

The Witness

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The National Student Council Meets at Wisconsin

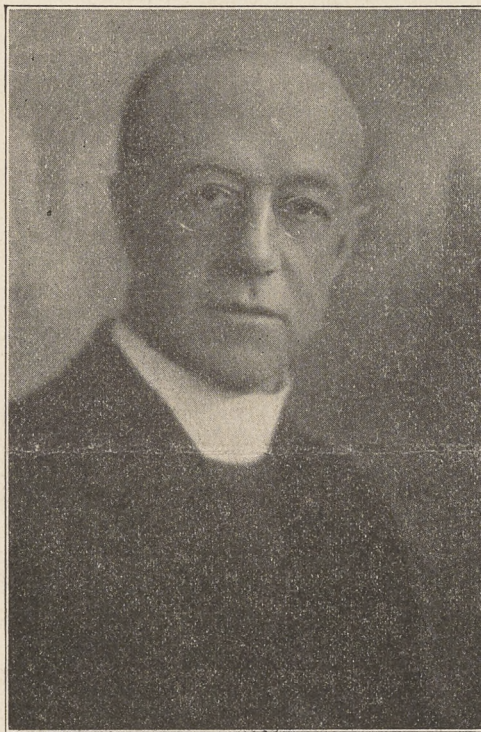
Thirty-seven Colleges and Universities Represented at Annual Conference

The National Student Council of the Church met June 19 to 23 at the University of Wisconsin, using our fine student center, St. Francis Club House, as headquarters, the Methodist center, Wesley Hall, for business meetings, and our two churches, St. Andrews and Grace, for the public night meetings and the early communions. The local arrangements were perfect, and no group was ever more cordially received. It was no small matter to handle so many, for thirty-seven colleges and universities sent sixty-eight people from outside Madison and the local students and others in constant attendance numbered twenty at least. So far as students alone are concerned forty-nine were present, the professors numbered four, and the clergy in college communities sixteen. The Church Missions House furnished seven, and the Girls' Friendly Society and the Student Department of the National Board of Y. W. C. A.'s each had one fraternal delegate. The Brotherhood of St. Andrew and the Student Department of the International Committee of Y. M. C. A.'s were similarly invited but could not be represented. Rev. Y. Y. Tsu represented the committee on Friendly Relations among Foreign Students and most ably and persuasively presented the cause of foreign missions and Christian internationalism. The theological seminaries had their representative in the person of Prof. Norman Nash of Cambridge, who was the speaker on the social problems which the student faces after graduation. No more representative gathering of students and college workers in our Church has ever been held, and none more fruitful.

The sessions were arranged in a most interesting way. Each night there was a presentation of the Church's work in its various phases; Rev. Benjamin Kemerer on the program of the next triennium, Dr. William E. Gardner on religious education, Rev. A. B. Parson and Dr. Tsu on missions and vocation, Prof. Nash on social service, and Mrs. M. K. Rosenberry (formerly Dean of Women at the University of Wisconsin) on the social problems of the campus. On the first night also Rev. Paul Micou, President of the National Student Council, and Miss Agnes M. Hall, Secretary for work among women students, spoke of the distinctive achievements in student work in the four years of the existence of the National Student

"No-More-War" Demonstrations Planned by Churches

Parades and Outdoor Mass Meetings Are Being Arranged Throughout the Country



Rev. Chrales N. Lathrop

Executive Secretary of the Department of Christian Social Service who presided at the conference of social workers held last week in Rhode Island. The report of the Conference will be found on the last page

Council and of the problems that lay ahead. These addresses furnished the keynote and to some degree the information necessary for the forums conducted by the students for an hour and a half the next morning. However the committees in charge of the forums ran them as they saw fit, and in daily meetings shaped up a most interesting and searching set of questions to propound to their fellows. The conclusions reached in the forums and formulated by the committees serve as a program to be carried out by the student Church societies in the next triennium which must elapse before the Council meets again. The Council held sessions each afternoon to receive and act on the forum reports and to transact other business. Thus a conference was combined with business sessions in a unique and successful way.

The Churches are to hold a big "No-More-War" demonstration throughout the country on July 29 and 30. In fact the demonstration is more than national in scope for in England the demonstration is to take the form of processions and mass meetings, some of the foremost citizens of that country making up the central committee in London, including Bishop Charles Gore, Bernard Shaw, Bertrand Russell, Jerome K. Jerome, Margaret Bondfield, Robert Smillie, Charles Trevelyan, Ramsey MacDnald, Arthur Henderson, Lord Parmoor and Rev. Dr. R. J. Campbell.

The demonstrations in this country have been arranged by the National Council for the Reduction of Armaments, Washington, D. C.

The following message has been sent by the Council to the clergy urging them to participate in the event:

1 Bombardment for Peace. Write or telegraph the president on Saturday or Sunday, July 29 or 30, indicating to him that America is ready for another definite and concrete step towards world peace. Mass meetings and church services should send resolutions. Small communities can dramatize the occasion by collective dispatch of the messages from a public square, as was done in St. Louis last November.

2. Post everywhere, to appear simultaneously on the morning of July 29, placards bearing the three words, NO MORE WAR. We have 100,000 of these placards, size 11 by 15 inches, which we will supply to you in such numbers as you can use effectively. The cost price is 25 cents per hundred including postage. We will send them free if necessary. Order now.

3. Parades should be arranged wherever local committees will make them successful. Outdoor speeches and community singing may well accompany these parades. All groups that want to outlaw war should be asked to participate.

