the Rev. A. Haire Forster of Western Theological Seminary who

lectured on The Epistles of St. Paul and Jewish Backgrounds; the Rev. Percy V. Norwood of the same Seminary who taught Church History, The Mediaeval Church, and The Continental Reformation. Dr. Carroll M. Davis of the Church Missions House led a discussion group in missions.

A vital part of the life of this School of Religion and one thing which distinguishes it from Conferences is the intimate personal contact with the faculty and with Mrs. Biller. There is always a time and a place for personal interviews, there is time for recreation and friendly conversation, there is time for study and meditation; every day is full of activity without a too exhaustive program. One has the happy privilege of choice for the whole afternoon. And the student body chose plenty of time for serious reading and study in response to its inspiring leaders.

* * *

The recent death of Margaret Payson Waterman recalls the events of an unusually long and varied mis-

COMMENTS

ELMER N. SCHMUCK

Field Secretary of the National Council:

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"The Bundle Plan is an excellent method of introducing a Church paper to the members of a parish. Incidentally THE WITNESS Bundle Plan has added something over \$50 to our building fund, for which many thanks."

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sionary service. Miss Waterman, a native of Gorham, Maine, was one of the earliest graduates of the Wellesley. She was baptized as a young woman in 1881 at the old Church of the Advent, Boston, when Bishop Hall was there. After college settlement work in Boston and New York, she became parish visitor at the Church of the Ascension in the early days of Dr. Percy Grant's rectorship; later she worked in St. Stephen's Parish, Boston, under Dr. Torbert and Bishop Brent, following the latter to the Philippines in 1902. Up in the mountains at Bontoc, almost alone among the natives, she worked for several happy years, and translated the liturgical Gospels, then all of St. Luke, into the Igorot dialect, and compiled a grammar of the language. After a period of ill health at home she went back as a volunteer to Sagada, returning to this country with really broken health as recently as 1924. She worked with the Sisters of St. Margaret and at Trinity Mission House, New York, until a year ago her final illness developed.

* * *

The Rev. Alfred Loring Clark was ordained priest recently by Bishop Gailor in St. Mary's Cathedral, Memphis, Tennessee. The candidate was presented by his father, General Missioner, W. J. Loring Clark. Mr. Clark has accepted a position as canon of the cathedral.

* * *

Mr. John F. Moore, a secretary of the Y. M. C. A., after a summer in Europe, suggests that the government should make all those planning a visit to the other side attend a school where they may be taught how to conduct themselves. Americans have given real offense by their dis-

play of boastful and arrogant Americanism, and by insultingly emphasizing the difference in exchange value between the money of European countries and their own glorious dollar. He mentions their crude conduct in art galleries where they shout at one another across the wide rooms and thus disturb the real folks to whom the paintings have a deep and vital meaning. A good suggestion, that of Mr. Moore's, though from some little dealings with government officials I rather imagine it would be hard to find just the right sort of people to conduct the school.

* * *

There has been received at this office two communications; the first a copy of a letter written by the Rt. Rev. E. Cecil Seaman, bishop of the missionary district of North Texas, to the Rev. John A. Staunton, priest in charge of St. Michael's Mission, Seattle; the second, Dr. Staunton's answer to it. The letters, interesting, but too long to print, are the first

of what I imagine will be a long correspondence dealing with the merits and demerits of "Protestants," and "Catholics." Dr. Staunton was formerly the head of the Sagada Mission in the Philippines, about which the papers said much a couple of years ago. Both letters are "warm" and might serve as snappy reading for those interested in a controversy over what we call "churchmanship." Both may be had, I gather, by writing Dr. Staunton at 308 Nob Hill Ave., Seattle, Washington, and asking for them.

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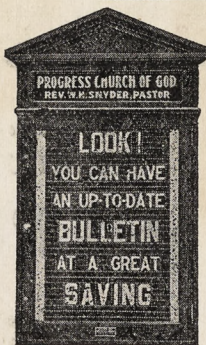
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EMBROCATION

The new clergy house of St. Andrew's, Denver, the Rev. Neil Stanley, was blessed on a recent Sunday afternoon by the Bishop of the diocese.

