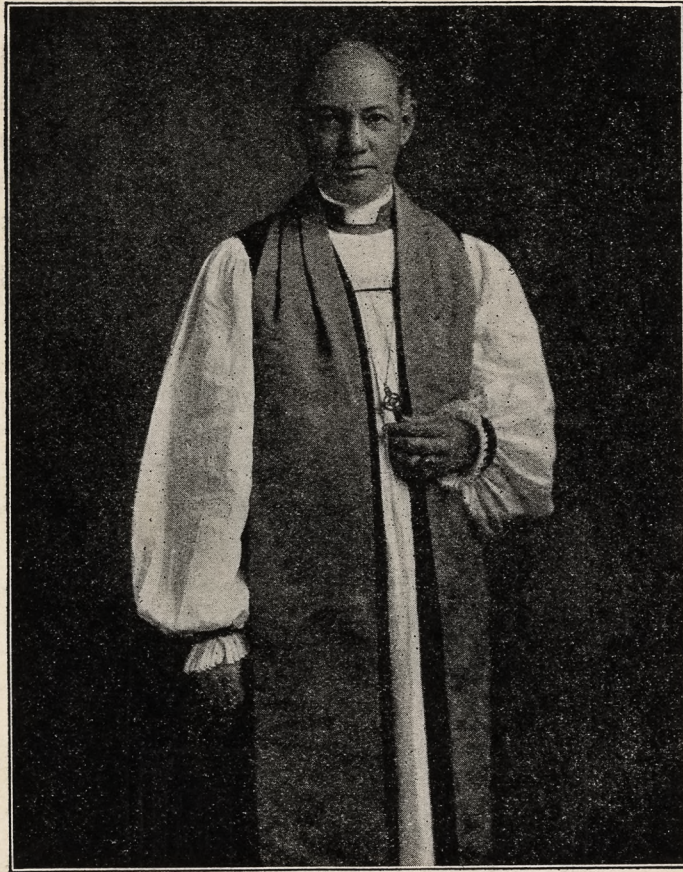


# *The* **WITNESS**

CHICAGO, SEPTEMBER 16, 1926



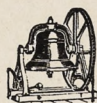
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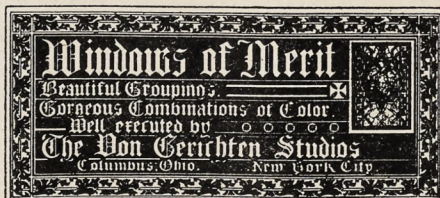
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# THE WITNESS

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## THE MORALITY OF UNDERGRADUATES

### *Who Is To Blame?*

BY W. O. CROSS

*University of Illinois, 1926*

#### II

WHATSOEVER may be said about sex emancipation, psychologists, I think, will bear me out in saying that woman is in dress and conduct very much what she thinks men like. Women adopt themselves too readily to masculine ideals, often, as in the Victorian age, mounting pedestals over lofty for sanity, and as often, as in our day and in the period of the last Crusade, descending to depths as relatively low, without much conscious realization of the process. And man's ideals of femininity do seem to swing rather pendulously; thus after Dante's dream of an untouchable feminine sainthood came the penetrating realism of his literary grandson, Boccaccio, striving to recall the woman of letters to a practical norm; after Beatrice in literary history comes Flamminette, and the livable, though far from the Petrarchian Laura, lies somewhere between. Woman is at once both animal and saint; and, in spite of her insistence upon an independent view, in spite of her business ventures, and her interest in things intellectual, still her most powerful motivations, deeply rooted biological urges, are those which lead her to live for the selection of a mate; her instinctive reactions, therefore, are half conscious adjustments to masculine ideals. Of course, this bears application to the unwedded rather than to the matron. When the conduct of young women changes rapidly one may, in reason, seek for concomittant changes in the realm of masculine ideas. Would women have ridden astride, smoked, and taken to golf, if the Georgian man had not desired, for economic reasons, more of a companion, and less of a child producer, in his mate? I take it then, that the causes of university morality or immorality are more likely to be found in the mas-

culine mind than elsewhere. But it might be well, for the sake of thoroughness, to seek for causes elsewhere.

#### THE WAR

One might point to the laxity of our age; or say that all society is immoral, and youth, generally, in a condition of moral bankruptcy, and such statements might be perfectly true. Still it would not alter the fact that universities are more likely to set standards for society than society is apt to dictate to the campus; it is the campus that dictates ideas, style of clothing and even slang, for most high school patter may be run to earth through *College Humor*, to the young. After the war, naturally enough, the long suppressed recreational life of Europe broke out in carnival, and that carnival has spread, but to track university immorality to the threshold of Mar's dwelling is highly reminiscent of Voltaire's explanation of how a certain venereal disease was conveyed to Europe. Too many pilgrims have progressed to Mar's door with their burdens. Besides, what need has America to dance down the memory of uncoffined graves? Mars has served overlong as the modern Satan. Nor do I think that the fact that among collegians matrimony is postponed for the benefits of education and, therefore, passion is denied its normal outlet, is an adequate explanation for the recent increase in immorality, for, passion, which is practically speaking a constant, has hitherto always been held in bounds by inhibitions with some semblance of success. Among educated people matrimony has always been postponed until the late twenties. I feel quite sure that our quest for determinants need not stop at co-education, war, the spirit of the age, or matrimonial deferment. These things doubtless are contribut-

ing causes but they are merely within the nexus of causation, and are not primary or determining factors. Passion is a factor, but it is a factor by the fiat of a determinant, for passion has not broken out of its moral bounds because it is passion, but because inhibitions have melted away, and moral scruples have crumbled like undermined dams before a flood. Passion has not been too tightly cramped by restraint and burst forth in desperation; rather its barriers, its inhibitions, have been taken away. Changes have taken place in ethical ideas, in ideals, and in customs. Outworn and hollow are venerable and ancient codes and a new freedom, accompanied by a new license, is now on the stage. Victorian morality has gone down in conflict before the shock irresistible of a new, and when understood, better viewpoint.

Our determinant, then, is a mental fact, yet the college man's mental makeup is difficult for analysis; in the first place there is no more mind of the college man than there is a mind of the business man, and generalities are, at best, a forgivable libel. His most noticeable characteristic is, I should say, a peculiar brand of rather unmirthful gayety, the outgrowth of a rather hazy, but all pervading, *Carpe Diem* philosophy.

#### GOSPEL OF POOH-POOH

This philosophy, or rather vague evaluation of life, is neither very intellectual nor profound. Psychology generously provides a lot of half baked bricks for its fashioning, and books, lightly read, and academic lips, still more lightly prattling, furnish the mortar and the crowning stone work. This philosophy, though its evangelists are not prepared by devout fastings in the deserts of science, nor are its prophets steeled by agonies in the torture chambers of philosophy, is nevertheless a gospel,



truly oracular, in the best fraternity front porch manner of oracles, and may, for lack of a better name, be called the Gospel of Pooh Pooh. "Verily, verily," says this gospel to responsibility, "I say unto you Pooh Pooh!" Gospels have been, initially, received by the ignorant, and likewise Pooh Poohism is received by those who can boast of but a parsimonious knowledge; it has been revealed from the action of those new powers over ourselves which sex lore has given us and that utter loss of ourselves which a superficial interpretation of psychology has brought about.