For New York City a parade is being planned. Those who will help are asked to communicate with the Women's Peace Society, Room 1101, 505 Fifth Ave., New York.

Have the Rector put The Witness on sale at the Church door on Sunday morning. Ten copies for 25c, with the privilege of returning unsold copies. Help keep the people informed on Church affairs.

GENERAL NEWS OF THE EPISCOPAL CHURCH

Plan a Memorial To Missionaries

Shortly after she went to Africa in 1912, the late Mrs. William H. Ramsaur, a trained nurse, oppressed by the wide spread physical needs of the people of Northern Liberia, took the first steps toward establishing a small hospital at Cape Mount.

In 1916, the present small building, known as St. Timothy's Hospital, was erected. For four years this brave effort was financed entirely from her own income, with the help of an occasional small special. In spite of limited quarters and still more limited finances from six to seven thousand treatments were given every year. Time after time the tiny building has been crowded to capacity and Mrs. Ramsaur and the native assistants worked day and night.

It was not long before the work done at St. Timothy's resulted in insistent pleas from some of the neighboring towns for similar help. It was not possible to establish even small hospitals, so Mrs. Ramsaur devised the plan of starting a chain of three or four small dispensaries. Every month she made the circuit, and was thus able to give medical relief and Christian teaching to still more people.

Mrs. Ramsaur's sad death last January has led the Liberian people of Cape Mount to revive the plan, dear to Mrs. Ramsaur's heart, to enlarge the hospital. An addition is proposed to increase the ward space and provide a small home for the American nurses. Bishop Overs estimates that the enlargement will cost about \$5,000. The Liberians are taking the lead by promising building material and labor, besides giving \$650 in cash with more to follow.

It is proposed that the enlarged building should be made a memorial to Sarah Conway Ramsaur. This plan was laid before the Westchester Branch of the Woman's Auxiliary in the Diocese of New York at a recent meeting and was received with great favor. Bishop Overs says that if the needed \$5,000 can be provided within the next three months, the new construction can be done during the next dry season.

Parish Has Live Group of Workers

It is not often that a parochial society, organized purely for unselfish service, is so flourishing that it can pick and choose its members. Yet that is the case with St. Andrew's League for Service, the outcome of the Thirtieth Anniversary Campaign conducted several months ago in St. Andrew's Parish, Harrisburg, Pa. The organization for the campaign proved so efficient that steps were immediately taken to perpetuate it. It is composed of forty men and women, all of whom served in the campaign. The city has been divided into four sections, each section in charge of ten members. The team members make visits to all parishioners or prospective Church members in their district, report cases of illness or need to the Rector, and distribute literature. Mrs. W. M.

Wrightman, social service worker of the parish, works in conjunction with the organization. The rector of the parish, the Rev. W. C. Heilman, is president of the League, Mrs. F. E. Watts, vice-president, and Dr. Albra W. Baker secretary. New members are accepted only in case of vacancies, and upon the recommendation of the Rector, in recognition of other service in the work of the Church.

Cornerstone Laid At St. Mary's College for New Dormitory

The Diocese of Dallas has from time to time shown its appreciation of a great man's labors by dedicating memorials to him during his lifetime. The last of these was the laying of the cornerstone of the Alexander C. Garrett Memorial Dormitory at St. Mary's College, Dallas, on the afternoon of Wednesday, May 31st. Bishop Harry T. Moore, President of the Board of Trustees, presided and Bishop Garrett made the principal address and led the service in the laying of the stone.

St. Mary's College was founded thirty-four years ago by Bishop Garrett who altho ninety years of age is still its President.

It is expected that the building will be ready for occupancy at the opening of the school year in September. The building will be of fireproof construction, and will provide living quarters for 100 students as well as a number of teachers. This will make possible the re-opening of the boarding department which has been closed for the past year. It is also the first step, it is hoped, in the eventual re-opening of the College Department. At the Annual Commencement exercises, on Friday, June 2nd, of St. Mary's Preparatory School, Bishop Garrett presided, and Bishop Moore delivered the Commencement Address.

Christian Social Service Making Progress in Dallas

The Committee on Christian Social Service in the Diocese of Dallas (the Rev. C. E. Snowden, Chairman), has undertaken with the co-operation of the clergy to "underwrite" systematic provision for Voluntary Church Chaplains for the various city, county, and state institutions within the Diocese. Archdeacon Virden, who was for some time a commissioned Chaplain at the U. S. Disciplinary Barracks at Ft. Leavenworth, has accepted the voluntary chaplaincy at the county jail and the municipal farm where those serving thirty and sixty day sentences are committed. The same principle of fitness, because of experience or special qualifications, has been employed in the selection of the other chaplains.

The Committee invited the paid professional welfare workers in Dallas County who were communicants of the Church to meet with them at luncheon at the City Club on Wednesday, June 4th. Of the twenty-seven workers so far recorded, nineteen were present at the luncheon, five were out of town, leaving but two who could possibly have attended but did not do so. The principal speakers were the Bishop Coadjutor, the Rt. Rev. Harry

T. Moore, and Miss Fkora Saylor. Miss Saylor is the superintendent of the United Charities and dean of Dallas Social Service Workers, having been connected with the United Charities for twenty-four years.

These luncheons will be continued twice a year. Tentative arrangements were also made for a Corporate Communion of the Welfare workers and the members of this committee at stated periods.

