

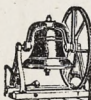
The **WITNESS**

CHICAGO, DECEMBER 2, 1926



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tion of literature.
Appoints Local Committee in Crusade
centers

THE LOCAL COMMITTEE

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ferences and mass meetings.
Provides for lighting and heating of
buildings

Supplies music and hymnals
Supplies Prayer Books or leaflets

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vent
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Announce Crusade at services and meet-
ings of all parish organizations
Arrange for First Sunday in Epiphany to
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prayer for the Crusade
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IS IT WRONG TO GAMBLE?

Don't Be A Piker In Your Bet

REV. G. A. STUDDERT KENNEDY

WHEN I think of gambling I always think of France. It is natural enough. Everyone gambled in the Army, from the colonel to the cook. I can see again the old French barn, the guttering candle on a biscuit box, the five or six bronzed faces, and the pack of greasy cards. I can see them cover up the cards when they knew it was the padre. I can hear myself saying again: "Carry on. If you are mugs enough to do it at all you might as well do it under my nose." I wondered then as I wonder now: "Why do they do it, and why are they half ashamed of doing it?"

It is human to do it, and human to be ashamed of doing it. In almost every land men gamble, and in almost every land there are laws against gambling. A universal attraction and a universal shame. It is a rum business, isn't it? But then human nature is a rum business, anyhow.

A DIFFICULT QUESTION

Is gambling wrong? It is natural to ask, but very hard to answer. How can it be wrong? Isn't all life a gamble from start to finish? If a man won't gamble how can he live? How can he marry and have children? That is the greatest gamble of all, bar one, perhaps.

You never know, you might get a wrong one. A perfectly delicious sweetheart may be a disastrous wife. Your children may be all wrong; you might have a cross-eyed daughter or a son who turned out a thief.

You never know your luck in a strange land. You are a clever man if you know your way about it before it is time to die; and you may find yourself in Queer Street even after that.

Gambling can't be wrong in itself, unless living is wrong, and in that

case we had better hurry up with our dying. Gambling is the expression of a primitive and powerful human instinct. Like all our primitive instincts it is good in itself, and cannot be destroyed or repressed without disaster to our whole internal make up. But although it is good in itself, just as the sex instinct is good in itself, it cannot be followed blindly any more than lust can be followed blindly.

MEANS TO AN END

Gambling keeps man down on the animal level if it is followed as an end in itself; it destroys the mind and the finer feelings just as sensuality destroys them. It must be made a means to an end, and a worthy end, if it is to be healthy gambling. It all depends what you gamble with, and what you gamble on.

Gambling with money on pure chance for personal gain is the lowest form of gambling, and is playing the very devil with millions of men and women all over the world. Men see no harm in it, just as they see no harm in a drug until they get a pain in their in'ards, or turn up their toes and die. But it does its work steadily and rots the very tissues of character.

The man who really lives for it will not go to Hell. He is there already!

Gambling on carefully and intelligently calculated odds in order to live, as a business man is bound to do to a greater or less extent, is a finer form of gambling, and if his motive be not merely personal gain, but the maintenance of his family, and the service of his community, the consecration of the gambling instinct has well begun. He is gambling on intelligence for the sake of love.

Without this kind of gambling the world could not go on and men would be much poorer things than they are. The more intelligence and the more love enter into it the finer it is, the

less intelligence and the less love enter into it the baser it is.

WHAT IS RELIGION?

The man who gives his life to a great cause, who spends and is spent to bring about some far-reaching reform or confer some lasting benefit upon mankind, is a gambler, too, but here you have the real meaning and purpose of the gambling instinct. This kind of gambling does not degrade, but uplifts a man. This is man's greatest glory. It is religion.

What is religion but gambling on God?

How do I know that God is good? I don't.

I gamble like a man. I bet my life Upon one side in life's great war. I must,

I can't stand out. I must take sides. The man

Who is neutral in this fight is not a man.

He's bulk and body without breath. Cold leg

Of lamb without mint sauce. A fool, He makes me sick. Good Lord! Weak tea! Cold slops!

I want to live, live out, not wobble through

My life somehow, and then into dark. I must have God.

YOUR BET ON HUMANITY

I must gamble, and I must have something worthy to gamble on. This kind of gamble saves the world. God is looking for men and women who are ready to bet their lives that this world can be made a cleaner, better place. He is looking for a nation of men who will take big risks in the cause of Peace upon earth and good will among men.

We took big risks in war and we must take big risks in peace and for peace. We cannot get an absolute security. As a wise old man who for many years has been the friend and counsellor of prime ministers and kings, said to me the other day: "If

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the nations will not gamble now the only certainty is loss, dead loss for all the world." God calls for gamblers now as He does at every great crisis in the history of the human race, men with brains who will bet their last shirt and bottom dollar on the chance of a redeemed and perfected Humanity. That is what it really means to be a Christian.

*And sitting down they watched Him there,
The soldiers did.
There while they played with dice.
He made His sacrifice,
And died upon the cross to rid
God's world of sin.
And ere His agony was done,
Before the westering sun went down,
Crowning that day with its crimson crown,
He knew that He had won.*

Let's Know

By Rev. Frank E. Wilson

CHRONOLOGY

ONE of the questions raised in the Fundamentalist debate on evolution has to do with the length of time man has been on the earth. From a study of rock formations, fossils, etc., scientists have traced human life through very long periods of development—hundreds of thousands of years, perhaps. But some people point the finger of faith at the book of Genesis where the creation of man is dated 4004 B. C. They declare this

to be the Word of God and anything at variance with it to be intrinsically false.

Chronologies of human life were drawn from the Old Testament many centuries ago, one from the Hebrew text, another from the Samaritan text, and still another from the Greek Septuagint. No two of them agree. Some three hundred years ago Archbishop Ussher, archbishop of Armagh, Church of Ireland, worked out another all of his own. Piecing together the bits of Old Testament history, he figured the creation of man to have occurred 4004 B. C. His system was at least coherent and was popularly adopted in England. His dates came to be printed in the margin of the Authorized Version of the Bible.

When the finger-pointers objected to scientific chronology because it conflicted with the Word of God, many scientists sneered at them as thoroughly stupid and impossibly dogmatic. And then some of these same scientists proved themselves to be just as stupidly dogmatic in their turn. For the truth is that competent scientists are far from agreement as a result of their studies of rocks and fossils. I think they generally agree that human life came on the earth soon after the close of the glacial period but the end of that period has been estimated all the way from three million years ago to little more than three thousand years ago. Good theologians and good scientists will both tell you that whether from rocks or the Bible any chronology of

human life is not much more than surmise.