Psychology, for youth, has destroyed those vague superstitions which passed among us for religious truth, and has consequently broken morality which clung so blindly to the horns of its altar. Since, in our allegiance with historic truth, we are under the necessity of teaching youth that morality is carved on the stone of customary rigidity by the forces of human action and the tools of mortal experience, rather than given in the thunders and flamings of an oracular Sinai, youth is regrettably prone to reject all ethical treasure as a fraud, imposed by the economy of nature to cheat him of the riches of experience.

#### THE ANIMAL MAN

Now biology, psychology, and sociology, in dealing with the mind and body of man quite rightly treat him as the animal he is, and not as a mystery on foot in our world. Morality, according to the purely naturalistic position, is the guarantee by society of the approximate fulfillment of human needs for self-preservation; it is a state of balanced checkmate of conflicting self-regarding tendencies. The old fashioned church which so gloomily sponsored morality, like some old maid holding at the font a child to which she had not given birth, has had its doctrines overthrown, to some extent, by science, and, therefore, the college youth reasons that since the church, or rather the ideas of the church, have been overthrown, then morality, which the church dreamed she suckled, but which she only sanctified, must also be wrong. If the church was mistaken in regard to the cosmos, she is mistaken also about ethics, and, therefore, morality is to be pooh poohed. Of course, not every collegian so systematizes his gospel; most receive it, or its appropriate attitude, from the oracles; most men only listen long enough to the sages of the dias to learn that religion is a weakness and morality a fraud, which the dias has not said at all, of course. Then, woefully muddled by these novel notions, the students become indifferent and pooh pooh the dias as well as the pulpit and the code. It is obvious that higher learning is a wholesale industry

### Our Cover

Warren Lincoln Rogers, the bishop coadjutor of Ohio, was born in Allentown, N. J., in 1877. He graduated from the University of Michigan in 1907 and from the Union Seminary in 1911, receiving a B. D. degree from the General Seminary the following year. He was the rector of St. Thomas's, Detroit, from 1911 through 1913, leaving there to become an associate at Calvary Church, Pittsburgh. In 1916 he became the rector of St. John's, Jersey City, where he remained until elected dean of St. Paul's Cathedral, Detroit in 1920. He was elected bishop coadjutor in 1925.

today, and there are too many in cap and gown; degree hunters are white unto the harvest. As a result scholastic standards are regrettably low and many men find themselves idle. Being energetic they seek spirited diversions. Hot dates are the vogue; daring dancers, snappy dressers, artful petters, and good fellow girls when the hip flask is pulled, are in demand, and naturally enough, many Co-Eds fall in with this view of life and contribute to a growing craving for the abnormally hectic in recreational activity.

#### IDEALS OF WOMEN

Furthermore, the new psychology does do woeful things to a man's ideals of womanhood. I remember hearing a professor say that subliminal sensations of smell had a great deal to do with sex attraction, and pointed, by way of illustration, to the quivering nostrils of a bull when a cow is in heat. After a bombardment of that sort of thing one does begin to think only of the animality of womanhood. Too often only the sensational in the new lore is treasured in memory; collegians know little of the supreme reverence in the heart of the biologist. They remember only the careless speech, the sarcastic reference, the clever epigram of criticism. There are too many merely clever professors; superficially minded students are over popular, and the glib are forever conversing and the sage too often criminally silent. Life's mysteries are approached with too little regard for its sanctities, and the natural humility of scholarship is, too frequently, submerged under conceit and a certain scintillating shallowness of thought and feeling.

It is, I believe, the unqualified naturalism of the classroom, a naturalism, misunderstood, misapplied, falling as it does in a soil wrongly furrowed by superstition, that has brought about a deplorable change in the viewpoint of many undergradu-

ates, and has destroyed the socially treasurable inhibitions of early training and thereby unleashed passion to run to riot and perversity.

Years ago, when reactionary forces endangered scientific thought, emphasis had to be placed upon the material basis of life; a lingering animism had to be attacked, and the perversities of opinion replaced by the sanities of scientific belief. Now science, though not victorious, is established and no longer on the defensive, her criticism being in the hands of the philosopher rather than the fanatic.

#### REVERENCE NEEDED

A grain or so of reverence, an ounce or two of humility, in the revelations of the scientist to a youth fostered in religiosity, need not be confused with the attitude of superstition. The academic teacher does not, of necessity, endanger facts by touching upon ideals. After all, the two are not in controversy. Human values, the so-called ultimates of desire, play as important a part in man's life as do the unmoral forces of nature, and without being altogether pragmatic, one may truly say that, if they are illusions, they are valuable illusions. Beauty and Virtue have, always, since man first dreamed of ultimates in judgment, been enthroned on equal woolsocks with the Real. Science itself is frankly utilitarian, and all that is asked is a compromise of utilities; a compromise, of psychology and ethics, that will hold until we have so unified our knowledge that a careless frankness will not matter overmuch.

The physicist may speak slurringly of the theory of gravity without fearing that any of his students will leap out of the window, but the psychologist is not so fortunately situated, for he deals with the very ground springs of conduct, with highly plastic and dynamic forces, and the placing of a concept may turn out to be the throwing of a ruinous and destructive bomb. When reason becomes a stumbling block in the life process, then, somewhere, there must exist a lack of harmony within reason herself. Until the psychologists can advance an emotionally adequate ethics he had better carefully bulwark all he can of the reigning code, at least by lifting his hat to it, lest fanaticism, which is neither dead nor sleeping, turn and destroy what he has builded by the toil of experimental thought. Universities depend upon the public, and the public is chary of its moral code. If psychology, in giving its attention to the laboratory, is going to become careless upon the dias and allows itself to be misunderstood, it will, sooner or later, come to the Hemlock upon a charge of corrupting youth and no prophecies nor



proofs will save it from the fate of Socrates in Athens or biology in Tennessee.

The verities hang together, and when science fails to contribute to morality, when truth deserts ethics, they fall together. Psychology has

not divorced morality, but at times her lesser representatives speak as though she had. Youth so readily misunderstands, and so easily twists concepts to suit its whims. Reverence is a guard at the temple gate of virtue; and it is as bad taste for the scien-

tist to enter that temple and become facetious as it would be for an architect, in examining a consecrated cathedral, to resort to bufoonery. Reverence will do much to cure immorality, and it costs only the sacrifice of a little display of cleverness.

## SELF-SACRIFICE FOR THE KING

### *Offer Your Best to God*

BY CANON JAMES ADDERLY

IT IS said that part of the reason why Christianity hangs fire in these days is that we do not make sufficient demand upon our members. In 1914 we were told that if the Church could make a great appeal for self-sacrifice for the Kingdom of God like the appeal of Lord Kitchener for "King and Country" it would meet with a great response. It is undoubtedly true that the invitation to martyrdom or to the strenuous life of the Mission field is a never failing stimulus and we want more of it. It is also true that there is a melancholy pathos in having nothing to offer to a female confirmation candidate in the way of Church work, but that she might decorate the altar once a month with flowers, or to a young lad that he might help the vicar by running messages on a Saturday morning. What we seem to want is something between martyrdom and district-visiting which shall be accounted as self-sacrifice expected from ordinary Christians and will engender enthusiasm. They must not be frightened off by our asking too much nor must their ardour be damped by the banality of our suggestions. We cannot demand of a newly confirmed banker with a settled business in the city that he must hold himself in readiness to start for Borneo to convert natives, but neither should we get angry if he blankly refuses to take a Sunday school class. Yet it is obvious that all Christians have got somehow to take up the cross, that is to be in the habit of making a sacrifice of self.