A similar luncheon is to be held in Ft. Worth in the near future, and possibly others thruout the diocese next fall.

President Murray Receives Degree From Trinity College

President Murray Bartlett of Hobart College has just returned from New York and Hartford, Conn., having attended at New York a second meeting of the heads of the five church colleges and having received from Trinity College at its commencement the degree of Doctor of Laws. Dr. Bartlett leaves soon for a well-earned rest in California, following his work of a year and a half that has culminated in the raising of \$850,000 for Hobart. He will attend the General Convention at Portland, Ore., returning to college work just before the opening of college.

One of the concluding episodes of the Hobart campaign showed the co-operation between two of the Church colleges. Mr. F. W. Herendeen, Chairman of the Hobart Centennial Fund Committee, and Senator William J. Tully, Chairman of the St. Stephens Endowment Fund Committee, exchanged contributions each to the fund of the other college. Mr. Herendeen and Senator Tully also exchanged cordial letters, each in appreciation of the merit of the others college and campaign.

Rector Celebrates Anniversary of His Ordination

On Trinity Sunday, the Rev. Paul S. Atkins, Rector of St. John's Parish, York, celebrated the fifth anniversary of his ordination to the priesthood. The event was observed with special music and large congregations, the Church School attending in a body at the 11 o'clock service. In behalf of the Church School, the Rev. John W. Barrington, organist, presented the Rector with \$75.00 in gold, with the request that he purchase for himself a cassock and stole. Mr. Barrington also presented the Rector, on behalf of the members of the choir, with an elegantly bound Church hymnal.

Church Corner Stone Laid At Canton, N. C.

The corner stone of the beautiful new Saint Andrew's Episcopal Church at Canton in the mountains of Western North Carolina, just west of the city of Asheville, was laid with appropriate ceremony on Sunday afternoon, June 18, by the Rt. Rev. Junius Moore Horner, Bishop of the Missionary District of Asheville. Archdeacon John Hammond Griffith of Asheville delivered the Address. He referred to the early days of the Church in Canton, paid a deserved tribute to Miss Victoria

Bell, who has done so much to keep the interest alive in the Canton Church and then closed by mentioning the symbolism of the Corner stone in Masonry and the Biblical allusions to it. The Rector of the new Church, the Rev. Clarence Stuart McClellan, Jr., conducted the service, which was very impressive and beautiful. The vested choirs of Trinity in Asheville, All Souls in Baltimore, and Grace in Waynesville, together with trumpeters rendered the music, which consisted of the hymns, "The Church's One Foundation," "How Firm a Foundation," and "O God, our help in ages past." The corner stone, a handsome block of Tennessee marble, is the gift of Mr. Louis N. Fowler of Canton and bears the inscription, "Jesus Christ." Underneath these words is a Latin Cross and the date, 1922. About 400 attended the ceremony, after which the St. Andrew's Guild and Auxiliary served the guests refreshments and held a reception. Many of the clergy of the Diocese attended. This new Church is being built of native stone, commands a wonderful view of the mountains and will be, when completed next fall, one of the most beautiful Episcopal churches in the State of North Carolina.

South Dakota Schools Combined

The Bishop of South Dakota visited the Rosebud Reservation on the 10th and 11th of June and took up the matter of the re-establishment of St. Mary's School, which was destroyed by fire at the end of April. There are in South Dakota two schools for Indians conducted by the Church. One of these was St. Mary's, Rosebud, in the south-central part of the state and the other St. Elizabeth's, Wakpala, in the north-central portion.

The destruction of St. Mary's is so complete and the task of rebuilding so great that it seems unwise to attempt an effort to erect a building on its old site this coming fall. Therefore it has been decided that the two schools will be combined at the St. Elizabeth's plant, Wakpala, and Miss Bridge and certain of her teachers will co-operate with Deaconess Baker and her staff. We shall thus avoid the expenses necessary in taking temporary quarters somewhere, and all expenditures to provide for the schools will be of a permanent nature because upon our own property. A portion of the places available at St. Elizabeth's will be allotted to the Indians of southern reservations.

By this plan a year will be obtained for making arrangements for the future place and work of St. Mary's School. There is a possibility that it will not be rebuilt on the old site, but removed to some other location.

Beginning with September first Miss Priscilla Bridge, Principal of St. Mary's, will be addressed at St. Elizabeth's, Wakpala.

Dr. Stewart Lectures at Gambier

During the week of June 26, Dr. Geo. Craig Stewart of St. Luke's, Evanston, delivered a course of lectures to clergy at the Summer Conference at Gambier, Ohio. His subject was "The Art of Preaching." The Anglican Theological Review for May has the first of a series

of four articles by Dr. Stewart on this subject.

"Spiritualism" was the subject of an address given by Dr. Stewart to summer school students of the University of Chicago at the Hyde Park Baptist Church on Sunday evening, June 25th.

New Church for Colored People at Grand Rapids

The congregation of Colored Churchmen in Grand Rapids, Mich., are expecting to realize their hope of completing their Church, St. Phillips, at Henry Ave. and Sherman street, during the present summer. Communicants having doubled in number within the past two years, the present quarters in the basement of the future Church are now outgrown. Bishop McCormick has organized a committee of clerical and lay members, including a number of leading local Churchmen to campaign for \$12,000 to complete the edifice. St. Philip's was started as a mission twelve years ago. For some years it worshipped in a hall opposite the present site. Five years ago the lot was bought, plans drawn, and the basement built. The rise in cost of building caused delay until now. The Rev. E. A. Christian, the first colored Priest in charge of the Mission, began his work two years ago, and St. Philip's has flourished greatly under his care. When the Church is completed the present basement will be used for social purposes.

