

The Witness

Vol. VII. No. 34

CHICAGO, ILLINOIS, APRIL 14, 1923

\$1.50 A YEAR

Seabury and Carleton College Plan Cooperation

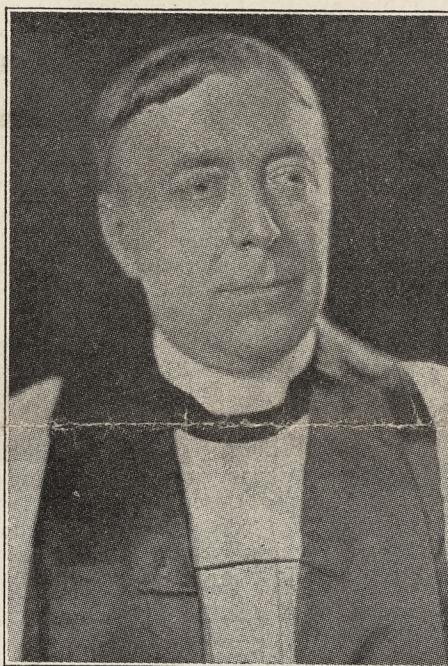
Plan Worked Out Whereby Student Receives
Complete Course With Saving of Year

By Dr. Kramer, Warden of Seabury

Prompted by the desire to aid in supplying a better trained Ministry, the trustees of Seabury Divinity School, Faribault, Minn., have entered into an arrangement with Carleton College, Northfield, Minn., whereby it is hoped that this end will be gained. In this intellectual age the Church cannot hope to win recognition and influence simply through theology. Theology is a closed science to the laity. The laity accept the Divinity of our Lord as a fundamental of the Faith, and are disturbed when some clergyman, not recognizing the limitations of human thought, begins to question the foundation of the Church's being. The real reason for the Church's failure as the power of God in the world can be traced to the fact that the majority of the clergy do not know what the purpose of the Church is. The Church and all Christian bodies are suffering from ecclesiasticism or partisanship in religion. Consequently, our schools of theology are chiefly concerned with impressing upon their students the necessity of upholding the position of the Church against all other Christian bodies. The Church is conceived to be an end and not the means to an end, namely, the salvation of man, which also means the salvation of the world by the application of the teachings of Jesus to human life.

It must be obvious, therefore, that we need the best possible men in the Ministry, men of vision and power. Mere piety with a minimum of education and a smattering of theology will not produce the kind of leaders that the Church needs. A liberal education is not only essential for understanding the mind of the world, but also necessary for grasping the teachings of theology. To take a boy with only a high school education, or even less, and place him in the semi-monastic environment of a theological seminary to study secular subjects for two or three years, is doing injustice both to the boy and also to the Church. This kind of preparation is wholly inadequate, both for the study of theology and also for grasping the mind of the world.

Under the Seabury-Carleton plan men who come to Seabury without a college degree, able to enter the college as freshmen, will be sent to Carleton and will be required to take the full four years course for the degree of B. A. During their



Rt. Rev. T. I. Reese, D. D.

freshman and sophomore years they will live at Carleton, and be under the spiritual supervision of a priest of the Church, who will be a member of the college faculty. During the junior and senior college years the men will live at Seabury, going to Carleton daily, which is made possible by the fact that the distance from Faribault is only thirteen miles, with good trolley service.

Since a number of subjects required by Seabury are in the Carleton curriculum, such as Greek, New Testament, Philosophy and Psychology of Religion, Religious Pedagogy, Ethics, History of Religion, and Public Speaking, students by electing these subjects will be able to enter the middle class in theology at Seabury, after receiving the B. A. degree. Thus the normal seven years study for Holy Orders will be reduced to six years.

The cost of this training is very low. The expense while living at Carleton is \$450 a year and includes tuition, room and board. While living at Seabury during his junior and senior college years, the cost to the student will be \$300, including transportation.

Social Service Workers Will Meet Next Month

National Conference of Church Social Workers
To Be Held in Washington in May

The National Conference of the Social Service Workers of the Church is to be held in Washington, D. C., from May 22 to 25th. It is to be preceded by the National Conference of Social Work when prominent leaders from all over the country will gather in Washington, commencing on May 16th, to celebrate the fiftieth anniversary of the organization. On Sunday, the 20th, this group is to consider "The Church in Its Relation to Social Service," and a corporate communion and a great service is to be held at the Church of the Epiphany.