The key to this problem seems to be in broadening the whole idea of sacrifice and in looking for it more in the life outside Church, which is wrongly called "secular," and less in the activities inside the Church which are wrongly supposed to be exclusively devotional. Self-sacrifice is the offering of ourselves, our souls and bodies, that is, all the active energy of our human nature to God. We put ourselves at the disposal of God as the army put itself at the disposal of the government in the war. If we want an enthusiastic response to the Church recruiting, we must be able

to show that God has an attractive program to offer and an object in view for which it is well worth striving. This is what our Lord does provide in the glorious ideal of the Kingdom of God. Unfortunately we hand on His appeal in a rather clumsy fashion. We frighten some recruits and disappoint others. We gather too often just the wrong kind of people who monopolize the arena. We lay the emphasis on the less important parts of the program or at any rate we give some of the best men and women the impression that we do so. How many, for instance, imagine that the outward ritual or the intricacies of the theology are the things about which we want them to interest themselves if they join our circle and not the furtherance of the Kingdom of God by personal or ecclesiastical or national righteousness? The very word "Sacrifice" has become dissociated from its prefix "Self," and has become associated with outward worship only. This is to revert to paganism and to miss the whole point of the novelty of Christ. We do not by saying this disparage worship. We only want to put it in its proper place as symbolic and expensive of a deeper reality. Worship is dramatic and suggestive and educational. It is an exercise to keep the spirit fit to do something greater than itself as physical exercise in a gymnasium prepares us for the great race or contest that is to come. It is not the end: it is only the means, and has the importance which attaches to all means to great ends. But it must not be confused with the end. Self-sacrifice may rightly begin in this symbolic manner inside a church but it loses its meaning if it does not result in a life of sacrifice outside. The only really "meaningless" sacrifice is one that purports to be an end in itself.

Now what is the end, this Kingdom to which the worship leads? It is the bringing of all our human activities under the dominion of the Father to be lived out in His home with the whole Christian family throughout the world. At once our self-sacrifice is widened and enriched. All our so-called "secular" occupation becomes a

field for sacrifice. The doctors and nurses bring their work and offer it to God: the working man his labor: the author, the painter, the actor, the musician, his art: the politician his speeches. By all means let them go to church first and exercise themselves in the habit of giving things to God, but do not let us be too insistent in our demands upon them in that direction, at any rate at first, lest they be discouraged. We want them above all things to sacrifice themselves. It is quite possible that the compulsion of outward worship will defeat its end. A musician, honestly disposed to devote his art to God might be disgusted if he were told that he must regularly attend church where his soul would be lacerated by the wounds inflicted by some execrable choir or vulgar organist. A doctor might falter in his determination to lay his science at the feet of Christ if he were first compelled to listen to some shoddy sermon on "Religion and Biology" from the new curate. An artist about to offer his pictures to heaven might swerve on being hit in the face by some tawdry monstrosity erected by a Church furnisher over the Lord's Table.

Apart from all questions of Church-going and alternative liturgies, let us preach the sacrificial life, the life of men and women who will devote their work to the Highest and Best which is God, to the Truth which is Christ, to their fellowmen who are the family of the eternal Father. Is not this worth doing? Cannot our Lord still bid men follow Him and expect an answer?

The American Automobile Association warns American tourists in Canada against the indiscriminate waving of the American flag in that country. This practice has caused needless ill feeling, hurt Canadian sensibilities and in some cases resulted in untoward incidents. International conduct demands that when one flies his flag in a foreign country it must be done only along with the flag of the country whose guest one is.



## The Story of Tabor

### TABOR'S FINANCIAL PROBLEM

By Rev. F. C. Clayton

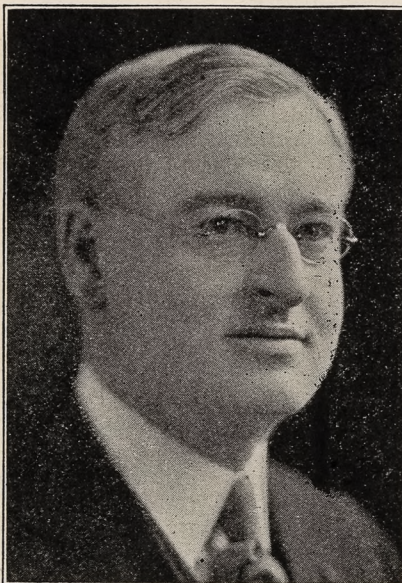
AS REGARDS our finances, it is a pleasure and a cause for thankfulness to report that, thanks to the generous spirit of some 500 contributors through THE WITNESS, and gifts from clergymen and other friends of the college, the year 1925 went well with us. That means that the college has been able to continue its work of training young men and young women for suitable positions in the world of affairs, where Christian values in terms of citizenship and character are of the highest importance.

College education has become more and more complex. One reads the modern college catalogue with alarm. They continue to become more voluminous year by year. Owing to new discoveries and inventions and new methods of approach, many subjects are added every year. It would be impossible for one boy to take up all the subjects offered in any one college, or one college even to afford the right number of trained teachers for all the subjects offered. So education has become an expensive business.

Tabor College, like all other colleges, is trying to keep in the front line of advancement. Consequently we must have on our faculty experts in the many subjects offered. This of course adds to the difficulty of financing the college. Owing to our difficult start last year, coming in as we did new to the situation, and the difficulty of that situation being intensified by the fact that the college was about to close, we had to practice strict economy. Many repairs were needed, but we did not attempt them until this summer. Part of the faculty was much overworked and we were understaffed. However, the spirit of loyalty to the new management was so great that we were able to carry on throughout the year with much success.

All current indebtedness was paid and all salaries paid promptly. We had an enrollment of 147 students. Perhaps all the readers of THE WITNESS will be interested in the source of our income listed here:

Tuitions .....	\$ 7,552.51
Endowment .....	282.96
Congregational Conference .....	1,000.00
Alumni .....	978.50
Local Sources .....	3,289.99
Local Congregational Church .....	900.00
Miscellaneous .....	12.47
WITNESS Fund .....	5,271.21
President's Fund .....	5,723.49
Total .....	\$25,011.13



MR. COURTNEY BARBER  
On Bishops' Crusade Committee

During the summer vacation much needed repairs are being made. The men's dormitory especially has been put in splendid condition. The furnace, a most necessary part of the college in this cold climate, has been thoroughly overhauled. Our enrollment this year promises to be up to the 200 mark. Our expenses will be increased, but I hope our income will be adequate to meet those expenses. Last year many students were holding old scholarships, with no funds to cover them. We had some 30 students who were not paying any tuition at all. This we could not help. When we inherited the college we inherited with it its many difficulties and this was a very grave one.

I sincerely hope that the readers of THE WITNESS will make it possible for us to have in this college a few young men and women who are worthy students, but owing to their financial difficulties cannot pay their own tuition. This will be one way you can help us tremendously. We shall need next year something like \$20,000.00 in addition to tuitions, to make up for the lack of endowment and secure income. I feel certain that this money will come to us, because I am confident that Tabor College is doing a fine piece of missionary work in the Middle West.