Educational Survey Made in Georgia

From an educational survey of the Diocese of Georgia, made by the executive secretary of the Department of Religious Education, the Rev. W. A. Jonnard, are the following figures: Number of teachers enrolled in 38 church schools, 228 white, 58 colored, total 286; pupils, 1,975 white, 558 colored, total, 2,533; total en-

rollment, white, 2,203, colored, 616; grand total, 2,819; this shows a net gain of 140. There are 14 adult classes with an enrollment of 200, one of these being colored with an enrollment of 11.

St. Katharine's School Has Large Graduation Class

St. Katharine's School, Davenport, Iowa, graduated this month a class of fifteen. The Commencement was crowded with events—athletic, social, literary, musical, and religious, which attracted a great company of friends and patrons from far and near.

The Field-day military contest for the silver cup given to the company showing the most perfect mastery of the Manual of Arms was won by Co. B of which Miss Elizabeth Simonson, daughter of Archdeacon Simonson of Douglas, Arizona, was Captain. U. S. Military Officers were the judges and the Dean of Trinity Cathedral bestowed the cup.

The outdoor dramatics which are always a feature of Commencement at St. Katharines was a splendid and able presentation of Noye's "Robin Hood and the Three Kings."

Bishop Longley preached the Baccalaureate sermon at the great service in the Chapel the last Sunday morning of the school year, arguing from the text, "He is with you and shall be in you," the necessity of the guidance of the Holy Spirit for success in life.

The effort which has been made to pay off the debt which the school incurred when it bought the Renwick property now known as St. Margaret's House and grounds, gives promise of being paid or pledged by the time school opens in the fall, and it is further hoped that three or four scholarships will also be acquired that this school may extend the good work it has been doing for the last fifty years all over the Middle-west.

What Boarding School?

If you are planning to send your son or daughter to boarding school next year, why not let the Department of Religious Education help you to decide the problem, "Which school?"

125 Church Boarding Schools

There are approximately 125 Church Boarding Schools for boys and girls. These schools rank among the leading preparatory schools in the country. Many of them offer scholarships.

But more than the thorough academic training these schools give is the splendid service they render in the development of spiritual power. Your son or daughter has a right to the care of your own Church. The Chapel of the Church Boarding School is an inspiration in the daily life of the students.

Ask your Rector for information, or address

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THE FAITH AND ITS EFFECT

Bishop Johnson

What are the fundamental principles of the religion that we profess, the common denominator of the Christian faith, which separates it from all other cults and philosophies?

(1) We believe in a personal God, with whom we may converse, who hears our prayers and has a personal interest in our lives; to whose sovereignty we render homage, and to whose final judgment of our worthiness we must submit.

He not only created us but loves us and is desirous that we should learn to love Him.

God is not merely a force or an influence, but He Himself possesses all the faculties which His creatures enjoy.

He not only appreciates truth and beauty and goodness, but He gave to us the capacity for enjoying them.

He is capable of appreciating our quest for His friendship and of returning in full measure all the love that we manifest toward Him.

(2) We believe that, while He has always revealed Himself to man by the things that He has made, He has also revealed Himself as a person in Jesus Christ who is His only begotten Son.

It is fitting that God should reveal Himself to men through a human personality, for that is only revelation that would contain the elements that man most needs.

In learning to love Christ, we learn to love God, and in receiving the grace of Our Lord Jesus Christ we receive the help of God.

The Creed is chiefly concerned with the life of Christ because that life is the life that we seek to obtain and also His life embodies the way by which it can be attained.

We accept suffering not because we understand it, but because He endured it. He neither evaded suffering nor denied its reality but entered His Kingdom through the tribulations that He endured.

He consecrated both His body and His soul to our need and taught us that both are sacred and could be used to the Glory of God.

(3) We believe that Christ came into the world to take away sin and we be-

lieve that the cross was the instrument by which He accomplished this end.

The Creed has born its testimony for eighteen centuries that the ultimate end of Christ's ministry was to give to us "the forgiveness of sins, the resurrection of the body and life everlasting" and this we believe that He did in His own way and not by our devices.

These gifts of His gracious life are bestowed upon us. We have not chosen Him but He has chosen us as His beneficiaries.

(4) We believe that Christ left not Himself without a witness, and that the continuous operation of the Holy Catholic Church is a testimony to us that He has not left us comfortless but has given His Holy Spirit to His Church for the purpose of guiding it into all truth and keeping it from destruction.

This Church which He founded has been the guardian of the faith, the sacraments and the ministry which He instituted and commissioned.

It has been the custodian of the Holy Scriptures, determining such books as should be included in the sacred canon.

"Throughout the teaching of the Apostles, we see that it is the Church that comes first and the members of it afterwards. Men were not brought to Christ and then determined that they would live in a community.

In the New Testament, on the contrary, the Kingdom is already in existence and men are invited into it.

The Church takes its origin not in the will of man, but in the will of the Lord Jesus Christ.

He sent forth the Apostles, the Apostles received their commission from Him. These came first and the members afterwards. They were called into the Church. They do not come in and make the Church by coming.

They are called into that which already exists; they are recognized as members when they are within; but their membership depends on their admission, and not upon their constituting themselves a body in the sight of the Lord."