* * *

Nine dioceses of the province of Sewanee were represented at a conference on religious education which was held at the University of the South on August 10th and 11th. Every diocese reported progress in one or more lines of religious educational work, with most of the dioceses having adopted the provincial standard of excellence for Church schools which was adopted at a conference last year. Much work was reported as having been done with young people, the growth of summer camps being particularly encouraging. Florida reported that 95 per cent of the Church schools of the diocese now use the Christian Nurture series. A report from the National Department of Religious Education was read showing that the province leads the Church in the number of diploma teachers. A great deal of deserving praise went to the Rev. Gardiner Tucker, secretary of religious education of the province, for having brought the province to such a standard.

* * *

I am reminded by a subscriber in Southern Florida that the clergy of that diocese are staying on their jobs during the summer . . . no closed churches down there.

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ALTAR AND SURPLICE LINENS. NEW low price list issued on all Pure Irish Linens for Church uses. Send for samples and latest quotations to direct importer, MARY FAWCETT, 115 Franklin St., New York City.

The business offices of the diocese of Western Michigan have been moved to the Grand Rapids Trust Company Building, to which all mail for the diocese and for Bishop McCormick and Archdeacon Vercoe should be addressed.

* * *

A conference for diocesan educational secretaries of the Woman's Auxiliary and their leaders will be held at Taylor Hall, Racine, Wisconsin, from September 21st to 24th under the direction of Laura F. Boyer, assistant educational secretary of the Woman's Auxiliary. The program includes training classes for those who are planning to teach "The Church's Program" or "Beyond City Limits, a Study of Rural Conditions in the United States," and a Bible class conducted by the Rt. Rev. B. F. P. Ivins, D.D., Bishop Coadjutor of Milwaukee. Conferences will be held on the organization and promotion of educational work and educational methods and material. The evenings will be devoted to addresses followed by open discussions. The Rev. F. B. Bartlett, general secretary of the Field Department, will speak on "The Church's Program for the World," the Rev. F. D. Goodwin, on "Our Rural Problem"; Miss Frances Hannum, librarian of the Racine Public Library, on "The Use of Public Libraries and Reference Reading," and Miss Elizabeth Matthews, of Southern Ohio on "Education, a Spiritual Force."

* * *

The continuation committee of the Conference for Life and Work, which was responsible for the Stockholm Conference last summer, met last week at Berne, Switzerland. Among

the outstanding addresses were those made by Dr. Arthur Judson Brown, the secretary of the Presbyterian Board of Missions, in which he pleaded for cooperation between the nations of the world; that of Dr. S. Parkes Cadman, president of the Federal Council of Churches, in which he paid tribute to the Swiss Government; and that of the Bishop of Winchester, in which he stated that the job of the Church was to create a new human race, socially, politically, and industrially.

* * *

There is a movement under way, proposed by the Eugenics Society of the United States of America, which will permit families of satisfactory health, history and heredity to obtain credentials which distinguish them from those who can not come up to a high eugenic level.

Retreat for Laywomen

Taylor Hall, Racine, Wisconsin

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

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

Retreat for Priests

Taylor Hall, Racine, Wisconsin

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

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

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8 P. M.—Evening Prayer and Sermon.

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Sunday Services: 7 and 11 A. M., 7:45 P. M.

St. Paul's

Dorchester Ave. at Fifth St.
Rev. George H. Thomas, Rector.
Sundays at 8, 9:30 and 11 A. M. and
7:45 P. M.
Holy Days at 10 A. M.

The Atonement

5749 Kenmore Avenue
Rev. Frederic C. Fleming, Rector.
Sundays: 7:30, 9:30, 11 A. M.; 5 P. M.
Daily: 7:30, 9:00, and 5:30.
(Fridays—10:30 additional.)

St. Chrysostom's

1424 North Dearborn Parkway
Rev. Norman Hutton, S. T. D., Rector.
Sundays: 8, 9:30, 11, and 4:30 P. M.
Tuesdays at 10 A. M.; Thursdays at 8 P. M.

EVANSTON

St. Luke's

Rev. G. C. Stewart, D. D., Rector.
Sundays: 7:30, 8:15, 11:00 and 4:30.
Daily: 7:30 and 5:00.
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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, 10 and 11 A. 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 and 11 A. M., 4 P. M.

BUFFALO

St. Paul's Cathedral

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

CINCINNATI

Christ Church

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

DALLAS

St. 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.