When the finger-pointers damn the evolutionists because the Word of God will not tolerate more than six thousand years for the span of human life up to date (a period altogether too short for the complex processes of evolution)—what do they mean? They are not quoting the Word of God; they are quoting Archbishop Ussher's word. The Bible itself gives you no dates. The good archbishop would have died a restless death if he had imagined that his calendar of antiquities would presently be elevated to the rarified atmosphere of Scriptural inspiration.

The trouble with us is that we are too literal. We want everything to be obvious. Instead of seeking feminine pulchritude in the delicate suggestion of form and contour, we look for it in the measurements by inches of the latest bathing beauty. When we visit a waterfall, we save our amazement until we have been told how many gallons per minute are tumbling at our feet. So, in their religion, some people demand an unsailable faith with every question answered. They would make the Bible tell them exactly when the world began and the date when it will end. They would drag out of the Word of God a rule-of-thumb decision as to each individual who will be saved and each other individual who will be lost. Religion for them becomes a system of Scriptural mechanics. It is far healthier to pin your faith to a Person; trust Christ; and let the incidentals take care of themselves.

THE DUKE TURNS ROMAN

Vanishing Facts

By REV. GEORGE P. ATWATER

THE news of the moment is, of course, that the eminent ecclesiastic who presides at Rome over the affairs of a great Church, has shown signs of a leaning toward the teachings of Christian Science. As I understand the necromancy of these prosperous people, the process is this: If a fact stands in the way, dismiss it as a fancy of mortal mind. Very convenient until the facts get very persistent, such as toothache. You get a very reliable verification of the theory, however, if the effort is confined to dismissing the troubles of other people.

How does it come that the pontiff at Rome seems to favor this plan? Surely Mrs. M.B.E. is not to be canonized.

The supporting facts are these: A very attractive American girl married some years ago a noble Duke, who, as Mr. Dooley said, "had come to this country willing to do light

duking." Two children were born of this marriage. Eventually the Duke and his wife were separated and a divorce granted by the civil courts.

Now the noble Duke wishes to join the Church presided over from Rome. But the Church does not recognize divorce, and will not admit divorced persons. Oh, no!

But a Duke is a Duke. So the Church courts decide that the best way is to begin all over again. They decide that there was no marriage at St. Thomas's Church on Fifth Avenue some thirty or more years ago. That's real news. How the newspapers were fooled at the time. Some New York papers even ventured to mention the marriage on the front page. They must feel pretty much the victims of a hoax to have given so much space to an event that never took place. It was all an error of mortal mind. The alleged marriage was dismissed by a wave of the hand.

Some justification for the decision being necessary for us, who cannot translate "Science and Health" into English, the further statement was made as an accommodation to our mental infirmities that the girl was coerced in this marriage, so it was no marriage.

Now comes the bride, and says that she was not coerced but that she gave her full consent to the marriage.

That rather puts the Roman courts into a hole, as far as the explanation goes for their decision.

But the method has certain advantages. If the Roman Catholics and the Christian Scientists should ever get together, they would make a whale of a combine. Thurston would have to look to his laurels in the matter of making apparently substantial things disappear.

I know a fellow who would join at once. He has a little note at the

bank. If he could get the allied R.C.'s and C.S.'s to cause that note to disappear, it would be a real favor to him. And why not? It was only a contract about which he has had many regrets.

We were beginning to think that some of the many roads that led to Rome had been diverted to Reno, but they seem to be wandering back again.

The Clergy

By Bishop Johnson

THESE lines were suggested by an article in November's Scribners, by Theodore Wesley Darnell, entitled "Is the Minister a Student?" in which he makes a caustic arraignment of ministers in general.

It seems rather scurrilous
For one who is querulous
To tackle the theme
Of bitterly spurning
All clerical learning
In public esteem.

It is quite ridiculous
It be so meticulous
Over our cause;
There is no profession
Without the possession
Of numerous flaws.

If you inveigh against cooks
Or men who write books
It is all the same;
The percentage is small
Who can hit the ball
In playing the game.

The priest is like people
From cellar to steeple
He is what we make him
In sorrow or gaiety
He came from the laity
And thus you must take him.

He's merely a shepherd
Unless he's a leopard
Who preys on the sheep,
I'm sure that his queerness
Comes from his nearness
To bell-wethers asleep.

If shepherds are lazy
And oftentimes crazy
I fear it is due
To the wearisome bleatings
And meaningless greetings
Of sheep in the pew.

So let me explain
When you scan the insane
In any asylum
Some shepherds you'll find
Made weak in the mind
By sheep who revile 'em.

Our Cover

Granville Gaylord Bennett, the Bishop of Duluth, was born in South Dakota in 1882; graduated from the University of Nebraska in 1903 and from Seabury in 1907. He was first at the Cathedral at Faribault, Minnesota, leaving there in 1907 to be the chaplain of the Kearney Military Academy which he had attended as a boy. In 1911 he became the rector of the Incarnation, Great Falls, Montana; in 1918, the rector of St. Paul's, Minneapolis. He was consecrated in 1920. He is one of the great preachers of the Church.

About Books

Two Books on the Near East and How to Help

By the Rev. Charles L. Street

The Oldest Christian People. W. C. Emhardt and G. M. Lamsa. Macmillan. \$1.25.

International Golden Rule Sunday. Charles C. Vickrey. Doran.

Do you know that there were Christian missions in China in the year 781?

Do you know why the Assyrian Christians are called Nestorians?

Do you know the story of their heroic struggle against the Turks in the world war, and their journey from Kurdistan to Hamadan?

I don't believe you do, but whether you do or not, you will be fascinated by the history of the "Oldest Christian People" as told by Mr. Lamsa, himself an Assyrian, and the Rev. W. C. Emhardt. This story of the Nestorians' heroic stand for the Christian faith all through the centuries in the face of unbelievable hardships is one that we comfortable western "Christians" ought to be familiar with.

And while we are on the subject, don't forget that Dec. 5 is "Golden Rule Sunday." We sometimes get fed up with all the "Sundays" that well meaning people appoint to promote various good causes they happen to be interested in. But here is one which we can endorse whole-heartedly. The sufferings of the people in the Near East we can only get away from by hardening our hearts and trying to forget, or by doing something to help. Mr. Vickrey's book tells about the Near East Relief, and gives a number of practical suggestions for the observance of Golden Rule Sunday.