A new altar, called "The Bride's Altar" has been installed in the Church of the Transfiguration, New York (Little Church Around the Corner), a memorial to the second rector, the Rev. G. C. Houghton. The work was done by Mr. E. B. Herrick, an artist of the firm of Calvert, Her- rick and Riedinger.

## 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.

*I am puzzled about the working of chance, fate, coincidence or providence in the happenings of life.*

Life appears to be made up of love, law and evil. Love is God perpetually seeking to preserve and to perfect life in every living creature. This vital action takes place in and through certain laws—that is, invariable sequences, and if we could see deep enough, we would discover that all the world was law and love, except evil, and evil is both lawless and loveless. Coincidences and chance which make for fuller and more perfect life are the result of the action of love, and can be called Providence. Coincidences and chance which make for disease, death and evil, are chance pure and simple—part of the chaos out of which the Creative Love is forever raising the world of men. The evil chances can be turned into good by the power of love, but in themselves are evil and contrary to His will. For the chance blessings I receive, I thank God with the fullest assent of my reason. For the evil chances, I do not blame God, but the chaos of evil, from which He is forever redeeming me and all mankind.

## Clerical Changes

ROBERTSON, the Rev. Ian, resigns as rector of St. Andrew's, Youngstown, Ohio, to become the rector of St. James', Wooster, Ohio.

EATON, the Rev. David T., curate of Emmanuel Church, Cleveland, has taken up his work as the rector of St. James', Painesville, Ohio.

DECKER, the Rev. W. H., rector of St. Paul's, Mexico, Missouri, has resigned to accept a call to be the rector of St. Paul's, Trenton, N. J. He is to start work in his new parish on October first.

GRINDON, the Rev. Howard A. L. of Fari- bault, Minnesota, has accepted the rectorship of St. Paul's, Pipestown, Minnesota, with charge of the missions at Slayton and Lu- verne.

CRITTENTON, the Rev. Lawrence A., has resigned as rector of the Redeemer, Cairo, Illinois, to accept the rectorship of Christ Church, Canon City, Colorado. He starts his new work on October first.

CABOT, the Rev. John H., curate at the Advent, Boston, has accepted a position on the staff of the Church of St. Mary the Virgin, London, England.

LOFLIN, the Rev. Walter L., formerly the rector of the Ascension, Pueblo, Colorado, has accepted a position on the staff of St. Paul's, Waco, Texas.

MUNDY, the Rev. John, has resigned as the rector of Grace Church, Port Huron, Michigan.



## The Finances of the National Council

NEW developments have been few during the summer months and hence no report has been made by the National Council on the Deficit of a million and a half dollars which the General Convention voted to raise during this year. Since the last report the province of the Northwest has reported subscriptions in excess of its pledge, and is thus the first of the eight provinces to raise its full quota, though the provinces of the Pacific and the Midwest have their full amounts assured. By dioceses the following have secured pledges equal to one hundred per cent of their share; Fond du Lac, Indianapolis, Colorado, Western Nebraska and Idaho. The situation as of August 30th was as follows: Deficit as of December 31st, 1925, \$1,534,303; assumed by dioceses, \$1,406,650; subscriptions and definite assurances, \$1,270,679; of which there has been paid in cash, \$1,119,176.

The story by provinces is as follows:

	Pledged to Aug. 30	Assured
Province 1	201,741	207,000
Province 2	467,272	550,000
Province 3	275,380	349,000
Province 4	44,647	49,000
Province 5	110,130	157,000
Province 6	22,969	22,300
Province 7	30,351	31,750
Province 8	37,380	37,600
Foreign	5,020	3,000
Miscellaneous	1,899	
Total pledged	1,196,789	
Additional positive assurances or guarantees	73,890	

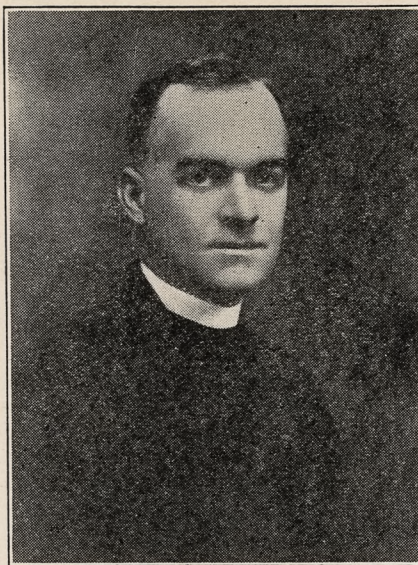
Total pledged or  
assured 1,270,679

## Preacher, Pulpit and Pew

By E. P. Jots

WHEN possible we like to give credit to readers for stories sent to this column. The following were sent to us by the Rev. Alexander R. Mitchell, the rector of St. Andrew's, Greenville, S. C., who informs us that they are all true stories.

Little Lucas, age five, was singing one night in the nursery his favorite hymn: "Come to my heart, dear Jesus, For there is room in my heart for Thee," when he saw his mother with tub and water ready to bathe his baby brother. So he switched suddenly and sang lustily: "Come to



BISHOP BARNWELL,  
"A Model of Brevity"

thy bath, dear Bobbie, For there is water in the tub for thee."

A Presbyterian minister was recently telling of his experience in preaching to a congregation of colored people. "Some weeks ago," he said, "I went into the country to preach to a congregation of colored people. I thought I had preached a fairly good sermon, so you may imagine my surprise when at the close of the service the colored pastor prayed as follows: 'Lord, we tank de dat thou hast sent dy serbent to preach to us dis night, and now, O Lord, we beseech de to take him out of de pit of pediction, cast him down in de well of salvation and unloose his stammering tongue.'"

If we could always bring ourselves to feel that we are welcome in a home or at an entertainment, it would contribute not a little to our real enjoyment of the place or occasion.

An Irishman and his wife were at the theatre for the first time. The wife noticed the words "asbestos" printed on the curtain.

"Faith, Pat, and what does 'asbestos' on the curtain mean?"

"Be still, Mag, don't show your ignorance. It is the Latin for 'Welcome.'"

This story is sent to us by the Rev. R. Bland Mitchell, the executive secretary of the field department of the National Council:

The giving out of church notices has often proved a pitfall for the unwary. "During Lent," said a rector once, "several preachers will preach on Wednesday evenings; but

I need not give their names, as they will all be found hanging up in the porch."

Father (reading a letter from his son at college to mother): "John says he's got a beautiful lamp from boxing."

Mother: "I just knew he'd win something in his athletics."

## The Bishops' Crusade

By Bishop Darst,  
Chairman of the Commission

THE plans for the Bishops' Crusade include holding mass meetings and conferences in one or more central points in every diocese in the Church for a six-day period during Epiphany, 1927.

These mass meetings and conferences in each place are to be conducted by two crusaders selected by the national commission on evangelism.

The preparation for the actual Crusade week in each diocese will be in charge of the diocesan commission on evangelism who will be asked to use the Advent period for such preparation.

This preparation is to include conferences for clergy and laity, special sermons on Sundays, quiet days with women of the diocese, the training of clergymen and laymen for the follow-up work.

The follow-up work to come immediately after the six-day Crusade in each diocese will also be in charge of the diocesan commission on Evangelism, and it is hoped that it will take the form of a six-day Crusade conducted by the diocesan clergymen and laymen in every parish and mission in the diocese.