A food famine will some day stare the great cities of the United States in the face, Dr. A. C. True of the U. S. Department of Agriculture predicts. At a convention of the National School Farm Conference he said that last year 865,000 more persons left farms for the cities than migrated from cities to farms.

* * *

The World's Christian Fundamentalist Association has unanimously approved the plan put forward by James Luckey, its president, for a twenty-five million dollar Bryan foundation to establish colleges throughout the United States and Canada for the advancement of Christian fundamentalist education.

* * *

A Universal Religious Peace Conference is being organized, to be held in Geneva, Switzerland, in 1930. There will be an Executive Committee of sixty-nine members, composed of Jews, Catholics, Protestants, Eastern Orthodox, Buddhists, Moslems, Hindoos, Zoroastrians, Confucians, Jains, Sikhs, and Taoists.

* * *

At the recent convention of the National School of Cosmeticians, Mrs. R. J. Maurer, a well-known cosmetician, said: "Beauty is well on the way to becoming one of the first five industries of this country. Beauty treatments may be costly but they are an investment in appearance."

* * *

A retreat for laywomen is to be held at Taylor Hall the first few days of November, conducted by the Rev.

Charles Herbert Young, the rector of Howe School. This retreat will be followed by one for priests which is to be conducted by the Rev. William Pitt McCune, the rector of St. Ignatius, New York.

* * *

Much praise is being bestowed upon the Rev. Gilbert Symons, the rector at Glendale, Ohio, by the English Church papers. He went to England early in the summer upon the invitation of the chapter of the Liverpool Cathedral to preach the sermon upon the second anniversary of the consecration of the cathedral. He has also preached this summer in Westminster Abbey, Bristol Cathedral, Manchester Cathedral, Chester Cathedral, Canterbury Cathedral and St. An-

drew's, Plymouth, The *Church of England Newspaper*, which printed his sermon delivered at Liverpool, makes this comment: "The Cathedral has never been fuller than it was on Sunday last when Dr. Gilbert Symons, rector of Glendale, Ohio, U.S. A., preached the second consecration anniversary sermon. Dr. Symons is evidently a rich mystic. His personality is somewhat unique. At first nervous, almost frightened—in this way he leads up to the message that is surely burning in his soul. Then he stands erect, fearless, prophetic, and the words he utters remind one of the Prophet Amos."

* * *

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conference dealing with the relation of Christianity to social questions at Adelynrood, South Byfield, Massachusetts, last month. The conference was preceded by a retreat of preparation. Among the leaders were Miss Vida Scudder, professor at Wellesley and chairman of the executive committee of the Church League for Industrial Democracy; Mrs. Irving Bruce, the chairman of the conference, who gave a paper on the sacramental use of Wealth; Mrs. Wittpenn of New Jersey; Miss Sophie Brown, county commissioner of New Haven County, who gave a paper on Jails, and Miss Eva M. Macnagten, a member of the British Independent Labor Party, who outlines the story of the General Strike and the Bishops' plan for settlement.

* * *

Dr. Augustus O. Thomas, state commissioner of education in Maine, in addressing a conference held at Chautauqua, N. Y., last week said that the youth wave of crime had never existed except in the newspapers. He also advocated that public schools deliberately teach peace and goodwill instead of glorifying war. "It is a more difficult task to train a generation to live peaceably with its neighbors than to prepare it for war. The professional militarist whose fortune is war holds war to be essential to manly courage and national solidarity but war is the expression of hate. A patriotism built upon hate is a false emotion, while patriotism built upon love of country becomes the ideal. The people have a right to

complain when they are kept poor by heavy taxation in order to support competitive armaments and high military spirit. There is no call for compulsory military training in high schools."

* * *

St. Alban's School, Sycamore, Illinois, opens its 37th year this month, the 14th year of the rectorship of the Rev. L. B. Hastings. The Rev. H. H. Spoer is added to a strong fac-

ulty as the teacher of English and of history. Graduates from the school are this fall entering Annapolis, Princeton, Yale, Swarthmore, Massachusetts Institute of Technology, Sewanee, Nashotah, Wisconsin, Michigan and California. A joint campaign for funds with the Chapel of the University of Illinois, is now under way, the part going to St. Albans to be used for a new gymnasium.

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