Mr. Vickrey tells his story in startling statistics. Here, says he, is the United States with 7 per cent of the world's population. Yet she has 50 per cent of the world's gold, 85 per cent of the world's automobiles, 55 per cent of the world's railroads, 66 per cent of the world's telegraphs and telephones, 55 per cent of the world's iron, 51 per cent of the world's copper and so on. Never has any nation established an economic predominance over mankind as absolute as this.

And never has any nation entered on a path of deadlier peril. In the annals of mankind, not one richest nation hitherto has ever survived an ultimate ruin.

And why? Because getting is not enough. Unless getting be giving it is death to the body politic. Between God and Mammon there is no midway compromise. It is either the Golden Rule or Rule by Gold.

Let's make it the Golden Rule.

Books reviewed in this column may be secured from Edwin S. Gorham, Inc., 11 West 45th St., New York.

Clerical Changes

BARKOW, Mr. Calvin H., postulant, studying under the direction of the Rev. C. H. Collett, Grand Forks, N. D., has been placed in charge of work at Langdon, Park River and Lakota.

BUCKINGHAM, Rev. H. J., resigns Christ Church, Chicago, to take charge of Christ Church, Harvard, Ill.

DENNIS, Mr. Peter M., postulant, has been placed in charge of the Mission Home for Indian Girls, Cannon Ball, N. D.

MARKLE, Rev. Delmar S., resigns as vicar of St. James', church and curate of Grace and St. John's, New Haven to become rector of St. Paul's, Fairfield, Connecticut.

LARSEEN, Mr. H. W., postulant, in charge of St. Stephen's, Casselton, N. D., has accepted the position as secretary to Bishop Tyler.

PARCELLS, Mr. A. L., candidate for Orders, student at Seabury, placed in charge of work at Wahpeton, N. D.

REINHARDT, Rev. Paul R. R. resigns Holy Cross-Immanuel mission, Chicago, to accept rectorship of St. Paul's Church, Kankakee, Ill.

TREDER, Very Rev. Oscar F. R., dean of the Cathedral of the Incarnation, Garden City, Long Island, N. Y., to be the rector of St. Stephen's, Harrisburg, Penn.

WEBB, Rev. Charles T., has resigned as rector of St. James', Grosse Ile, Michigan, to accept an appointment on the staff of St. Paul's school, Concord, N. H. He is to have charge of St. Paul's chapel, Millville, and will be chaplain of Coit House, a home for dependent children.

Federal Council of Churches have their big annual pow-wow in Minneapolis this coming week. The day sessions are to be on the theme; Making Church Cooperation Real and Vital in the Community. Evangelism, Religious Education, International Relations, Social Service and Industrial Relations are all down for a session or two. The speakers at the big dinner are to be Governor Christianson of Minnesota, former Governor Milliken of Maine and Miss Lucy Gardner of "Copeck" fame.

News Paragraphs Of The Pacific Dioceses

San Francisco Is To Be the Host
of Next Meeting of the
Church Congress

NEW CATHEDRAL

By Bishop Stevens

"Don't overdo it, Gordon, or you may put Idaho in the shade, which would make Tom Ashworth mad; and if that happens there is no knowing what the results may be." This is the District of Idaho speaking to the District of Utah. "Gordon" is Mr. Gordon L. Hutchins, nationwide treasurer of Utah and "Tom" is the Rev. Thomas Ashworth, the nationwide treasurer of Idaho. Both men take their jobs seriously. What a wholesome sort of rivalry it is!

* * *

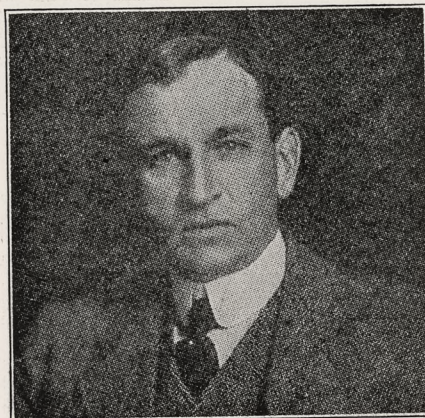
The architect's plans for the new San Francisco Cathedral have been completed and accepted by the Chapter and authorization has been given to Mr. Hobart to proceed with the working drawings. Mr. Ralph Adams Cram has telegraphed and written his enthusiastic congratulations on the plans which have been published in the daily papers of San Francisco.

* * *

The Church Congress has accepted an invitation from the diocese of California to hold its next meeting in San Francisco. Because of the distance from the larger centres of Church life it seems best that San Francisco should arrange the session as near the vacation period as possible. Instead of meeting, as usual, during the Easter season, this Congress will be held in mid-June. Bishop Parsons writes: "The Congress is the one forum in the Church where men of all schools of churchmanship meet and present their views on the vital topics of Church life. It is the one occasion when in some measure the intellectual power of the Church is marshalled. It is the finest expression of the larger intellectual comprehensiveness of the Church. Education and inspiration will come with it for clergy and laity and indeed for the whole community."

* * *

What a magnificent piece of architecture the new Grace Church, Colorado Springs, is. As the "Pacific Coast Paragrapher" I cannot claim it for our Pacific Province but all of us in the west rejoice that such a beautiful building can be reared in this part of the country. Grace Church and St. Stephen's Church have combined and the results are this fine Gothic building and a harmonious, united congregation, worshipping and working under two as-



DR. WILLIAM STURGIS
Helps the Ladies Celebrate

sociate rectors, the Rev. Messrs. Taft and Blodgett.

* * *

In a recent letter in the *Oregon Churchman* Bishop Sumner makes an appeal for better music. "I believe," he says, "that as a general rule solos outside of the service of the Church are neither particularly edifying or soul-inspiring—certainly not when the soloist is borrowed for the occasion. No hymnal printed has the richness or hymnology that ours has, yet I find little attention is paid to an intelligent use of it. People like to sing; give the congregation a chance to worship God in this way. I feel that we are losing a great opportunity in not giving more attention to the musical settings of the service and a thoughtful use of the Hymnal." Sound advice, this! So is his warning against card parties for the raising of Church funds. "Let us have none of it," says the Bishop. "The Church is too splendid and fine to be belittled in this way."

* * *

A Congress of Religious Education is planned for mid-December in the city of Los Angeles. It will be a real Congress with speakers representing all religious bodies, including Roman Catholics and Jews. A similar congress was held in San Francisco last year. The diocese of Los Angeles by action of its last convention had planned for such a congress but it found it advisable to cooperate with this other movement and is proud to have its secretary of Christian education, the Rev. Mr. Covell, the chairman of the program committee.