These words of Archbishop Temple are descriptive of the relation of individuals to the Church in the New Testament.

These four convictions should produce four qualities within us that are related to them.

A conviction is justifiable only in the power that it has upon character. Creeds which do not issue in character are merely inveterate prejudices.

There are four attitudes of mind which these four convictions should produce.

(1) If there be a personal God who is the author of all our blessings, then we still worship the Lord our God in love and gratitude.

Worship will become a habit, wherever God's personal presence is a conviction. One cannot be grateful to a faucet; so one cannot worship an impersonal force. It is the conviction of a personal God that gives motive to our worship.

We cannot continue to receive gratuities from anyone, not even from God, without its having an effect on our character. We must give thanks or we will become thankless pensioners on the di-

vine bounty. To worship God is to lift up our hearts in adoration and gratitude.

It is only those who believe in a personal God who can feel the joy of worship.

(2) Because we believe in the Lord Jesus Christ, we desire to be like Him. The philosopher, the emotionalist, the scientist may be curious to see Jesus, but they do not care to imitate Him.

Christ did not exist to satisfy our curiosity but to stimulate our quest for righteousness.

He that doeth His will shall know His doctrine.

A conviction that Jesus Christ is the Son of God is an impetus to follow Him so that we may all come to the measure of the stature of the fulness of Christ.

If we really love Him, we will try to be like Him.

(3) If we have a conviction that Christ came to give us the forgiveness of sins and eternal life, we will then be concerned with those sins which keep us from Him. We may not be assured that we will not commit them, but we will be comforted by the thought that He is willing and able to put away our sins.

We all desire to be clean and if we find that we have been soiled and stained by the dust of the road, we will seek those means of being made clean by His Word and His Blood.

It is this emphasis which other worldliness brings to our conduct.

If we would see God we must come to Him, having been washed and cleansed from our impurities.

(4) If we really believe in the Holy Catholic Church, we believe in fellowship rather than opinion as the basis of the Christian life.

The Church is the household of faith, where we have a common Father and where we are all members one of another, and where our Father has no respect of persons among His children.

This is the basis both of fraternity and democracy in human life, and nowhere else but at the altar rail has it ever been attained.

The Church is the Body of Christ and we are its members, and therefore every one members one of another.

But some one replies—"There are so few that look at their Church membership in that way."

Yes, but there are so few who believe in the Holy Catholic Church as a divine institution. The fault is not in that which Christ founded, but rather in that which we are unable to appreciate.

Men need a conviction that the Holy Catholic Church is the Household of Faith; not that it is a school of discipline, or a school of philosophy, or a mutual admiration society of those who have the same opinions, but that the Church is what Christ intended it to be, a channel of grace, the household of faith, the communion of saints.

The Church is not to be faulted as a conviction, so long as men make it to be something else than it is and then fault it because it does not accomplish that for which it was instituted.

The N-W-C and the Convention

By Very Rev. Francis White, D. D.

What are we going to do about the Nation Wide Campaign at the approaching Convention?

1. We are going to endorse it. We are not going to spend much time over what the various dioceses have or have not done since 1919. The dead past must bury its dead.

We are not going to be very patient with fault finding, nor with extravagant exuberation over those who saw their duty and did it. Oratory will melt away before an evident determination to face genuine needs instead of mere wants; and we will pray and work over quotas that shall bear the mark of the attainable.

2. We are going to vitalize and articulate "the System" by seeking to establish canonically in each Province some representative of the body now called "The Presiding Bishop and Council"; who can be a living nexus between the Province and the Executive Office in New York; some one who will speak with intelligence and authority for the Province to the P. B. & C., and at the same time be an acceptable representative, and not a mere reporter from that awkwardly designated central body to the provincial authorities.

3. We are going to discuss, but not too long, a better nomenclature so that our many initials will no longer suggest either tooth pastes or railroads.

4. We are going to prove to our Bishops at home and abroad, that we really want them to stay on their jobs; and this we will do by underwriting their budgets, provided they make evident that those budgets call for well authenticated needs.

And to this end we hope the delegates may have in their hands the larger details of those budgets. This can only be done by making a budget at this Convention which will be for four years rather than three, thus avoiding the trouble we now have of voting blindly on needs we can neither study, nor question for lack of time.

5. We are going to make more evident than we have yet done, that our faith in the success of the N. W. C. rests on the conviction and belief that God will fully bless the efforts of those who are awake to the responsibilities of stewardship, and the joy of proportionate giving; and refuse to put primary emphasis on particular men, or special methods, or eloquent words, but rather emphasize intelligent and continuous personal and corporate co-operation with the plans evolved, and approved in the General Convention.

This attitude, uniting into one determined, enthusiastic, and intelligent body the almost persuaded with the altogether persuaded Bishops, Priests and Lay Folk, will thus begin the next triennium of effort with an impetus and impulse not as yet felt by the Church at large.

6. We are going to seek better ways of educating the lay folk of the Church; thus bringing home to them the truth

that the money raising end of the Campaign will be successful in proportion as they determine with themselves to consecrate themselves by secret prayer, and common sacrament to the task of raising that money.

7. These six things we are going to do. And the seventh thing we are going to do, rests not with us and our predeterminations, but with the Holy Ghost for Whose inspiration we will daily pray; and Whose leadings may we not impede by pride, nor prejudice, nor passion.

And if we do not do these things I shall have written myself down as a poor prophet, but not, I pray, a false one.