The Church Conferences are to be held in Trinity Parish House. On Tuesday, the 22nd, the delegates are to go on an excursion to Mount Vernon, returning for the opening dinner when the address of welcome will be given by Bishop Harding, after which the conference is to get to work immediately upon a comprehensive program. Subjects which will be discussed include the following:

Publicity; Social Service Instruction in Theological Seminaries; The Relation of Church Institutions to Diocesan Authority; Preventative Justice and Social Work; The Church in Jail Work; Orphan Asylums; How Can Church People Influence Legislation; and various conferences on industrial problems.

Among the leaders at the various sessions are: Dr. Jeffrey R. Brackett, Ven. A. Elmendorf, Rev. Charles K. Gilbert, Dean Pound of Harvard, Miss Mary Van Kleeck, Mrs. Martha P. Falconer, Miss Mildred P. Carpenter, Canon S. Glover Dunseath and Senator George Wharton Pepper.

Charges American Colleges Develop Pagans

Charging that American colleges and universities are producing pagan intellectuals and that a distinct movement exists in Washington to substitute a science for a conscience, the Rev. John J. Queally of the Church of the Transfiguration, Washington, D. C. took the opportunity in his Easter sermon to criticize what he called an "organized effort throughout the country to overthrow both God and government." The virility of Rev. Queally's attack caused a hum of surprised comment among his crowded congregation, and the sermon has caused wide comment in the city.

THE NEW WITNESS

The management of the Witness had planned several changes in the make-up of the paper commencing with the issue for this week. Inability to secure stock in time has prevented it. The first issue of the new Witness has therefore been postponed one week. Look for a new paper next week, and for an important announcement.

Thousands Turned Away From Boston Churches

Thousands of Easter worshipers in Boston were turned away from their own Churches and had to seek admission elsewhere. This was particularly true at the Cathedral Church of St. Paul, where seven services were held throughout the day, each calling to worship a congregation of adults and children that taxed the seating capacity of the Church. Bishop Lawrence preached at the eleven o'clock service. At Trinity Church Bishop Mann of Pittsburgh occupied the pulpit and his former parishoners were out in force.

Bishop Maxon Says Resurrection Is Fixed Event in History

Bishop James M. Maxon, preaching in Christ Church, Nashville, Easter, said that the fact of the resurrection is as positive as any event in history. "Current magazines may say all they will that Easter is the celebration of earth's new life, the coming of spring but let Christians get that far from their thoughts. This day is being kept as joyously in the Arctic regions, where there is no spring. The reason for our Easter celebration is one of the best attested facts of history."

Bishop Gailor Preaches at St. Mary's, Memphis

Bishop Gailor preached the Easter Sermon at St. Mary's Church, Memphis, to a congregation that crammed every available space in that large Church. Bishop Gailor said that the message that Christ brought to the world through His resurrection was a message of hope and aspiration; to look up and beyond, to realize that eternal life was a present possession, and inspired by that truth to learn to rise on stepping stones of their dead selves to higher things.

Inter-Church Service Held in Pittsburgh Parish

For the third time a Passion Service was held in St. Stephen's Church, Wilkesburg, in which seventeen Churches of the city united. It was a three hour service and the addresses were given by seven of the pastors, including Dr. Porkess, the rector of St. Stephen's.

Bishop Shows Need of Mother Love

"A broken home is a greater tragedy than a broken heart," said Bishop Theodore Reese, bishop coadjutor of Southern Ohio, preaching on "Preserving the American Home." "The home," he said, "is the basis of national life. As the home is, so are the ideals of a nation."

He urged the importance of preserving the home and the responsibility of teach-

ing the religion of Christ and the observance of the simple lessons which build character.

"There is no substitute for the home," declared the speaker. "Jacob Ries, great humanitarian, proved the theory that mother love and the home spirit are a necessity in producing happiness, when he opened his Eastside hospital, equipped it with every modern convenience of sanitation and scientific care and then observed that the mortality rate among the children had not been reduced.

"And then," he said, "he placed mothers side by side with trained nurses and men of science. And the mortality rate among these sick little waifs was reduced. He proved that there is something in a mother's care and nurture that can not be matched by any other treatment. Every child has a right to the home influence and home love. The responsibility of preserving this home spirit rests in every household."

Protestant Faith in Europe May Fall

Protestant Christianity in Europe is coming to a standstill and may perish, unless help is given promptly, according to a report Dr. Adolf Keller, Secretary of the Federation of Protestant Churches of Switzerland, made public by the Federal Council of Churches. The churches in Germany, the report says, are the worst sufferers, although those in Austria, Italy, France and Belgium are severely in need.

"Many institutions, schools and charitable organizations are in imminent jeopardy of being closed or passing into other hands," the report declares, adding that "the evangelical press and evangelical literature fast is disappearing."

"Thousands of professional men clergy-men and their families, widows of the clergy and aged pastors are plunged into direct want. Evangelical minorities in many places are enduring persecution. The supply of candidates for ordination has fallen. European Protestantism is faced with a great crisis. Help must come or the Protestant churches will perish."