The members of the national commission are especially anxious that the message of the Crusade be carried to the most remote rural section in every diocese, for the purpose of the Bishops' Crusade will not have been accomplished if the effort is confined to the large cities in each diocese.

I am glad to announce that through the courteous cooperation of the Brotherhood of St. Andrew, Mr. Leon C. Palmer, one of the field secretaries of the Brotherhood, has been secured as executive secretary of our commission and will be in charge of our office in Washington after September 15.

We also announce with gratitude that the Rev. W. J. Loaring Clark has, through the courtesy of the Presiding Bishop and the field department, been released from his duties as general missionary for a few months in order that he may give his time to the field work of our commission.



## Suggestions For Rural Workers Of Church

**British Tommy, Asking for Religion, Is Not Satisfied With the Golden Rule.**

### USING THE MAIL

*By Rev. H. P. Almon Abbott*

We so often meet men who say: "No, I am not a churchman. I do not belong to any church. My religion is the Golden Rule." It sounds splendid, noble to a degree, and the speaker intends that it should take your breath away; but—is it possible to make a religion of the Golden Rule? I think not. In this connection I have greatly enjoyed, and thoroughly approved of, the discussion in the *London Daily News* on the question: "Is the Golden Rule enough as a creed?" Just after the war a soldier, signing himself "O. C. Platoon," wrote that all the religious faith that was in him was "blown to hell in Flanders." He appealed for something to take its place. The reply came, "What is the matter with the Golden Rule as a sure foundation, a moral law, a rock of belief?" To this "O. C. Platoon" retorts: "I cannot see much more in the Golden Rule than a very useful ethical principle. It sounds like common sense, of course, whether Christ or Confucius first said it; but it has no more to do with religion than 'Honesty is the best policy,' or 'a stitch in time saves nine!' As a creed the Golden Rule would not save anybody. Doubtless we should all be happier than we are if we did unto others as we want them to do to us. But is the new creed that is to save humanity merely to be a variation of 'I want to be happy'? It isn't worth it. A man who doesn't know the truth about religion, or who doesn't even know whether there is any truth to know, is stumped the first moment a child asks his first question about God or Christ or Heaven. Golden Rules won't help much in the dark, clammy mystery of death."

I like those words of "O. C. Platoon." He seems to hit the nail on the head. I believe that he has more religion than he thinks he has! At any rate, I am weary of the disingenuous mortal who says with a seraphic and obviously superior smile: "I do not hold with dogma. My religion is the Golden Rule."

\* \* \*

Apropos of the visit of the Bishop of London to the United States, I came across the following doggerel in *Punch*:

"From morn till evening, from evening till night,

I preach and organize, lecture and write.  
And all over London my gaitered legs fly.

Was ever a bishop so busy as I?

When writing my sermons, the best of my work'll

Be done in the trains on the underground circle;

I can write one complete, with a fine peroration,

Between Charing Cross and Mansion House station.

For luncheon, I swallow a sandwich of ham,

As I rush up the steps of a White-chapel tram;

Or with excellent appetite I will discuss

A half-penny bun on a Waterloo bus.

No table is snowy with damask for me;

My cloth is the apron which covers my knee;

No man-servants serve and kitchen maids dish up

The frugal repast of this suffering Bishop."

Poor poetry; but a satisfactory repudiation of the charge that the Bishop of London receives \$50,000 a year and lives in Fulham Palace! From a worldly point of view he is "passing poor on ten thousand pounds a year!" Bless him! I had rather have his record in the sight of Heaven than the record of any other living ecclesiastic!

\* \* \*

I see that The Sunday School by Post, originated some 19 years ago by my old headmaster, the present Bishop of Saskatchewan, is making good progress in the rural districts of Western Canada. It seems to me that the idea might well be copied in some of our domestic missionary jurisdictions. The Sunday School by Post is really a correspondence school in religious education. It is the making use of the mails to bring the Church's teaching to the members of those families whose homes are far removed from the Church's direct ministrations. To members of these families, lessons prepared and published by the general board of religious education are mailed regularly, and the boys and girls, and often the parents, study them, write out the answers to the questions, and return them to the proper diocesan officer for correction. The Sunday School by Post is now in operation in eleven dioceses of the Church of England in Canada. And, the end is not yet!

The Bishop of London is to be the preacher at the University of Illinois on October 5th.

## News Paragraphs From The Pacific Dioceses

**The Filming of the Life of Our Lord Is Started With a Service of Prayer**

### NEW BUILDINGS

*By Bishop Stevens*

Bishop Barnwell's summary of his personal activities as given in his first convention address is a model of brevity. It is covered by nine sentences. "In addition to covering Idaho pretty thoroughly," he says, "I have been in three out of four corners of the United States on business of the Church." Anent the comments of THE WITNESS on the length of Episcopal diaries it is not amiss to suggest the possibility of abbreviating the personal sections of convention messages. Bishop Barnwell and Bishop Mitchell have been assigned for special field work in the province in connection with the General Church Program—Bishop Barnwell in the North, and Bishop Mitchell in the South.

\* \* \*

The churches of Santa Barbara are slowly recovering from the effects of the earthquake of a year ago. As a result of a general California campaign, the old Roman Catholic Mission is being restored. Trinity Church, a handsome Gothic structure by Mr. Hubert Frohman, architect of the Washington Cathedral, remains in its half-ruined condition, though funds are in hand for its restoration. With great courage the rector, Dr. Deuel, has gone ahead and has erected a beautiful parish house as a completed unit of the restored fabric.

\* \* \*

The Southwest is making some notable contributions to American ecclesiastical architecture. The prevailing type of the newer buildings is that which has come to be known as Mediterranean. Such buildings as the Cathedral at Phoenix, Ariz., and the new church at Monrovia, California, are excellent examples, the one with a decidedly Spanish note and the other Italian. The Gothic inheritance of Church folk is strong, however, and along with these churches of the Romanesque type, several interesting Gothic structures have been built recently. The new St. James' Church, Los Angeles, is a fine specimen of Gothic architecture, and like Mr. Frohman's beautiful church at Inglewood, is of concrete. Stone has been the medium for Gothic buildings for so long that the use of concrete seems a dangerous

(Continued on page 14)



## A Frank Handling Of A Delicate Subject

Lecture by the Vicar of All Saints,  
London, Causes a Stir in the  
English Papers

### HITS AT FLAPPERS

By Rev. A. Manby Lloyd

The Vicar of All Saints, Margaret Street, Dr. Mackey, is the most courageous London preacher of the decade. He has come into the limelight before and what he does not know about London Society (with a capital "S") is not worth knowing. Continuing his Tuesday lectures on "Vital Questions," he dealt this week with the "Insistent Problem of Sex." This will probably cause more irritation among our Grundyites than any former series. Excellent young men have said to him, "My besetting sin is impurity," which on a little inquiry proves to be all nonsense. He is merely a young man. To say that to feel sex is to be impure is Manichean, not Christian. To feel sex and with sacramental help to maintain the sublime standard of self-restraint is ideal. The Devil persuades people who feel the sex-emotion to give up religion and stop "being a hypocrite." That is the Devil's own lie. It is confounding hypocrisy with inconsistency.