Archdeacon Claiborne and His Work

By Rev. Henry Riley Gummey, D. D.

A few years ago while a member of the faculty of the theological department of the University of the South, Sewanee, Tenn., it was my privilege to study at first hand, the work of one who has put in more than twenty years of missionary effort in the mountain region of East Tennessee. An interesting sketch of this work, in its various aspects, was published a year or more ago. But this pamphlet said nothing about the man who planned it all and has carried it through to many notable achievements—Archdeacon W. S. Claiborne—who also served as chaplain in our A. E. F. overseas. He is a man, strong and vigorous, to whom travel and hardship are of no account. With a big heart, full of human sympathy, he has won the allegiance and support of "all sorts and conditions of men," and by his indomitable perseverance has attained noteworthy results. In addition to his other qualities, he possesses a mind keen and alert, well informed and well balanced, which ponders his problems and works out their solutions well in advance of the specific task to be undertaken. He is also one of the best read men among our clergy. No theological book of permanent value escapes him. With all these gifts and capabilities long since dedicated

to the spread of Christ's Kingdom, it is no wonder that the mountain folk of East Tennessee have realized the depth and thoroughness of his service and have been won by him, in large numbers, to Christian faith and Christian living.

In a brief space it is impossible to give any adequate mention of the manifold work undertaken and carried through by Archdeacon Claiborne. The parish church at Sewanee "Otey Memorial," with its encircling mission stations forms an instructive study in pastoral theology. The Emerald-Hodgson Hospital (at Sewanee) is a splendid achievement, providing medical and surgical treatment of the first rank for the dwellers over a large area. Back of the wonderful work of the Sisters of St. Mary for the mountain girls; back of the work of the Order of the Holy Cross for boys, at St. Andrews', lie the foresight and initiative of Archdeacon

The Witness

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CHICAGO, ILL.

Claiborne, who saw the fundamental needs of the mountaineers—education, training for the tasks of daily life, and the knowledge of Christ's Gospel.

Passing over, perforce, many other centers of missionary enterprises which owe their inception and existence to Archdeacon Claiborne, there is one institution which compels attention—the W. P. DuBose Training School, at Monteagle, a few miles north of Sewanee. For several years, in frequent consultation with his many friends, Archdeacon Claiborne has been planning a school to train men especially for rural missionary work. This school, in its first year, has twenty-six students. It is giving to men of maturer years than the average theological student, a training in Christian fundamentals. The English Bible is thoroughly studied. Church history and the great doctrines of our Faith are being taught as vital subjects to eager men. The school is well housed and has a beautiful chapel for its Eucharists and daily offices. The students take their share in the care of the buildings and grounds, and in the work of the farm belonging to the school. This maintains them in splendid health and at the same time cuts down the running expenses of this school of the Prophets. The school is a training place for real men, who have heard the Master's call to preach His gospel. It is the product of Archdeacon Claiborne's long experience, and of his intimate knowledge of a great need to be met, and he is bearing the brunt of securing the necessary funds for its maintenance. It is the crowning achievement of his twenty three years of missionary enterprise.

God grant the Church wisdom to provide the backing needed. If this is forthcoming, the DuBose School is destined to prove a potent factor in advancing the new era of quickened faith and consecrated service in the spread of Christ's Gospel, for which we pray.

Tagore Gives New Missionary Some Advice

Rabindranath Tagore, the Indian poet, has written a letter to a new missionary to India who wrote him for advice. The letter says: "Do not be always trying to preach your doctrine, but give yourself in love. Your western mind is too much obsessed with the idea of conquest. Your inveterate habit of proselytism is another form of it. Christ never preached himself, or any dogma or doctrine. He preached the love of God. The object of a Christian should be to be like Christ—never to be like a coolie recruiter, trying to bring coolies to his master's tea garden. Preaching your doctrine is no sacrifice at all—it is indulging in a luxury far more dangerous than all luxuries of material living. It breeds an illusion in your mind that you are doing your duty—that you are wiser and better than your fellow beings. But the real preaching is in being perfect, which is through meekness and love and self-dedication."

Have the Rector put *The Witness* on sale at the Church door on Sunday morning. Ten copies for 25c with the privilege of returning unsold copies. Help keep the people informed on Church affairs.

Ghandi and Christ

By An Indian Christian

Holy week had a special significance for Indian Christians this year. We understand more fully and more vividly the sufferings of the Man of Sorrows, and entered more fully into the anguish of His soul as He saw His persecutors around Him. He was accused of creating disturbances and of spreading discontent among the citizens of the Roman Empire. And inasmuch as He wished to establish a "Kingdom." He was treated as a seditionist. For His ideal, for His cause, for the sake of righteousness and truth He paid the penalty of death. Imperial Rome crucified the greatest Lover of the souls of men, the Advocate and Founder of the law of love and charity. Imperial Rome laughed and jeered at this doctrine and Roman consuls and officials found Him a dangerous agitator and were glad of His death, for this was the best way to deal with this disturber of the peace who was undermining their prestige by giving a new message of self respect. He told the people of His time to seek first the Kingdom of God and His righteousness, and all these things shall be added unto them. "And all these things" meant freedom and liberty of life and conscience. He sought to awaken the souls of men, and to awaken them so that whatever their political status they would look their rulers in the face and say, "You may rule us by your legions, but our souls and our aspirations you cannot touch." And the Nazarene conquered.