Mrs. Loring Clark to Edit Church Paper

At the Spring meeting of the Council of the Order of the Daughters of the King, recently held in New York City with Mrs. Felix G. Ewing, National President, in the chair, it was decided that the Royal Cross, the magazine of the Order, should in future be published in February, May, August and November.

Owing to the resignation of Mrs. John G. Ruge, for many years the faithful business manager, Mrs. W. J. Loaring Clark will act as business manager for the paper.

Common Sense Religion

By Rev. Frank E. Wilson

The book we have been waiting for for years. In a delightful, readable, human book he makes plain what are the fundamental teachings of the Christian Church. —The Observer in The Witness

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Layman Praises Service of Florida Cathedral

"It has been my privilege to attend many beautiful services in the Cathedrals of Europe, as well as in our own country, but I have rarely been more deeply stirred than on Palm Sunday in St. Luke's Cathedral, Orlando," says Mr. S. Byrd Armistead, of Philadelphia. "The tropical wealth of palms that greeted the eye from the High Altar to the cloister will never be forgotten. When the choir entered the Cathedral, singing the glad Hosanna, and bearing palms in their hands, a mental picture, with all the light and shadow of the wondrous day stood out before the crowded congregation. We bowed our heads as we worshiped the King who on that day so long ago, 'Rode on in lowly pomp to die.' With eager gladness we caught the note of triumph in the sermon preached by Dean C. S. Long, that the Captain of our Salvation was made perfect through suffering, and that as faithful soldiers we follow our Captain. Tears fell as the leading soprano sung that exquisite solo, 'Gethsemane,' which seemed to come from the depth of the soul. In this service were the notes of Calvary, the crown of thorns, the drops of blood, the agony of our sins laid upon the Saviour of the World."

Successor to Bishop Williams to be Elected Next Month

A special convention of the Diocese of Michigan has been called for the 15th of May to elect a successor to Bishop Williams, who died suddenly in his home in Detroit in February. Bishop Reese, a close friend of the late Bishop, is to preach the memorial sermon.

A Quota for Candidates for the Ministry

The Leader, a monthly publication issued by the Department of Religious Education of the National Council, puts the question: 'Shall we set a parish quota for Candidates for the Ministry?' The article quotes a clergyman who says:

"The question raises two questions: 1. Can we arrive at a quota of men? A quota is one's share of a determined amount. We can estimate the need of the Church for money, but can we for men? The uncertainty of length of life, of years of usefulness, present difficulties. But a greater difficulty arises because some men "fill positions" while others "multiply congregations"; the quota demanded because of the former would be one figure; the quota demanded because of the latter would be infinitely larger.

Is there such a thing as a "mission parish" in regard to candidates—that is, a parish that has no ability to give a man to the ministry? It is true that some parishes cannot support themselves financially, but this is not true concerning the ministry, for some the best clergy have come from the poorest parishes. Personality seems to thrive in barren soil—sometimes. Every parish and mission has the possibility of producing a minister if not money.

2. If we have a quota of men, will not youth be unduly urged to consider the ministry?

Possibly, in some cases, but this will be

Our Bishops

Theodore Irving Reese celebrated the tenth anniversary of his consecration as Coadjutor Bishop of Southern Ohio on Palm Sunday in Trinity Church Columbus, where he was rector preceding his election to be Bishop in 1913. In the National affairs of the Church Bishop Reese has been closely associated with the late Bishop Williams of Michigan. He is a member of the National Council and is a member of its commission on religious education and social service. During the World War Bishop Reese was chairman of the War Commission of the Church, which cooperated with commissions of other churches in the training and equipping of Chaplains and in the organization and direction of the religious activities in camps.

overbalanced by the spiritual results that will come to the parish from a return to the Apostolic injunction, "choose ye out among you fit men."

Let us have a quota. But a quota set by the parish. Every parish or mission that has never provided a candidate should begin the consideration of its obligation, and aim to provide one candidate at the earliest moment. This consideration by the parish should become a spiritual examination of both priest and people, for something must be wrong with any parish that does not inspire at least one person to give his life to the cause of Christ.

The parishes that have given men to the ministry have a different problem. They must ask: Have we put in as much as we have taken out? This again means self-examination, and many of the large parishes would profit by such a self-examination.

Important Conference on Co-operative Work Among the Chinese

An important conference was held in San Francisco last month on the problem of closer co-operation among the numerous denominational missions and schools in Chinatown. The conference was led by a commission appointed by the boards of four denominations, Baptist, Methodist, Congregational and Presbyterian and was attended by a number of advisory conferees representing the other denominations and the Y. M. C. A. and Y. W. C. A. doing work in Chinatown.