* * *

The current issue of *The Pacific Churchman* shows drawings and plans of the new building of the Episcopal Old Ladies Home of San Francisco. The building which will be thoroughly substantial will accommodate fifty. It is of a modified Italian style of reinforced concrete with stucco finish and tile roof.

Laymen Should Read This to the Rectors

Layman of Church of England
Takes the Clergy to Task for
Their Preaching

HUMOR IN SPEECH

By Rev. A. Manby Lloyd

Sir Harry Verney, a member of the Church Assembly, had a speech up his sleeve when he attended the Oxford diocesan conference the other day. He spoke to a resolution favoring the improving of divine service and for a higher standard of preaching. Hoping that what he had to say in support of the resolution would be taken as said with sympathy, the speaker coated the pill of his criticism with a delightful and kindly humor. The first thing heard by a man who rarely went to church was, "When the wicked man," "Rend your hearts," or "Enter not into judgment"—rather dismal as a start for a stranger.

Coming to the second part of the resolution, he said that on the whole he thought there was more good preaching than bad, but there were cases in which the wonderful opportunity of preaching failed. In this connection he referred to what he described as the tiresome tricks of preaching, the tiresome trick of the "parson's voice," for instance. The young parson, particularly, must pronounce the word "dear" as "deah," but usually he got over it towards middle age. Then, why was it necessary for an eloquent preacher to drop his voice at the end of a sentence? Usually the man who roared at the congregation had not much to say. Again, need the clergy call the members of their congregation, "Dear friends" or "Dear brethren" quite so often, and need they in the middle of the sermon say "finally," five minutes later "lastly," and then, when hopes were rising, say "In conclusion" (loud laughter). Such tricks really did matter and really ought to be cured.

Let them have extempore preaching by all means if it was prepared, but it required more and not less preparation than the written sermon. The trouble with the "fatal gift of fluency" was that it became prolixity. Sermons should not depend on the clock. Had they not been bored after five minutes on some occasions and desirous of hearing more in others after half an hour?

He counselled the dropping of "sermon words" which did not mean much nowadays, and suggested that sermons might deal with village events of the week, lifting them above village gossip and preaching them from the Christian point of view.

Church Should Not Be Hostile to Pioneers

A Spirit of Tolerance Is Abroad
Among Those of Different
Religious Convictions

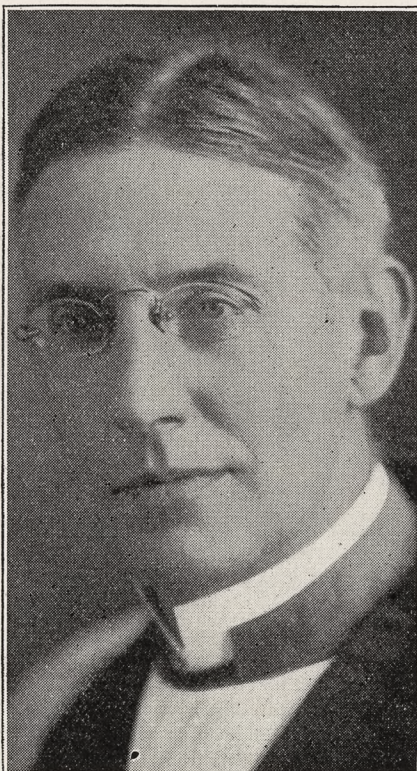
ORTHODOXY

By Rev. H. P. Almon Abbott

In reading the news of the churches, it is quite apparent that there is a very real "rapprochement" between the organized religious forces in the United States today. There is a spirit of tolerance abroad, and we should be thankful for it. It is a tremendous advance over the insularism of separated religious bodies in the past. But, a spirit of tolerance, somewhat nebulous and indefinable, is not enough. What is demanded is that there should be an unqualified appreciation of our mutual sincerities, such as shall dissipate all semblance of self-conscious superiority on the part of any Church, either in attitude, word or act. There is necessary, vital necessity, that everyone should do active honor to the diverse conclusions of differentiated temperaments, and that many of us should be prepared to go upon the assumption that our fellows are possessed of six senses, whereas we ourselves are only possessed of five, and that it is at least conceivable that to the distinctive endowments of other people "the Truth, the whole Truth and nothing but the Truth" should be apprehended in diverse fashion and in contrasted degree.

* * *

A great scholar says: "It is orthodoxy that is killing the Church." From the context of his remarks, I gather what he means. He is not speaking of soundness of doctrine. He is deplored the unwillingness to inspect new visions. It makes me think of Joseph Priestly, that great clergyman and chemist. He was driven out to the wilds of America one hundred and fifty years ago because of his loyalty to what he considered to be the truth. A statue was unveiled to his memory not long ago in Birmingham—the very city where he was mobbed, and on the very site where his house was pulled down, and within a hundred yards of that statue there is a great university today proclaiming the ideas for which he stood less than two centuries ago! "Unwillingness to inspect new visions"—God save us, as individuals and as a Church, from such immeasurable folly as that. The truth goes marching on, and to attempt to defend the truth is like a warrior attempting to defend his shield. The truth is well able to take care of itself. The truth will defend us. In the deepest sense we cannot defend the truth. God is the only "Fidei De-



BISHOP PARSONS
Host of Next Church Congress

fensor." We must not be found fighting against God. The words of St. Paul to the Romans are capable of many applications, "Be given to hospitality." It is worse than folly, it is instantly, to resist the spirit of reverent enquiry and honest research. May we be saved from Orthodoxy, falsely so called!

* * *

It is amazing what some people say. Here is the Rev. Father John A. Egan, S. J., of St. Francis Xavier Church, Manhattan, speaking at the Fourth Annual Communion Breakfast of the Anchor Club at the Hotel St. George. "The lax morals of the day are to be laid at the door of the non-Catholic universities of America." Newspapers, magazines, "so-called Christian ministers" and high schools generally were included in the indictment, but the non-Catholic colleges and universities were classed as the chief offenders. "These people teach the youth of the land that it is all right to lie, steal, commit adultery, and be guilty of any crime, so long as one can satisfy his own conscience that it is all right. The fundamental cause of the evils of the day is the teaching of a personal code of morality instead of an objective code, such as is sanctioned by the Catholic Church." It is a pity that this sort of misrepresentation is permitted by law! A Church is hard-driven when its exponents have recourse to such malignant falsehoods.

News Paragraphs Of The Episcopal Church

How Are You Going to Stimulate
Interest in the Work of the Church
Outside of the Parish?