Children, he goes on to say, should be carefully taught the laws of sex before puberty; girls by their mothers, boys by their fathers. Children grow up with a vague notion of some awful secret concealed from them. "Of the boys I prepare for confirmation I hardly ever find one who knows how he was born." The character of the generative act ought to be described quite plainly, suite simply; as plainly and as simply as you would describe the process of digestion.

Then the preacher rounded on the modern flapper. "The smoking, swearing, cocktail-drinking type of girl, the girl with no waist, a flat chest, apparently bare legs and a closely cropped head, is attracting the attention of social students. She is not so bad as she wants to be thought. Hichens and Buchan have both made her the heroine of recent novels. She may have a good heart but she is the terror of decent young men." A headmaster of a famous school told him that the great anxiety for his best boys is the character of the girls they have to meet. An upper class boy said to the headmaster quite recently, "The girls of today are absolutely horrible," while a

very nice boy of the middle class said, "I can get as much lust from the girls that I meet as I like, but I can get no love."

This sort of thing did not exist in pagan Rome; it does not exist in any Mohammedan country today. Japanese, Indian, and Chinese students in England find the brazen, swearing girl ready for any sensual excitement which does not get her into trouble; and these girls are of the class that accounts itself respectable. The fact bodes ill for Western civilization.

Dr. Mackey finally attacked divorce. He estimates that a million men and women are now living in England separated from wives and husbands, very many of whom have contracted new civil alliances. The Western world, he says, is drifting into a state of things which is far worse than polygamy.

It is not too much to say that the publicity given to this sermon rivals that given in former decades to the ebullitions of the Jesuit, Bernard Vaughan. It has raised a crop of correspondence in the press, and crusty old colonels are calling the clergy over the coals in the country clubs. As I write I can hear the smutterings and mumbled curses of two of our merchant princes. It was a pity to wake them from their sleep. They might have gone on snoring for another hundred years.

But I wonder if it is all true? I find our young people frivolous, but on the whole healthy-minded and charming. It is the married folk who are the danger spot. And headmasters are notoriously apt to be led astray. All the same Prebendary Mackay's sermon ought to be widely broadcasted by being issued in pamphlet form.

The second annual School of Sociology, arranged by a committee appointed by the F. C. P., the League of the Kingdom and the A. C. C. Committee, was held at Keble College, Oxford, from the 26th to 30th of July, and was attended by well over a hundred people. The subject selected for study was the social implication of the sacraments, summed up under three heads—Citizenship in the Kingdom, Calling and Duty, and Fellowship and Sacrifice. An introductory paper was read by the Rev. Dudley Symon, Headmaster of Woodbridge Grammar School, and the school was directed on the three days by Sir Henry Slessor, the Rev. Dr. Raven, Canon of Liverpool, and the Rev. W. G. Peck.

The Rev. G. A. Studdert-Kennedy acted as chaplain, and conducted a meditation each morning.

## Praise For Labor In New York Cathedral

Secretary of Workers' Education  
Speaks From the Pulpit of the  
New York Cathedral

### SEWANEE CONFERENCE

By Rev. William B. Spofford

Mr. Spencer Miller, Jr., secretary of the Workers' Educational Bureau, and an Episcopalian, was the chief speaker at a Labor Day service held in the Cathedral, New York, on the 5th. Mr. Miller said:

"The Carpenter of Nazareth, who proclaimed that all men are the sons of God, made toil an expression of the divine in man," said Spencer Miller Jr., Secretary of the Workers' Education Bureau of America. "His teachings, which have so profoundly shaped the course of Western civilization and are the very foundation of the Christian churches, are as well the basis of the four great ideals of labor.

"Foremost among these ideals is craftsmanship, the expression of the creative instinct in man. When Jesus said that man was created 'in the image and likeness of God,' he meant that man resembled the Creator in his ability to bring into being new forms from old substances. The finest craftsmanship represents the highest excellence in skill—the achievement of the true artist.

"The second great ideal of labor is that of brotherhood. It is a part of the principle and practice of every association of labor. The name brotherhood is used to describe many of these associations. It is the expression of the universality of labor itself. 'The Fatherhood of God and the brotherhood of Man,' which Jesus proclaimed has become the very cornerstone of labor.

"The third great ideal is that of freedom. To be free to develop one's abilities to the highest is the goal of every man. Labor has sought a freedom to work in cooperation with its fellows without hindrance and to negotiate collectively for its common interests. Labor has sought freedom from too long hours of toil to enjoy a leisure and refreshment of the body. Labor has sought freedom to dream, to think, and to declare its thoughts according to its own conscience.

"The fourth of the great ideals of labor is education. Labor early realized that government by the people meant education of the people. Students of our national history record the fact that 100 years ago it was the courageous and far seeing advocacy of free education by labor which was responsible in part for the establishment of our great system of public



instruction. This ideal of universal free education for the children of all the people has had a more recent counterpart in labor's ideal for adult education, which would make of education a new, regenerative force in our society by making it a continuous and vitalizing power throughout life. Education thus conceived becomes an adventure in social living."

The Rev. Dr. Charles K. Gilbert, Secretary of the Social Service Commission of the diocese of New York, discussed the Church's place in the industrial world.

"Many people hold today that the Church is a negligible factor in the industrial life," he said. "That may be, but an increasing number of serious-minded Christian people do not want such a state of affairs, and a new determination is seen in the Church to find a way by which the Church's contribution can be made. The incentive to the Church is the fact that the principles now followed will not allow peace to prevail in industry."

"There must be something wrong with the existing plan when men whose interests are mutual are engaged in bitter and destructive warfare. Such warfare will continue just so long as Christian people represented in the churches are backward in entering the picture and seeking to solve the problem with the methods available to the Church."

"Christian sentiment must not hesitate to register itself in laws to end child industry and the monotonous sacrifice of human life such as we see in coal mines and similar places of work. The Church must develop the people's minds so that they will insist that the human right to live takes the lead over the matter of extra dividends."

The Very Rev. Dr. Howard Chandler Robbins, Dean of the Cathedral, said he found much that organized labor and organized religion had in common and spoke for a continuance of their relationship.

"The labor union stands for the efficiency of group action and so does the Church," he said. "We are members one of another, and we have long ago learned that when we bear that fact in mind and act accordingly we gain greatly in efficiency. Organized labor wants to do away with child labor and sweat shop labor, to ensure to the worker a living wage and to protect him in accident, sickness and old age. It wants to provide him with all the elements of a good life. So does organized religion when it is true to its program. We must always remember that Christianity has an earthly as well as a heavenly hope."

The international effect of labor was praised by Dr. Robbins. "It can, I believe, be counted upon in any

final adjustment of international indebtedness and of tariff restrictions," he said. "The cause of labor, like the cause of religion, is one the wide world over, and American labor will do well to see to it that, in so far as is possible, the standard of living of its comrades in England and on the Continent is not unduly depressed. For here again it is greatly true that we are members one of another, and that if one member suffer all the others suffer with it."

\* \* \*

The Rev. Edward S. Travers, rector of St. Peter's, St. Louis, was the preacher at the Incarnation, New York, last Sunday.

\* \* \*

Dean Robbins of the Cathedral of St. John the Divine was the preacher at St. Thomas's, New York, on the 5th.