Confirmation Instructions

By Bishop Johnson

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The conference ran over a period of two weeks, a series of principles and outlines of methods were adopted looking toward a closer co-ordination of all the work including social and recreational, educational, and religious service. A Continuation Committee was elected to carry out these principles and methods as far as possible. The Rev. B. D. Weigle attended the conference as representative of our Church and was elected as Chairman of the Continuation Committee on Co-operation in Religious Services.

While there are many difficulties to overcome, it is a challenge to the fidelity and efficiency of our Church that we should take such a position of leadership in this important movement. It is earnestly hoped that the outcome of this conference will be a much more effective program of Christianization work among the Chinese in America.

Honor Dr. Beauchamp at Men's Dinner

Saturday evening, March 24th was a very interesting occasion at All Saints, Syracuse when the Men's Club gave a dinner in honor of the ninety-third anniversary of the birth of Rev. Wm. M. Beauchamp who was born March 25th, 1830 and has resided in Onondaga County since 1831. Addresses were made by Rev. H. G. Coddington, D. D., Dr. Paul M. Paine, Geo. G. Fryer, and Hon. John T. Roberts. Dr. Beauchamp responded in a vigorous speech referring among other things to the early history of parishes in this vicinity.

Dr. Beauchamp while having no regular parish is one of the most active clergymen in the Diocese, scarcely a Sunday passing that he does not preach or assist at some service. He is the oldest member of the Masonic Veterans Association and at the present time its President, he is also Honorary President of the Onondaga Historical Society and has a country wide reputation as an authority on Indian History.

THE PERSONAL CHRIST

By Bishop Johnson

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The Way

By Bishop Johnson

The world seems to be topsy-turvy in its attitude toward institutions.

It cannot get along without them and doesn't seem to have any idea of how to get along with them.

It used to be that Christians had a view of the family, the State and the Church which had a tendency to stabilize the world's morals, but now the unrest seems to have invaded the Church and its pulpit which often fails to give forth a certain sound.

Once Holy Matrimony was an "honorable estate, instituted of God in the time of man's innocency, signifying unto us the mystical union twixt Christ and His Church," but now it is a precarious contract entered into between irresponsible parties, which Christian ministers are willing to bless for so long a period as the contracting parties are agreeable to the arrangement, and it signifies nothing more than a very temporary arrangement, entered into until divorce doth them part.

As for the mystical union betwixt Christ and His Church, there never was such a union, for we are told by no less a personage than Dean Inge in a recent article in the *Atlantic Monthly* that "Christ organized no institution," so that the mystical union above referred to never really existed. Moreover, Dean Inge tells us in the same dogmatic manner that "Christ was a layman" and of course could not be the High Priest "who hath consecrated for us, through the veil, that is to say, His flesh, a new and living way."

It is not strange, therefore, when the family and the Church cease to be divine institutions, that it is no longer true that the State is "a power ordained of God and whosoever resisteth the power, resisteth the ordinance of God."

In other words, there are those who would secularize the family, the Church and the State, until there is nothing left for the individual to obey but his own sweet will in all things.

* * *

In the very able article referred to, Dean Inge identifies himself with Protestantism; calls the religion of Rome, Cathol-

icism (seems to know no other), and tells us that the leading motives of Protestantism are:

(1) To revert to primitive Christianity;
(2) To inspire moral and political responsibility; and

(3) To accept the religious witness of the inner man—and he further says that the greatest of these is this whole-hearted acceptance of the inner man.

In so far as I am able to understand the position of this most eccentric Churchman, he went through a ceremony of ordination in which such high sounding phrases as, "Receive the Holy Ghost for the office and work of a priest in the Church of God" were accepted by his inner man with reservations that would have done credit to a Jesuit, and with a disregard for the meaning of words that would have distinguished an American politician.

Of course, one cannot quarrel with the three subtle propositions of the Dean's formula, but one can protest against the application which the Dean makes of them.

It is most commendable to revert to primitive Christianity, but merely to copy such portions of primitive Christianity as suits one's previous bias is not to reproduce primitive Christianity any more than to copy certain provisions of the American Constitution would be to reproduce the United States of America.

It is delightful for the Church to inspire moral and political responsibility, but we hope that we may be pardoned if we ask to what we are to be responsible.

Unless there be something external to the inner man, to which we are responsible as members, moral and political responsibility becomes nothing more than an egotistical submission to our own opinions.

It is lovely to accept the religious virtues of the inner man, providing there is an external standard to which the inner man must conform.

Otherwise, we cannot see how the Dean is going to correct the limitations of the Roman Church which he so cogently sets forth.