FOOTBALL GAMES

By Rev. William B. Spofford

Here is one that I will leave you to figure out. A parish in Chicago, made up almost entirely of working class people, a good many of them foreign-born, has just over 200 communicants. They raise over \$5,000 annually; a third of the amount going to the National Council and to the diocese. Another parish in a suburb of New York City is made up of about the same number of communicants, all middle-class folk who take the 8 o'clock to the city—you know the sort—they consider themselves substantial people, and let you know on the second meeting that if all goes well, that they will be moving to Westchester County soon. Yet these Church folks raised but \$3,000 last year, all but \$58 of which they kept for themselves. Interesting contrast.

Now here is another fact; I know that a large number of the families of the Chicago parish are subscribers to THE WITNESS. I have nosed about considerably in the New York parish, using my eyes and my unruly member, and I have yet to find a family that subscribes to a Church weekly. Possibly this fact has nothing to do with the giving manifested by each parish or with the proportion of their income that each gives to the extra parochial work of the Church. But when a rector can buy a Church weekly, under the BUNDLE PLAN, for three cents a copy, I do not think I am uncharitable when I say that he is a poor business man if he fails to see to it that copies get into the hands of a few of his "key" people each week. It might help; in any case it wouldn't cost much to find out.

* * *

Paul Gallico is a sports writer for a New York newspaper. He is a "tough guy" who enjoys prize fights, bull fights, and cock fights as well as the more gentle games of football and hockey. I tell you that so that you may know that he is no long-faced reformer who is bent on removing joy by legislation. He went to the Harvard-Yale football game. He wrote thus about it: "I came away depressed from the big game because when these youngsters and our national prohibition law come together the youngsters come off second best. I suppose the Harvard-Yale game is as good an excuse as any for getting cock-eyed. If you want to learn to

despise prohibition I recommend a big college football day. If the sight of a boy of 17, leaning wan and limp against the wall of the stadium, his face white and sick, doesn't make you a little unhappy, perhaps the girls who take their whisky straight out of the flask will. They lose their culture and their fine coats go askew. Their hats go sliding onto the backs of their heads, and they march about vacuously mumbling phrases of college language. Not all of them, of course, but enough to make it depressing. Mind you, I don't know what to do about it. I can't even think straight on it. Perhaps the parade has gone by me. These youngsters, the white-faced boys and the gorgeous girls, goggling and spluttering over bad whisky and worse gin, make me sick." I call the paragraph to the attention of the few who jumped on us recently when we said that all was not as it should be in our colleges and universities.

* * *

Trinity Cathedral, Davenport, Ia., has a Parent-Teachers Club that meets each month, where they discuss the religious education of the children. *Good idea.*

* * *

The Rev. Robert Ten Broeck, of Sandusky, Michigan, is holding services at several new points in the Sanilac County mission field that is under his charge. He is also introducing Bible study into the high schools of the county.

* * *

The Rev. Floyd W. Tomkins of Philadelphia conducted a Quiet Day for rectors and parish chairmen of the Bishops' Crusade in Baltimore on St. Andrew's Day. On two Sundays in Advent there are to be sermons in all of the Maryland Churches on Evangelism, with a five-minute talk from a layman. The Crusade proper is to be held in Baltimore and vicinity from January 10th to 14th, and the succeeding week in Hagerstown, Frederick, Annapolis, and Cumberland, with short-time sessions in many country centers. Big mass meeting in the Lyric Theatre on the 14th, with all of the clergy in vest-

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BISHOP OF CHICAGO BACKS BISHOP MANNING

"I consider Bishop Manning's position entirely defensible," said Bishop Anderson of Chicago the other day when interviewed by a reporter for the Chicago Tribune. "If such a marriage as the Marlborough-Vanderbilt marriage can be annulled, any marriage can be annulled."

ments and the choirs from all of the churches. Two other features in the Maryland Crusade; emphasis on work with young people and children; and personal conferences for any who desire to consult about the Church, personal problems, etc.

* * *

Bishop Longley of Iowa dedicated a new marble altar at St. John's, Dubuque, recently. It is a memorial, and is made of Bottoccino marble; designed by Gorhams, and erected by Spauldings. The parish at the same time celebrated the 50th anniversary of the laying of the cornerstone of the present church. Judson Keith Deming, senior warden, who was present at the laying of the cornerstone, was the speaker at a banquet, which was attended by the bishops of the diocese and many friends of the parish. The Rev. John E. Flockhart is rector.

* * *

Woman's Auxiliary, Southern Ohio,

celebrated its 50th anniversary in Cincinnati, November 16th. Dinner at the Hotel Gibson, with 650 present, without a man among them. My, my, that is news. Miss Elizabeth Matthews was toastmistress, and Mrs. W. H. Allison of the New York School of Social Work, and Miss Emily Tillotson, educational secretary, were the speakers. A delightful feature of this party was the appearance of several young ladies in costumes of 1876, into which they squeezed themselves with some difficulty. Corporate communion the next morning at Christ Church, when a Book of Remembrance was presented to Bishop Vincent containing an interesting historical record of the Auxiliary in the diocese. Also a presentation of \$11,-

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500 to be used to found a scholarship for the training of women workers, interest to be used at the discretion of Bishop Reese. Climax of the party was that evening with a mass meeting attended by 2500, massed choirs, and addresses by Archdeacon Reinheimer, Bishop Oldham of Albany, and Dr. Sturgis, education secretary of the department of missions.

* * *

A number of students from the General Theological Seminary, New York, attended a conference of theological seminary students held at Auburn Seminary, November 4th and 5th. The theme of the conference was "An Effective Ministry."

* * *

Synod of the province of Sewanee was held at Jacksonville, Florida, November 16th and 17th. Lots of bishops there of course because this province is made up of a lot of dioceses. Bishop Murray, presiding bishop, was there; also Bishop Darst to tell them of the Crusade, and Miss Grace Lindley, secretary of the Woman's Auxiliary; also Rev. Sumner Guerri, bishop's son, missionary in China, who told of his work there. Young People's Service League presented \$1500 as their offering to the work of the Church.

* * *

Two new stained glass windows have been placed in Calvary, Summit,

New Jersey, work of James Powell and Sons (Whitefriars) of England. The subjects are from the New Testament, in harmony with the other windows of the series, all the work of this firm.

* * *

Bishop Rogers of Ohio was elected chaplain-general of the Guild of St. Barnabas for Nurses at their annual

meeting held in October. Dean White of Cleveland elected vice chaplain.