\* \* \*

Dr. Harris E. Kirk of Baltimore, a Presbyterian parson, I believe, is reported as a man of great spiritual power. It is likely, therefore, that you will be interested in this comment on modern religious life, recently made by him in a Broadway house of worship:

"There are many who doubt Christianity because they question its foundation. The way we can get them to believe it is to prove that it is true. But even if we could convince the whole world of the truth of Christianity men would not be willing to accept it. They would still ask, 'How does the thing work?' 'How is it going to aid me?' 'How can I use it to become the kind of a man I want to be?' For every one man who believes in Christianity because it is proven true, there are a thousand who will follow it because they see it working in the lives of others."

"I don't believe that real spiritual power ever comes from abstract learning and knowledge. Some men acquire knowledge in the same manner that they acquire money. To devote a lifetime to gathering money is not praiseworthy, it is vulgar. And from some viewpoints the gathering of abstract knowledge, and especially theological knowledge, is just as vulgar. That which exercises people for good comes not from the mind but from the depths of their soul."

\* \* \*

Five hundred and forty-seven people attended the Sewanee summer conferences, recently closed, the largest number in the seventeen years of the existence of these popular conferences. Of these close to 400 were full time registered members, with a large percentage of them teachers of Church schools. The faculty and staff of the school numbered 50, among whom may be noted Mr. Lewis B. Franklin, Rev. W. J. Loaring Clark, Miss Mabel Lee Cooper of the Na-

tional Council; Rev. Burton Scott Easton of the General Theological Seminary; Bishops Gailor of Tennessee, Green of Mississippi, Quin of Texas and Moreland of Sacramento. On the faculty were the provincial staff of the province of Sewanee, including Rev. Gardiner L. Tucker, Rev. H. W. Starr, Mr. L. C. Palmer, Miss Annier Morton Stout and Rev. Lewis N. Taylor; leaders in young people's work like Rev. Karl M. Block and Miss Clarice Lambright, such social service leaders as Rev. R. Carey Montague, Prof. Geo. Croft Williams, Miss Christine Boylston and Rev. Bertram E. Brown, and a large number of leaders of the Church's work in education, missions, social service, evangelism.

Rev. J. S. Bunting of St. Louis was the director of the School of the Prophets and was ably assisted by Rev. C. F. Blaisdell. Dr. Finney, Dr. Wells and Chaplain Osborne of the University of the South were included in the faculty. Mrs. John R. Wheeler was in charge of the department of woman's organizations. Rev. Mercer P. Logan, dean of DuBoise School, was President of the School.

\* \* \*

Dr. William C. Sturgis, the educational secretary of the National Council, writes me a letter to correct a mistake in Brother Charles Street's review of Mr. Goodwin's new book on rural Church life, "Beyond City Limits." The review stated that the book was prepared as a text-book for Woman's Auxiliary study classes. "All wrong, all wrong," shouts Dr. Sturgis, though being an educational secretary instead of an editor he says it in Bostonian language. Anyhow, he wants folks to know that every year the National Council prepares a text book for study by the entire Episcopal Church . . . bishops, priests, deacons, lay men and lay women . . . and is rather fearful that the men will fight shy of any book that their wives study in the parish house on Wednesday afternoons over tea cups. Which only goes to prove that Dr. Sturgis "knows his oats," as they say in the Chicago Stockyards and on the campus of Yale University. The last paragraph of his letter, since it contains a compliment to this paper, is reproduced:

\* \* \*

"For nearly ten years, I have been doing my utmost to make the men of the Episcopal Church realize that they have a responsibility for becoming familiar with the work and the opportunities of their Church. I have been especially engaged in promoting study classes for men; to devote the seasons of Advent and Epiphany to a study of the current text-book for the year. THE WITNESS is read by precisely the kind of men



whom I want to reach with this study class programme, and when THE WITNESS states that the text-book is for the Woman's Auxiliary and implies that it is exclusively their book, it practically nullifies my eager desires, besides stating what is not the fact. Besides stating what is not the fact. I hope that in an early issue of THE WITNESS you may be able, in some way, to correct the impression made by the sentence quoted above."

\* \* \*

If it wasn't for the opportunity that I have to correct mistakes I'd have a harder time keeping this column filled up during the summer while Episcopalians are in Europe.

\* \* \*

The Rev. Huber A. Donovan of the diocese of Pennsylvania sailed for Liberia last month after a furlough of ten months. During this 'vacation' he made two hundred and fifty addresses on the work being done by the Church in that missionary district. He is to attend the World's conference on Christian missions in Africa, being held this month in Belgium, on his way back to his work as teacher at St. John's School, Cape Mount.

\* \* \*

The Rev. R. E. Gribbin, the rector at Winston-Salem, N. C., is also the chaplain of the state American Legion. When called upon to report on his activities at the recent convention of the ex-soldiers he launched into a sweeping condemnation of drinking among the delegates to the convention. He said that the Legion was known to many as an organization that went in for drinking bouts whenever a few of them met together, and that it was time that they did something to live down this impression. His remarks, though unexpected, were well received, brought forth a complimentary editorial from several North Carolina newspapers, and are expected to bring in strong resolutions from local Legion Posts against drinking.

The Rev. Walter E. Bentley, formerly rector at Port Washington, Long Island, has just closed a most successful preaching mission at St. Andrew's, Fullerton, California. Mr. Bentley, who is now to devote himself entirely to preaching missions, has just returned from a world tour which included visits to India, Cey-

lon, Java, Australia and New Zealand.

\* \* \*

Bishop Coadjutor Rogers has just returned from a trip on the Great Lakes on the ship "William G. Mather," with stopovers at Marquette, Astabula and Detroit and points north.

\* \* \*

Sherwood Eddy is to be the chief attraction at a city wide mission to be held in Waterbury, Connecticut, this month. During the summer Mr. Eddy has been at the head of a party of twenty-five who went to European countries to study social and economic conditions. Most of August was spent in Russia studying developments there.

At a memorial service held at St. Paul's, Big Suamico, Wisconsin, in honor of three of the founders of the mission, an interesting feature was the repetition by Mrs. James Gillingham of Oshkosh of a sermon preached fifty years ago by Bishop Brown at the dedication. Mrs. Gillingham, the daughter of one of the founders, had attended the dedication service and was so impressed with Bishop Brown's sermon that she had committed it to memory, and was able to deliver it fifty years later. Oh, I know what you'll say. But the news was sent in to me, is printed, and my responsibility is ended.

\* \* \*

Dean Robbins of the Cathedral, New York, preached recently in the Congregational Church at Norfolk, Connecticut, where his great grandfather served as first pastor.

\* \* \*

A conference for ministers was held at the Hartford Theological Seminary, September 13th and 14th, for clergymen of all denominations. The theme was "The Vital Message

of the Church" and the leader was the Rev. John Timothy Stone of Chicago.

\* \* \*

Students at Boone College, Wuchang, China, recently presented "The Merchant of Venice" in English for the benefit of famine sufferers.

\* \* \*

On August 26th the congregations of St. Mary's-by-the-Sea, Northeast Harbor, and St. Jude's, Seal Harbor, Maine, were merged into one parish, to be called St. Mary's and St. Jude's. The winter strength of the new parish will number one hundred and fifty communicants; during the summer the strength of the parish is increased by several hundreds. The Rev. Albert L. Whittaker is the rector. The summer colony at Northeast Harbor was founded by Bishop Doane, of Albany,

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and President Eliot of Harvard. Almost immediately upon his arrival at Northeast Bishop Doane held services in his own home. At the present time there is a beautiful church there, designed by Vaughn, with a seating capacity of about five hundred.