If the Roman Church be, as he says, an "international," releasing folk from their obligations to their national allegiance, what is the Protestantism of Dean Inge, but a release of the individual from all external authority, since "the religious virtues of the inner man" is the only authority which either the inner or the outer man is called upon to accept?

If Christ did not "organize an institution" then men must have imposed an institution upon the pure unorganized Gospel of Jesus.

Is Rome the only alternative which the Dean can suggest to this inner man without any other authoritative obligation than our own self-indulgent will?

* * *

I firmly believe with the Dean that Rome is historically an imposture and I agree, with certain reservations, that its strength lies in the fact that "it works"; but why does the Dean rather contemptuously belittle the theory of Anglican Catholics because it cannot summon a vote?

If we are to refuse to accept Rome notwithstanding its secular efficiency, why

are we to reject the Anglican Catholic principle because it does not manifest political efficiency?

If Rome is wrong notwithstanding its political sagacity, surely the Anglican Church need not be wrong because it lacks political power.

Inasmuch as His Kingdom is not of this world, may it not be true that His Kingdom will inevitably lack political power?

Certainly the Dean strikes a true note when he says that one might as well try to build a tree as to found a new Christianity. And is not this precisely because the Church is an institution and not merely an attitude of the inner man? Like a tree it is something organic. After all is not this the first thing that we must settle?

Does God work through institutions or directly on man without any intermediary? Did Christ found an institution or did He merely start people thinking and suggest a way by which they might think out their salvation?

Did Christ organize a Church or was it the stupid and gratuitous action of those who followed Him? And is not the divergence between Christians, due more to a difference in answering this question than to any other?

Is the Christian religion an organic religion by Christ's determination, or is it merely a collection of precepts and ideals which anyone may appropriate?

We have read with interest both Mr. Belloc's apology for the Roman Church as the future religion of the Anglo Saxon world, and also Dean Inge's polemic against such a possibility, as set forth in the March and April issues of the *Atlantic Monthly*.

Mr. Belloc's article is the usual assumption of the fact that Rome is universal, which she would like to be but never has been; that Rome is primitive which she claims to be, but without an appeal to history; that Rome is the vehicle of divine communication, which she admits, but scarcely demonstrates. Dean Inge's article is an able arraignment of the Roman claims but leaves the reader without any alternative excepting the brilliant sophistries which seem attractive but leave you in a haze of indefiniteness. Surely there is a way over the divide other than either the very efficient tunnel by which Rome penetrates the Mountain or the meandering of the Dean by which we are to cross the Mountain by blazing our way as we go.

The way I'm afraid is narrow, and few there be that find it, but it is a way that neither shuts out the landscape nor loses the weary traveller in a maze of inextricable philosophical thickets.

In our next editorial we will consider the question, Did Christ organize an institution and if He did what was the nature of the institution that He founded? And in justification of this query may I point out that a belief in it has never been absent from the belief of Christians. Neither the obscurantism of Rome nor the vagaries of modernism can claim the universal and apostolic agreement which attaches to a belief that there is a Body of Christ, of which He and no other is the capable and living Head.

Cheerful Confidences

Rev. George Parkin Atwater

AN EXAMINATION

If you have followed my studies of the Old Testament, you may wish to test your knowledge by an examination. In the first column appears a list of letters with stars. Each letter is the initial letter of a name. Each star represents a letter of the name. Each name is important in the period in which it occurs. First write out the full names.

Period before Abraham

A x x x
C x x x
N x x x

Period of the Patriarchs

A x x x x x x
I x x x x
J x x x x
E x x x
J x x x x x

Period of the Exodus

M x x x x
A x x x x

Period of the Conquest of Canaan

J x x x x x

Period of the Judges

G x x x x x
S x x x x x

Period of the Great Kings

S x x x x x
S x x x x
D x x x x
J x x x x x x x
J x x x x
S x x x x x x

Kingdom of Israel

J x x x x x x x
A x x x x
E x x x x x

Kingdom of Judah

R x x x x x x x
H x x x x x x x
J x x x x x x

Period of the Exile in Babylon

D x x x x x
E x x x x x x

Period of the Return

Z x x x x x x x x
E x x x
N x x x x x x x

The following phrases identify the men in the first column. Place before each name the number which appears with the proper phrase below.

For example, 1 is Moses. Place the figure 1 before the name "Moses" in column 1.

The correct lists will appear next week. Keep your list and compare it with the list next week.