* * *

New church, the gift of Mrs. Fred-eric A. Sabbaton, was dedicated at St. Luke's, Brockport, New York, on November 7th. The rector of the parish is the Rev. Henry P. Veazie.

* * *

The Rev. Charles H. Collett, rec-

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HARD TO EQUAL

"If I were a preacher I would make large use of this book this winter. As the basis for a series of Sunday evening sermons it would be hard to find a book to equal it. I actually have a list of friends—business and professional men who are keen for good reading provided it is not too demanding—among whom I am going to see that this book circulates. It is a book that has been needed, and it is well done."—Paul Hutchinson, Christian Century (full page).

GRAPHIC

"Graphic, gently ironic and penetrating. This reviewer for one can testify that no recent novel has held him into the watches of the night as has this book of Lewis Browne's."—Henry Hazlitt, New York Sun (two columns).

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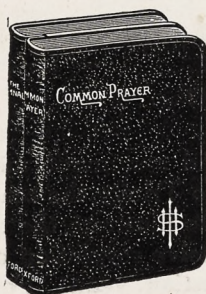
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tor of St. Paul's, Grand Forks, N. D., is the chairman of the Bishops' Crusade in the district of North Dakota. He has selected his committee and a vigorous campaign is being planned.

* * *

Mahan School, Yangchow, China, which had to be closed last year because of the trouble in China was reopened this year with an enrollment of 130.

* * *

The Churchman's Kalendar of Daily Bible Reading for 1927 has appeared in its usual attractive form; dedicated to the memory of Dean Rousmaniere who was the first chairman of the committee. It may be obtained from the Book Store, 281 Fourth Avenue, New York, at five cents a copy.

* * *

Bishop Gilman of China is now in this country and available for engagements. Bishop Roots says that he was one of the real heroes during the siege of Wuchang. Speakers' Bureau, 281 Fourth Avenue, New York City, is the place to write for him.

* * *

Girls' Friendly Society of Maryland held a Corporate Communion at St. Paul's, Baltimore, November 7th, the Presiding Bishop being the celebrant.

If you dropped around to an Episcopal Church in Springfield, Mass., last Sunday for the 11 o'clock service you would have found the church closed and locked, with a notice tacked on the door requesting you to go to the Municipal Auditorium. On entering there you would have seen a stage full of vested choir singers, the rectors of all of the churches in Springfield and vicinity, seating about two bishops, Bishop Davies of Western Massachusetts, and Bishop Murray, presiding bishop of the church. Of course you would have been thrilled, particularly by the addresses of the two bishops which told

of the diocesan and national work that the Church is doing.

* * *

The high altar in the Cathedral in Seoul, Korea, consecrated in 1926, is the gift of the English Archbishops and twelve other bishops of England and Scotland.

* * *

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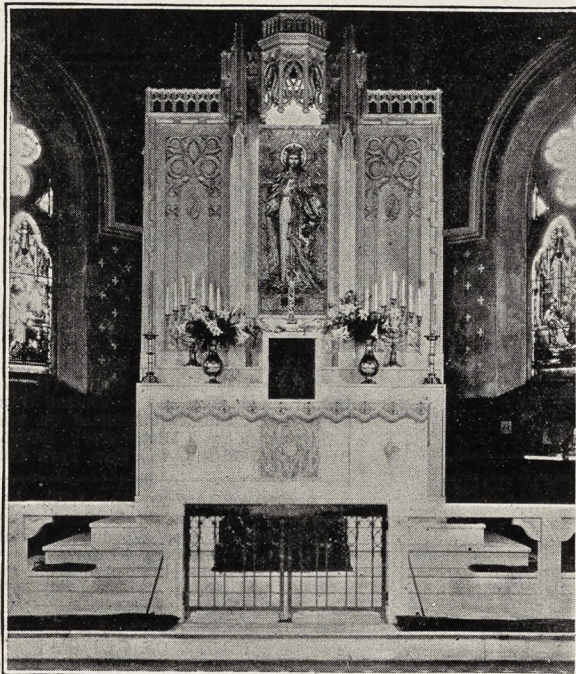
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started a course of theological training, looking toward a native Filipino ministry. They have three students as a beginning.

The Princeton-Dartmouth hockey game is to be played as a benefit for the Seamen's Church Institute of New York, on Jan. 3, 1927, at Madison Square Garden, New York.

Bishop Vincent tells of a woman too much crippled by rheumatism to walk, who is driven to church and sits in her car near an open window where she can hear the music and the sermon.

At last—the name of Bishop Fox's new car, genteel successor to the late Euphelia Bumps, is announced—the Fox-trotter.

The Massachusetts Church Service League has a Foreign Students' Committee created to offer hospitality and friendship to foreign students in and around Boston.

Grace Church, Galveston, Texas, celebrated its fiftieth anniversary on November 17th and the conclusion of a most successful mission conducted by the Rev. Raimundo de Ovies of Trinity Church.

Anniversary service commemorating the dedication of the Chapel of the Incarnation is to be held at the Church of the Incarnation, New York Decemeber 7th. The rector, the Rev. H. Percy Silver is to preach. The church is to have special preachers during Advent as follows: Dr. John W. Wood; Bishop Tyler of North Dakota; Bishop Gilman of Hankow; Bishop Davenport of Easton.

I want to start a GOOD IDEA column. You parsons and Church workers send on to me your good ideas, that you think might be useful to others. Sort of an Exchange of Method stunt. What do you say? Send 'em to 1105 Tribune Building, New York City, please.

The Rev. Paul B. Bull, Community

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of the Resurrection, England, gave a lecture on Tuesday of this week at Trinity Chapel, New York on the Sacramental Principle; next Tuesday he lectures on the Incarnation and the Church. My helper tells me that Fr. Bull (he is a monk so that "Fr." goes—that's THE WITNESS rule) "is a most delectable soul" so maybe you will want to go to hear him if you are near New York.

Lots of advertisements this week. Won't last though; if it only would we could add a few pages more and still have a self-supporting Church paper. Anyhow when you write to these folks that advertise please mention THE WITNESS. It will help an awful lot. And they are all good folks who deserve any business that you happen to have in their line.

The Church school of the Church of the Holy Spirit, Lake Forest, Illinois, the Rev. Herbert W. Prince, rector, Mr. Allen C. Bell, superintendent, has shown a remarkable growth in the past two years, having nearly trebled in membership and attendance.