Nineteen hundred years have gone by. The tragedy of men going to the stake for their conscience has been enacted over and over again, but today Imperial Britain stands in our opinion as the prototype of Imperial Rome, and Gandhi as the prototype of the suffering Man of Sorrow, smitten with grief. Christian civilization has at least had this effect, that Gandhi is spared the actual cross, though there are many of Britain's consuls and her soldiers of fame and valor who would have no hesitation in sentencing Gandhi to the gallows or to be the target of some rifle-men, after a brief and summary court-martial. These men exist in India and in the politics of this country, and one might find them in the ranks of journalists in England, Scotland and Ireland.

I know the vast majority of your readers will not agree that the case of Gandhi is at all analogous to that of Christ, but it is just as well to know how to look upon him. He has made the Great Teacher more real to us; he has helped us to understand what He must have been like; he has opened our eyes to see His glory in His humility and meekness. Strange indeed it seems to us that after 1900 years of Christian belief the West is yet unattracted by meekness, gentleness and humility. Our experience in this country and in India shows that the Britisher respects the man of force, the boxer, the man with a stick, the man who is able to hit back; but the man who would be courteous, polite and meek is at once labelled as a man with no "guts," with no backbone, a coward and an imbecile. How this mental-

ity of the Britisher has already affected the Indian only those who have followed the development of the National movement in India can understand.

It was at this period, when young India was in danger of losing her soul, that there arose the great apostle of passive resistance who worshipped Jesus in spirit, who continually looked at the Crown of Thorns, a picture of which hung in his office in South Africa, but he was misunderstood and misunderstood by the Imperial rulers and by his unworthy followers. He continued to point out to us Christians and to others of his followers that in non-violence, in turning the other cheek, in service and sacrifice, in love, lay the hope of a new India, and through these alone would we win. It was the cross he preached versus the sword. Outwardly, from the point of view of practical politics, the latter is more successful, but in the moral domain the former conquers and its victory is more abiding, for its aim is to change the heart and outlook of people. Gandhi's removal from public activities means that the greatest living force for non-violence has been removed from the area of Indian politics. The government by this action will defeat their own end.

It has been a great blow to us to read of the sarcasms and sneers that British papers have levelled at the penitent and atoning utterances and actions of Gandhi. His tears of anguish at the madness of his people have been called "crocodile tears," and his sincere sorrow, hypocrisy. Verily, the journalists of this country are still far from the Kingdom of God! The great apostolic successors have been prudently silent, they are being driven to the lower depths, in India specially, instead of leading the Imperial consuls to higher regions. They are paid by the state, and live on the taxes of heathen India; how can they utter the truth as taught by the Crucified Jesus of Nazareth? Non-Christian Gandhi is stabbed by a fanatic Moslem in Africa and he turns round and offers his love to him. Would that Christendom could produce such a man here! Gandhi is in jail, but through his suffering will come our resurrection. He lives and will live in us as the idealist, the reformer and the lover of men, black, white or brown. Through following the constructive side of his program of abolishing untouchability, educating women, promoting the cause of prohibition, and, above all, by working for unity, will come our salvation. But more than anything else we shall be grateful to him for having awakened in us a new spirit of self respect, a new zeal to heal the wounds of India, and in humility to examine our social weaknesses and set them right.

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Fences and the Cosmic Sense

Rev. Thos. F. Opie

It is surprising how many persons seem unable or else unwilling to see beyond the fence which marks the boundaries of their own backyard!

Few are really interested in the community; fewer in the state; still fewer in the nation—and lamentably few, are vitally interested in the world at large.

The "cosmic sense" is a thing foreign to nine-tenths of the people. To bound one's interests, concern, affection, knowledge, aspiration, sympathy, by the oblong enclosure around one's domestic premises, or even by the oceans east and west which bound one's nation—this is the think that makes not for safety and secluded calm—but, per contra, for suspicion, misunderstanding and even war itself.

As one's home and one's life in a community are affected by the rise and fall of values, conditions and events in that community, so nations and the career of nations are affected by rises and falls and vicissitudes in the far places of the earth.

Science has made the world a mere community—an exaggerated hamlet. Science has given modern man a voice that encircles the globe; an arm that can reach across illimitable space; an eye that can penetrate literally into the "unseen!"

A crime happens today in the farthest part of the habitable globe—the whole human family hears of it within an hour. A fracas breaks out in an unheard-of province, and presently the entire race is embroiled in fratricidal warfare.

There is too much of the "ingrown mind" in the world—too much parochialism—too much self-centered interest. There is too little "otherdom"—too little cosmic consciousness—too little of "world-out-look."

Until we realize that God is the Father of us all—that He has made of one blood all nations of the earth—that all men everywhere are not only neighbors, but brothers and members of one human familyhood—we shall never attain to a peace that is worth the having.

Families need to forget their feuds, states their grievances and nations their international and inter-racial difficulties and with one accord to admit the futility and the foolhardiness of animosity, conflict of interest and the diabolism of war.

Denominational barriers and petty jealousies between churches must come down—geographic and racial distinctions must be no longer emphasized—and brethren must dwell together in unity, in community of interest, in concert of will, effort and achievement, if the world is ever to evolve into a tolerable habitat whose maker and builder is God, and whose people are at peace among themselves.

How far beyond your own fence can you see?

Would you give 2c to have a friend hear Bishop Johnson preach? Then let the friend hear him every week by sending him The Witness for one year.