* * *

1. The great Hebrew Law-giver.
2. The great priestly-prophet of the Exile.
3. The man who built the Ark.
4. The King who paid tribute to Sennacherib.
5. The man who fought with pitchers and lamps.
6. The King who married Jezebel.
7. The first man that God created.
8. The prophet who rebuked Ahab.
9. The man whose name was changed to Israel.
10. The captain who led the Jews from Babylon to Jerusalem.
11. The King who built the Temple.
12. The first Hebrew.
13. The man who read the Law to the returned Exiles at Jerusalem.
14. The man who killed his brother.
15. The great friend of David.
16. The son of Abraham.
17. The first King of Israel.
18. The prophet who interpreted dreams in Babylon.
19. The shepherd boy who became a King.
20. The man who sold his birthright.
21. The captain of David's army.
22. The first King of the Northern Kingdom of Israel.
23. The long-haired strong Judge.
24. The man who was sold into Egypt.
25. The man who led the Hebrews into Canaan.
26. The King, when the Book of the Law was discovered in the Temple.
27. The man who built the walls of Jerusalem after the Exile.
28. The first High Priest.
29. The prophet who was a King-maker.
30. The first King of the Southern Kingdom of Judah.

Evanston Church Crowded on Easter

The greatest Easter attendance in the history of St. Luke's Parish, Evanston, communions made 837; at 11 o'clock the Church jammed, aisles, ambulatories, Chapel, Rector's study, Assistant's study, every nook and cranny, and then besides that we turned crowds away who could not get into Church; offering four thousand dollars. In the afternoon both choirs, senior and junior, and the Church School with banners and procession, Bishop Griswold in cope and mitre shared in the procession. The Church School offering nine hundred dollars.

Church Burns; Rector and Family Driven Out

Grace Church, one of the oldest landmarks of Pittsburgh, was destroyed by fire Easter morning.

Firemen answering an alarm at 3:56 o'clock found the church in flames and a second alarm, followed by the third, was sent in a few minutes later.

The cause of the fire is undermined. The church, a two-story frame structure, was heated by gas furnaces, but none was lighted during the night. The Rev. Jeffrey Jennings, rector, who resides in the rectory, at the rear of the church, was awakened at 4 o'clock by the glare of the blaze and hurried to the phone to call the fire companies, but found an alarm had already been sent in. Mr. Jennings, his wife and son, Jeffrey Jennings, Jr., aged 4, were driven from their home.

A MAN'S RELIGION

By Rev. Julius A. Schaad

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The Indeterminate Sentence

Dr. William S. Keller

Last November at a meeting of the chairmen of the social service departments of the Fifth Province just preceding the meeting of the Synod, reports were read by the various chairmen giving a summary of the year's accomplishments.

In almost every report mention was made of some contact and activity with State institutions.

The nature of these contacts consisted chiefly of visitations, giving the inmates Bibles, services, and relief of various kinds.

Last December the Council of Advice to the secretary of the National Department of Social Service met in Chicago. A resolution was passed urging that the Diocesan Commissions and parish committees select some one problem for study and action during the coming year. Of the three problems mentioned, county jails was the first selected of particular importance.

Recently it was the writer's privilege to be a delegate to a Diocesan Convention.

A resolution was brought before the House of Delegates condemning the condition at the Ohio State Penitentiary, asking that the convicts who are now crowded in the idle house be put to work and the sanitary conditions improved.

It is indeed an encouraging sign that the Church is beginning to take notice of the much needed prison reform in this country.

It is a noteworthy fact that the Church has always tolerated State institutions of all kinds and assumed that they have come to stay, that they were not a Church responsibility, that we should accept them as we find them and co-operate in the same old "Church style" that characterized the approach of our forefathers.

It has not occurred to us, for instance, that objecting to overcrowding and unsanitary conditions of prisons and penitentiaries would lead the State authorities to the consideration of enlarging the institutions so that these objections could be overcome. This principle may be timely and work out very well, for instance, with institutions for the feeble-minded, epileptics, insane, and such other persons as need constant supervision and custodial care, but—how about prisons and penitentiaries?

Does the Church favor the present prison system? Does the Church want to see prisons enlarged?

Surely the principles of Jesus relative to reformation and reconstruction rebels against the present methods of incarceration which prevail in the best penitentiaries in this land.

In a recent address Dean Kirchwey, head of the department of criminology in the New York School of Social Work, and formerly warden of Sing-Sing Prison, said, "You can make a prison like a college and you can teach the convicts beautiful ideals, but the best you can do is to make them good prisoners."

A college doesn't always fit a man for contact with other men. And prison unfits a man for the struggles outside.

It is the same theory as a child coming out of a house where it has received hours of instruction on how to cross a street that has hundreds of machines speeding by. In all probability the child may be hurt when it makes the attempt.

As a means of moral and social regeneration the prison is doomed.