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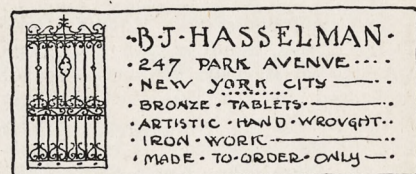
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St. Rocco's Mission, Youngstown, Ohio, dedicated a parish house costing \$20,000 last Sunday, the amount being contributed largely by the mother church of St. John's. It is one of the most successful Italian missions in the country.

Northeastern Deanery, Chicago, met recently. Speakers: Archdeacon Weller, Cairo, and Rev. Charles



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Holy Days at 10 A. M.

The Atonement, Chicago.

Rev. Frederic C. Fleming
5749 Kenmore Avenue
Sundays: 7:30, 9:30, 11 and 5.
Daily: 7:30, 9 and 5:30. Also Friday, 10:30.

St. Chrysostom's, Chicago.

Rev. Norman Hutton, S.T.D.
1424 N. Dearborn Parkway
Sunday, 8, 9:30; 11 and 4:30.
Tuesday, 10; Thursday, 8 P. M.

St. Luke's, Evanston.

Rev. George C. Stewart, D.D.
Sunday, 7:30, 8:15, 11 and 4:30.
Daily, 7:30 and 5. From Chicago, off at Main, one block east and one north.

Trinity Church, Boston.

Rev. Henry K. Sherrill
Sunday, 8, 9:30, 11, 4, and 5:30.
Young People's Fellowship, 7:30.
Wednesdays and Holy Days, Holy Communion, 12:10.

The Ascension, Atlantic City.

Rev. H. Eugene A. Durell, M.A.
Pacific and Kentucky Aves.
Sundays, 7:30, 10:30, 12, 8.
Daily, 7:30 and 10:30.

Christ Church, Cincinnati.

Rev. F. H. Nelson and Rev. W. C. Herrick
Sundays, 8:45, 11, and 7:45. Daily, 12:10.
Holy Days, Holy Communion, 10.

St. Matthew's Cathedral, Dallas.

Dean Chalmers and Rev. R. F. Murphy
Sunday, 8, 9:45, 10:45, and 7:45.
Daily, 7, 9:30, and 5:30.

Trinity, Waterbury.

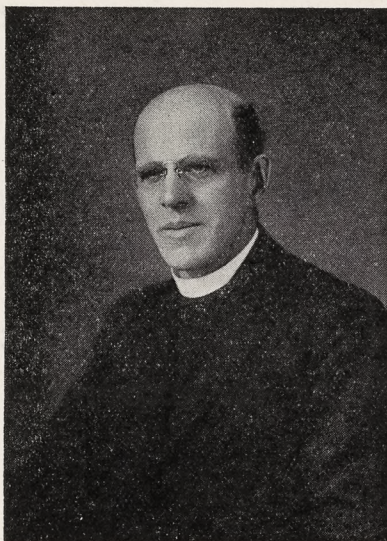
Rev. Henry B. Todd
Prospect, just off the Green
Sundays, 7:30, 11, and 5.
Wednesdays and Holy Days, 10.
Fellowship of Silence, Wed., 7:15 A. M.

St. John's Cathedral, Denver.

Dean B. D. Dagwell
Rev. F. Watson Rev. H. Watts
Sundays, 7:30 and 11.
Church School, 9:30.

St. Luke's, Atlanta.

Rev. N. R. High Moor
Sundays, 8, 11 and 7:30.
Church School, 9:30.



REV. W. C. EMHARDT

Writes Book on Assyrians

L. Street, University of Chicago chaplain, who spoke on Behaviorism and Religion, an interesting topic just now.

* * *

The mother parish in Minneapolis, Holy Trinity, has been made the centre for the student work for the University of Minnesota. The Bishop, Rt. Rev. F. A. McElwain, is the rector, and the student pastor, Rev. C. B. Scovil, is vicar.

* * *

St. Mark's, Marine City, Michigan, Rev. R. E. Randall, rector, is to break ground soon for a large parish house.

* * *

Outstanding among the men's organizations of Massachusetts is the Episcopalian Club with an active enrollment of nearly five hundred laymen. The club meets four times a year. There is always a dinner at the Copley-Plaza Hotel, followed by one or more speeches made by men of note, on subjects of interest to wide-awake laymen. The club, with Mr. Benjamin N. Felt as president, has very kindly invited one hundred men and boys as guests of honor for the first meeting of the autumn. After dinner the president will call for the special features of the evening in order. These will include a moving picture presentation of Camp O-At-Ka, that National Galahad Camp on Sebago Lake, Maine. Following this will be a demonstration of a Galahad coronation, the ceremony by which the presiding officer of a local unit—the king—is inaugurated. The aim of the pageant is to give the laymen an idea of what is going on in the boys' world in the Diocese of Massachusetts; and the aim of the Episcopalian Club in calling for this demonstration is to show that the men of the Diocese are in-

Services

Cathedral of St. John the Divine, New York.

Sundays, 8, 10:15, 11, and 4.
Daily, 7:30, 10, and 5 (Choral except on Mondays and Saturdays).

The Incarnation, New York.

Rev. H. Percy Silver, S.T.D.
Madison Ave. at 35th St.
Sundays, 8, 10, 11, and 4.
Daily, 12:20 to 12:40.

Trinity Church, New York.

Rev. Caleb R. Stetson, S.T.D.
Broadway and Wall St.
Sunday, 7:30, 9, 11, and 8:30.
Daily, 7:15, 12, and 4:45.

The Heavenly Rest and Beloved Disciple, New York.

Rev. Henry Darlington, D.D.
Sunday, 8, 11, and 8. Church School, 9:30.
Holy Days and Thursdays, 7:30 and 11.

St. James, New York.

Rev. Frank Warfield Crowder, D.D.
Madison Ave. at 71st St.
Sundays, 8, 11, and 4.

Grace Church, New York.

Rev. W. Russell Bowie, D.D.
Broadway at 10th St.
Sundays, 8, 11, 4, and 8.
Daily, 12:30, except Saturday.
Holy Days and Thursdays, Holy Communion, 12.

St. Paul's Cathedral, Buffalo.

Rev. Charles A. Jessup, D.D.
Sunday, 8, 9:30, 11, and 8.
Daily, 8 and Noon. Holy Days and Thursdays, 11.

Gethsemane, Minneapolis.

Rev. Don Frank Fenn, B.D.
4th Ave. South at 9th St.
Sundays, 8, 11, and 7:45.
Wednesdays, Thursdays, and Holy Days.

All Saints' Cathedral, Albany.

Dean C. C. W. Carver, B.D.
Swan and Elk Streets
Sundays, 7:30, 9:45; Church School, 11;
Song Eucharist; 4 P. M., Evensong.
Daily, 7:30, 9, and 5:30. Thursdays and Holy Days, Eucharist, 11.