\* \* \*

Mrs. Jeannette W. Emrich, who has served for sixteen years as a worker in Turkey for the commission of International Justice and Goodwill of the Federal Council of Churches, stated at the Chautauqua Conference that "American educational, missionary, philanthropic, financial and commercial workers in Turkey are strongly in favor of the ratification by the United States Senate of the treaty with Turkey."

\* \* \*

This is an honest-to-goodness news item, sent to me by the Rev. E. J. Walenta, the rector of St. James' Church, Bradley Beach, New Jersey: "The eight acolytes of St. James Church, Bradley Beach, undertook at the request of their priest, the sale of ten copies of THE WITNESS each week. There was soon a demand for twenty, and they are now

**PAROCHIAL MISSIONS**—THE REV. WALTER E. Bentley, Rector Emeritus of St. Stephen's Church, Port Washington, L. I., has returned home from his world preaching tour throughout the East and the Antipodes for the Actors' Church Union of Great Britain, closing with a Mission at St. Andrew's Church, Fullerton, Cal. He is now ready to serve his brethren as Parochial Missioner on terms suitable to their requirements. Address, Port Washington, N. Y.

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selling twenty-five copies each week. The proceeds are going toward paying for a display sign for the church lawn; the sign having been ordered and the first payment made."

Had a letter too from the Rev. Philip Nelson, the rector of the Ascension, Salida, Colorado, telling us that the sum of fifty dollars had been added to their building fund by the sale of the paper.

The few dollars that can be made in this way is not an adequate reason for ordering a bundle; but the fact that by getting the paper into the homes of your people you can have a congregation informed on Church affairs seems to me to be more than sufficient. Bishop Johnson every week, Dr. Atwater, Dr. Wilson, and now Studdert-Kennedy, in addition to all of the important Church news, delivered to you each week at three cents a copy. Order a Bundle October first and try the Plan for the rest of this year.

\* \* \*

The Rev. B. H. Reinheimer, executive secretary of the diocese of Southern Ohio, is to be the leader at a clergy conference to be held in the diocese of Springfield, October 4th and 5th. The rector of St. Paul's, Springfield, is the host.

\* \* \*

St. Matthew's, Houma, La., was

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directly in the track of a West India hurricane which struck the Louisiana coast the night of August 25th, and was badly damaged as a result. The tower of the church was blown down and the west wall was blown out; a memorial window was ruined, trees of the church lawn were uprooted, the rectory roof was badly damaged. Work was begun at once in cleaning up the debris, the bell was set up on the ground, and the congregation called to services the following Sunday morning. The mission house on Bayou du Large, 20 miles south of Houma, was also exposed to the fury of the storm and was carried several feet and dropped to the ground, but with little damage except the warping of its timbers.

\* \* \*

The Rev. F. B. Bartlett, a general secretary of the field department, is to give eight days to the diocese of

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Rector: H. P. Almon Abbott, M.A., D.D.  
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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Holy Days at 10 A. M.

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Daily: 7:30, 9:00, and 5:30.  
(Fridays—10:30 additional.)

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Sundays: 8, 9:30, 11, and 4:30 P. M.  
Tuesdays at 10 A. M.; Thursdays at 8 P. M.

## EVANSTON

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Daily: 7:30 and 5:00.  
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Sundays: 8:00, Holy Communion; 9:30,  
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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.

## ATLANTIC CITY

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Sundays: 7:30, Eucharist; 10:30, Matins;  
12:00, Eucharist; 8:00, Evensong.  
Daily: 7:30, Eucharist; 10:30, Matins,  
Monday, Tuesday, Saturday; Litany, Wed-  
nesday, Friday; Eucharist, Thursday and  
Holy Days.

## NEW YORK

**Cathedral of St. John the Divine**

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

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Sundays: 8, 10 and 11 A. M.

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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.  
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**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.



Springfield, commencing October 31st. Arrangements are being made by the Rev. Mr. Wilson, chairman of the diocesan department, for him to meet the vestries of the diocese.

\* \* \*

The Rev. Russell Bowie, rector of Grace Church, New York, has returned from England where he preached during the summer in many of the cathedrals as one of the American exchange preachers.

\* \* \*

A retreat for the clergy of the diocese of Fond du Lac was held at Green Lake, Wisconsin, from September 7th to the 11th. Bishop Weller was the conductor.

\* \* \*

Bishop and Mrs. Stires have returned to their home at Garden City, Long Island, after a summer in Europe. A week was spent in Rome, where Bishop Stires was received by Mussolini.

\* \* \*

A conference on work among the Mexicans living in the United States is to be held in December at El Paso, Texas.

\* \* \*

The National Safety Council estimates that 22,500 persons were killed by autos in this country last year. The number injured was 675,000, the casualties affecting one family in 36. The auto death rate increased from 15 per 100,000 in 1924 to 17 in 1925. The American Road Builders Association estimates that 30,400 persons were killed and 868,000 injured throughout the world last year.

\* \* \*

Queen Victoria made a request to the Spanish Crown in 1869 that her subjects in the Island of Porto Rico, then under Spanish domain, be allowed freedom of worship in a church of their own. Accordingly, a little group of foreign residents met in Ponce, Porto Rico, to plan for its erection. They ordered a portable church from Liverpool, the first non-Roman church in Spanish possessions. This was of wood and ultimately succumbed, but only three years ago, to

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the ravages of climate and insects.

About two years ago the Rev. Philip D. Locke, starting work in Ponce, found no church building and his congregation crowded into the basement of the rectory. With untiring optimism he kept up the interest of both Porto Rican and American congregations, and also interested them in the people of a less fortunate section of the city. With funds gathered locally and a small gift from the Church Building Fund they established a little Mission of St. Mary the Virgin. Meanwhile their efforts for a building for themselves have resulted in a beautiful little church recently consecrated.

It is built on the simple straight lines of Spanish architecture with a roof of old red Spanish tiles, and is surrounded by stately royal palms. The sanctuary is a memorial to the Buren. A member of the building first Bishop of Porto Rico, Dr. Van Buren. A member of the building committee gave the pews of native mahogany; the nurses of St. Luke's Hospital, Ponce, gave a fountain which stands between the church and the cloister, Spanish wrought iron lighting fixtures and floor candle sticks, two bells, three stained glass windows, the pulpit and other chancel furniture to be made of native cedar or mahogany, have been given by friends of the congregation. Anyone desiring to have a share in the lovely place might still provide a simple pipe organ, as one is needed, if it has not already been provided, to relieve the poor little wheezing reed organ hitherto in use, also perhaps to relieve the ears of the congregation.

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## BISHOP STEVENS' LETTER

(Continued from page 8)

innovation, but the effect is highly satisfactory.

\* \* \*

A novel feature of the beginning of Mr. Cecil De Mille's filming of the Life of Christ ("The King of Kings"), was the presence of representatives of various religious bodies for a service of prayer. Those of us who were there were convinced of the sincerity of Mr. De Mille in this arrangement and were greatly impressed by the reverence and humility in which the project has been undertaken. A life of our Lord in motion pictures will never please everyone, but, for earnestness of purpose this one can be recommended. The filming will require at least six months.

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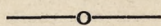
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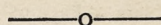


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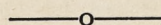
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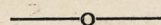
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