Life in prison is too artificial an existence. After all we must remember, criminals are not essentially different from other persons; they are just out of step with the community as Dean Kirchwey very wisely states it.

Sending them to prison does not help them. It does not deter them from repeating the offense by the memory of punishment nor deter others by the example.

It is said that from seventy to eighty per cent of the persons serving time, come back for the second and third offense.

It is true, of course, that there are a few criminals that should be permanently confined so that they can not continue living criminal lives. But only those who cannot be made into good citizens should be so detained.

Needless to say, this process of elimination would weed out and detain the feeble-minded, the insane, and others physically and mentally unfit for probation.

We are very confidently of the opinion that the majority of criminals who are not mentally and physically disabled are criminals because they are victims of habit. All that we have said is not the expression of a new idea, but the new expression of an old and imperfectly tried-out theory of human responsiveness to human helpfulness.

It is to constitute the scientific translation of the sustaining power of social sym-

pathy into saving grace for human salvage.

Our leading penologists and criminologists are becoming more definitely convinced that institutional expression in human segregation is at its best—evil.

However necessary institutional care for both children and adults may be, it is in a large degree evil—always, invariably and inevitably.

The effects of adult penal institutions are depraving. Dean Kirchwey says, "If anything, children's institutions are more depraving than prisons."

It is not a matter of management and care primarily. It is the inherent fault of the mingling of human units in mechanical methods of development.

A system of probation with the indeterminate sentence would be best handled by a Board of Rehabilitation, composed of wise and sensible men carefully selected—to pass sentences, instead of a judge.

Indeterminate sentences should replace the sentence of so many months or years. With an indeterminate sentence the prisoner proves himself fitted to be released.

Probation is another important step toward making good citizens out of criminals. A suspended sentence gives the prisoner a chance to adjust his life with that of the community, to return to a normal condition before being returned to live with his or her fellows. In probation, under scientific and sympathetic methods and measures, Dean Kirchwey, and all apostles of personal dealing with human personality, visualize and seek panacea.

It was the method in the teaching and the practice of Jesus of Nazareth, master character builder of the ages.

He added the element of redemptive love, which the modern system may well include.

Classified Advertisements

- ¶ There will be changes in the make-up of The Witness commencing with the issue of next week. These changes will make it possible for us to have a Classified Advertisement Department.
- ¶ The rate for advertisements in the Classified Column is 3c. a word, the first line to be capitalized, initials to count as words. There is an extra charge of ten cents when replies are forwarded from The Witness office.
- ¶ We are confident that this department will be of very real service to those desiring employment and help, and to those wishing either to buy or sell merchandise, etc.

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Our Rural Problem

By Rev. W. S. Claiborne

The rural problem of our country has been so much talked of in press, committees and the like, that one hesitates to say more, yet the continual drop of water may, after a while, make an impression.

The present Governor of Pennsylvania edited a book some years ago, compiled by himself and others, in regard to the rural life of Ohio. This book gives some startling figures and facts which are not a credit to the state. One fancies that the same conditions that exist in Ohio exist in other states. Possibly in some they are worse and in some a little better. But it is of no value to compile figures and facts, write articles and appoint commissions unless we are going to make a real fight for the improvement of that part of our country which is really the backbone and from which we gather our natural resources and are dependent upon for food and raiment. As yet most of our work in this line is beyond the mark. We think in terms of urban life, not rural.

Our development, naturally, is in terms of the city rather than of the country. We too frequently think anything is good enough for the farmer and the laborer or the rural population, and often imagine this class of people are slow, stupid and that any sort of teacher will do for country life. Here we make a grave mistake. The man in the woods has a quick intellect, which probes beneath the surface and asks the why of things. Some-time ago, while conducting a funeral in the Tennessee mountains, we were waiting for the men to complete the digging of the grave, at a place perhaps half or three quarters of a mile from the foot of the mountain. An old gentleman standing by, who was scarcely able to sign his name, said "This is foreign soil." I looked at him for a moment and asked him why, and he explained in the most intelligent way, of course in his own lingo. I asked him where it had come from. He pointed to the top of the mountains and said, "I think it is from there, sir." "How did it get here?" "I believe, sir, this country was at one time under water and when the water receded this earth broke loose and slid down the mountains." And he explained most scientifically the whole operation, of course without using the terms one would use in college. And this is no unique case. Most of our country folk think and desire knowledge, but we have robbed the country of men so long and have done everything in our power to develop urban life that we have neglected the rural part of the country, and forgotten that it was necessary to produce, as well as to consume. Too little attention has been paid to the training of men for rural life in both college and seminaries. The ideals placed before young men have been and are, I fear, too materialistic. As a result, they think they must acquire large positions both in Church, state and business, positions which can only be attained in larger cities. If we are interested in correcting our mistakes, we shall have to become really interested in the rural life and develop

the country, home and community. This we think can be done, provided we have real men in charge of the rural parish with the equipment sufficient to work in the community in which the man is placed.