All Saints' Cathedral, Milwaukee.

Dean Hutchinson
Juneau Ave. and Marshall St.
Sundays, 7:30, 11, and 7:30.
Daily 7 and 5.
Holy Days, 9:30.

St. Paul's, Milwaukee.

Rev. Holmes Whitmore
Sundays, 8, 9, 11, and 4:30.
Holy Days and Tuesdays, 9:30.
Wells-Downer cars to Marshall St.

St. Mark's, Milwaukee.

Rev. E. Reginald Williams
Sundays, 8, 9:30, 11, and 5.
Gamma Kappa Delta, 6 P. M.
S. B. Foote, Mus. Bac.; Choirmaster.
Wells-Downer cars to Bellevue Pl.

St. James, Philadelphia.

Rev. John Mockridge
22nd and Walnut Sts.
Sundays, 8, 11, and 8.
Daily, 7:30, 9, and 6.
Holy Days and Thursdays, 10.

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terested in the boys of the Diocese and in the Order of Sir Galahad, which constitutes in so many parishes an effective method of boys' work.

* * *

The Rt. Rev. William T. Manning, Bishop of New York, in a sermon preached at the Cathedral of St. John the Divine, sternly arraigned the Roman Catholic Church for the annulment of the marriage of the Duke of Marlborough and Consuelo Vanderbilt as an "impertinence. He stated most emphatically that no "foreign court" should presume to abrogate an American civil and Church contract. "It has done more," he said, "than any other event in years to weaken the sanctity of marriage. If marriages are to be declared null and void on pleas as unreal as this no marriage and no home can be regarded as safe."

* * *

On the 21st all the churches in Denver were closed for the eleven o'clock service and about 3,000 Church people assembled in the city auditorium and listened to addresses by Bishop Ingley and Bishop Barnwell on the Church's Program. About 300 choisters, vested, were on the stage.

* * *

Bishop Gray of Northern Indiana conducted an eight-day mission at St. James, Goshen, with gratifying results.

* * *

Church people in the East are not able to visualize the effort made by Church people in the West to attend gatherings. For instance, the deanery of Western Colorado met at Grand Junction last week, many traveling 200 miles in autos to attend. They made two days of it; lots of meetings, fine speeches, and good food.

* * *

Bishop Burton of Lexington was elected president of the Province of Sewanee last week.

* * *

It is to the credit of the Morrison Club at the State University of Iowa, Iowa City, that it does not live for itself alone. At the annual University Homecoming, it served a luncheon to visitors in town and used the proceeds to give a complimentary dinner for the Negro students of the University. Forty-three Negro students sat down to dinner in the Student Center and were entertained at a supper prepared and served by the Morrison Club, unit of the National Student Council. The club brought the rector of St. Andrew's Church, Evanston, Illinois, the Rev. William Weaver, himself a colored man, who preached in the morning and addressed the students in the evening.

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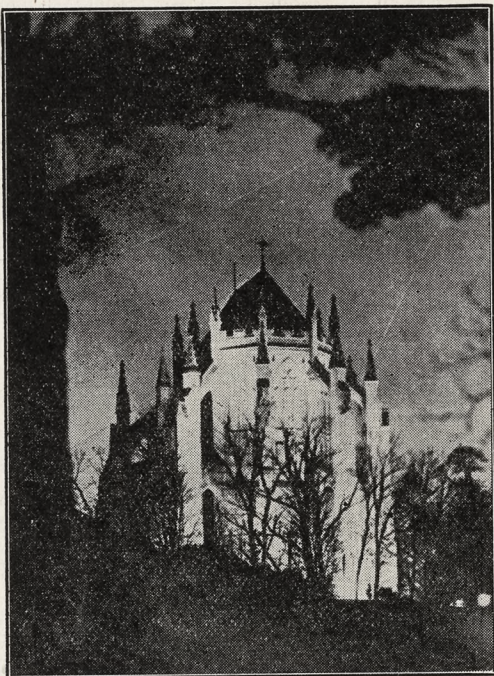
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From the National Cathedral—



The District of Columbia Campaign for the National Cathedral in Washington, D. C., was directed by Mr. Clifford Pierce of the Lyman L. Pierce Financial Organization, a member of our Associated Organizations.

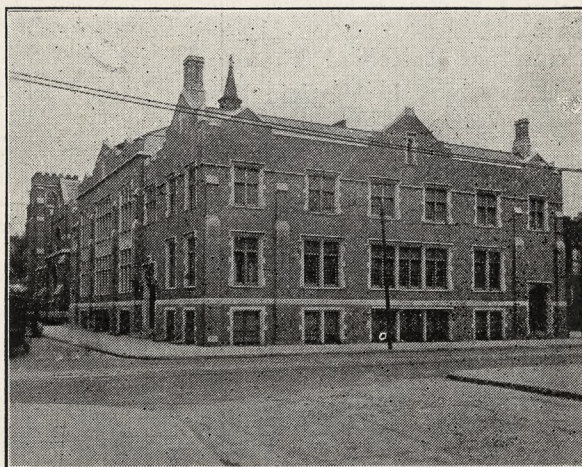
A Partial List of Campaigns Directed by Members of Our Associated Organizations for Enterprises of the Episcopal Church.

National Cathedral	\$1,059,627
Divinity School, Philadelphia, Pa.....	1,008,947
Church Home and Infirmary, Baltimore...	450,000
Thompson Orphanage, N. C.	175,000
St. Andrew's Church, Albany, N. Y.	141,500
St. Paul's Church, Brooklyn, N. Y.....	135,628
Church Schools, Richmond, Va.	130,000
St. Paul's Church, Yonkers, N. Y.	110,286
St. Luke's Church, Rochester, N. Y.	105,000
St. Thomas' Church, Mamaroneck, N. Y...	77,400
Church of the Advent, Cincinnati, Ohio....	71,000
Grace Church, White Plains, N. Y.	65,000
St. Stephen's Church, Beverly, N. J.....	26,000

Over \$125,000 has been raised for Church purposes by members of our Associated Organizations.

Campaigns have been directed for religious enterprises which range in size from nation-wide Church movements, totaling many millions of dollars, to the ordinary endowment, building or debt-raising program of churches, schools and denominational institutions.

To the Local Church



The Campaign for the Parish House of St. Paul's Church, Brooklyn, N. Y., was directed by Mr. Bayard M. Hedrick, a member of our Associated Organizations.

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