A DRIVE FOR NEW MEMBERS

Made by Church League Club

A determined drive for new members is being made by the Church League Club, 9 Park Avenue, New York City. If the club can enroll 1,500 members before mid-summer, it will be able to purchase a very desirable property for its permanent residence. If this number is not enrolled, the club will have to stay in its present quarters for another year.

It is in the interests of all Churchwomen, both those visiting New York and those living in the city that this drive is being made. The present club house has already proved inadequate. A waiting list is necessary for Churchwomen who are applying for rooms in the fall. Several committee rooms and a large dining room are badly needed.

While the success of the present drive would greatly increase the usefulness of the club, giving a charming home to many Churchwomen living in the city and providing sufficient quarters for transient guests from all over the country, the permanent success of the club does not depend on it in any sense. The Church League Club has come to stay and if the present drive does not enroll the requisite number of members, the earnest Churchwomen who are behind this enterprise will re-double their efforts and enroll them in the fall. The new club house will only be delayed not abandoned.

The Secretary, when she was interviewed at 9 Park Avenue, said that the club had already rendered valuable service to many Churchwomen, both young and old. By way of illustration, she told of a young Church girl who came to the club in deep distress saying that her boarding place had been sold and she had been turned out literally with a day's notice. She remained under the protection of the club until a comfortable and suitable boarding place was found for her. Another incident dealt with an elderly Churchwoman who came for advice and assistance in finding a boarding place within her means. As she left she exclaimed: "I am glad to find one place that is interested in a woman over thirty-five."

For further information, please apply to the Secretary, 9 Park Avenue, New York City.

Conference Held in East Carolina

From June 12th to 17th what was said to be the best conference ever held in the Diocese of East Carolina took place at St. Paul's School, Beaufort, on the coast. A most practical program was offered and some of the theories of leadership

and work were demonstrated in such a way as to impress everyone in attendance. Mrs. A. M. Waddell spoke on the Church Service League, and resolved the whole conference into a "Council" of the League, each member representing some organization in the Church, and each making a report to the council.

Rev. W. H. Wheeler, who has started a highly successful Young People's Service League in St. James Church, Wilmington, N. C., led conferences on young people's work. He too gave a demonstration as to just how the Y. P. S. L. operates. The conference group was turned into a body of lively boys and girls, into whose hands the meeting was placed. One made a short talk on a given subject, another led the discussion and others spoke extempore on the points which were brought out.

Great amusement arose out of the Rev. Dr. W. H. Milton's plan to stage an Every Member Canvass. Four different types of men and women, with their prejudices and petty objections to missions, etc., were canvassed first by an "inexperienced" canvasser—then by an "expert" who showed how to meet various objections, etc. Prof. Wm. A. Aery of Hampton Institute, conducted classes on the "Discussion Method." Boating, swimming and fishing were enjoyed during vacant periods.

Honored by Yale University

The Rev. Clifton H. Brewer, the Rector of Trinity Church, Branford, Connecticut, was granted the degree of Ph. D. by Yale University for this distinguished work in Religious Education.

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Rector.Social Workers Meet in
Rhode Island

Forty dioceses sent 130 delegates to the little town of Wickford, Pa., for the second National Conference of the Social Service Workers of the Episcopal Church. The three days, June 19 to 22, were filled with earnest and thoughtful consideration of social service problems, with little regard for inspirational or social features.

At the opening evening session in the Town Hall Bishop Perry welcomed the delegates, and a letter of greeting was read from Bishop Gailor. Mr. Robert W. Kelso, of Boston, in an opening address, appealed to the Church as an organized body and social workers as a profession to stand shoulder to shoulder in the service of mankind.

Bishop Perry brought a concrete need for social service by outlining the present textile strike in Rhode Island, now in its twenty-fourth week. He believed the duty of the Church in the local situation was to sit down and get the facts, and then to try to interpret one side to the other. At the suggestion of the Rev. Albert M. Milliker, of Rhode Island, a gathering was arranged to be held in Grace Church, Providence, the day following the close of the conference, in which the heads of the industrial section of the National Conference of Social Work meeting in Providence and the leaders of the Church Conference should consider how to end the Rhode Island strike and also the project of asking Congress for a general investigation of the cotton manufacturing industry in the north and the south.

The way was then clear for a consideration of the policy and program of the Department of Christian Social Service. It was introduced by its executive secretary, the Rev. Charles N. Lathrop. The actual working out of this policy was illustrated by Miss Anne T. Vernon, of Rhode Island, where the Diocesan Social Service Commission has been behind legislative bills for the prohibition of night work for women, raising the standard of education required for working children and improving the management of the state institutions. The Rev. C. K. Gilbert, of New York, and the Rev. C. Rankin Barnes, of Los Angeles, gave other instances of activities. And the outlook for the future was glowingly drawn by the Rev. R. P. Kreidler, of Pennsylvania.

One of the most important gatherings of the conference was on Wednesday afternoon when the contribution of the Church to the problems presented by modern industry received frank and fearless discussion. Miss Mary Van Kleek, of the Russell Sage Foundation, urged with utmost persuasion the importance of educating the people of the Church in the conditions existing in industries and the relation of both capital and labor to the conditions. Such education, she believed, would pave the way to industrial peace. Mr. C. F. A. Thurber, an official of the International Cigarmakers' Union, asserted with fine Christian spirit that labor was looking to the Church to provide the meeting ground upon which capital and labor might negotiate a lasting peace.

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