The equipment should not be beyond but just a little above and better than anything they have. The countryman appreciates this, and will begin at once to improve his own conditions, and try to rise to it. I know of one physician who has done more in developing the farm life of a community, than he could ever do as a physician. He did it by showing them how to improve their land rotating crops and using fertilizer, improving roads, and having good stock. Why should not the Church do the same thing? She should send to such districts a priest who need not be an expert farmer or horse doctor, but an expert servant of the Master, with sufficient common sense and knowledge of the community to lead not only in religion which is the foundation of everything, but in the building up of the whole community. He should be given a Community House, where the meetings, political and otherwise, may be held and the entertainments and amusements of the community should all be conducted in this building under the general direction of the pastor.

A sufficient amount of property should be secured for all athletic contests, all of which should be under the general direction of the pastor as he must be the leader. The American people love games, they are sportsmen and the athletic field is a good place to diagnose the individual. All of these buildings should conform to the life of the community, so that the people would feel at home in a clean, neat, orderly place. This should be located as near the post-office as possible, as that is the general gathering place of the country folk. Under these conditions the pastor would again become the influence in the community that he once was, and has lost on account of our thinking that anything was good enough for the country.

The country people read a great deal more today than they did in the past,—the County paper and other papers, especially patent medicine advertisements and the like. A few years ago a small village in the Mountains of Tennessee that had been Republican, all of a sudden went overwhelmingly socialistic. I went to the place to find out why and met a man who had the "gift of Gab," could read a bit and he at once called me a

"capitalist autocratic American." He did not know the meaning of any of those words, but had gotten them from the press which he had been reading, and the whole population that gathered around to hear him use these big high sounding words, and had followed him politically.

The rural population is religious. No one could live so close to nature as they do and not feel the need of God and Christ. They are asking for it and they are so hungry that often they are carried away. Schools will have to be handled in a very diplomatic way but we must get the idea into their heads that reading and writing and arithmetic are essential and whatever they study it must be done well, and not have a little knowledge of everything without a working knowledge of something. Of course, here you are confronting their prejudices, and the Church must go very slowly or they will feel that the school is used simply to proselytize. Of course, they have been told of this, but we believe that with real leadership of real men, the whole obstacle can be overcome. And when we become really interested, we will seek out and find such men and place them in the rural life of our country, developing men to cope with life whether in country or city, showing them that life is not food and raiment, but that it means to give and to spend for God and Country.

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Current Comment

By The Observer

In the recent organization of the Federated Churchwomen of Georgia, a new era in religious circles has been inaugurated, with great possibilities ahead. Realizing that the splendid work done by women in the churches has been little known and appreciated by the public in general, leading women workers in the various denominations have resolved to join together in an organized federation, the expressed purpose of which is the dissemination of religious news, the advancement of women's work in the various denominations, and through them the furtherance of the evangelization of the world.

The above appears in the Witness of March 31. No doubt the organization might have worded the paragraph a little differently. But it raises many questions,—which apply to a great deal of Church Work today—not merely to this Georgia Federation. It is true that splendid work has been done by women in the Churches. It is true that it has been little known and appreciated by the public in general. But is that not a fundamental characteristic of the finest Christian work? Will publicity improve the quality of the work.

There ought to be an association of Vestrymen, too. They do a lot of splendid work little known and appreciated by the public in general. Appropriation needed for this. The news must be disseminated. Mr. Franklin, please note!

Then, we ought to have a national organization of Bishops. I know there is a House of Bishops—but its meetings are confined to business. This would be an organization to disseminate news. Bishops do a great deal of splendid work that is not appreciated by the public in general. And priests and deacons seem to have formed an unholy alliance to monopolize the publicity—which is manifestly unfair.

And above all, we need a national organization for the wives of the clergy. But as Bishop Johnson has undertaken to fight their battles—it may be assumed that they need no further propaganda. Still, even that falls short of the ideal of complete self-expression, does it not?

Incidentally, all of these new national organizations should push the sale of the enlarged "Witness"—the most fearless champion of their cause.

Reference has already been made in this column to "The Return of Christendom." The value of this book seems even greater on a second reading. It is written by a group of thoughtful English Churchmen—both laymen and clergy. One is reminded of the very valuable books, written from an entirely different standpoint, given to the public by another group of English Churchmen. "Foundations," "Immortality," "Concerning Prayer," and others, written by Canon Streeter and his associates. When are we going to have something of this kind attempted by a group of representative American Churchmen?

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