

# The Witness

Vol. VII. No. 39

CHICAGO, ILLINOIS, MAY 19, 1923

\$2.00 A YEAR

## Bishops Approve Change in English Prayer Book

Speech of the Session is Made by the Bishop of St. Alban's who Favors Revision

By Rev. A. Manby Lloyd

The English House of Bishops of the National Assembly have given general approval to the proposals for Prayer Book revision. The Bishop of Durham (Dr. Hensley Henson) would only do so with reservations. He dealt severely with the "law-breakers," by which he meant the people who interpret the Prayer-book in a Catholic sense. Law-breaking, he admitted, had been universal, but the Catholic party stood alone in breaking the law on principle.

The Archbishop of York was more broad-minded. He, himself, was satisfied with a rite which had contented Cosin and Wilson, Westcott and Lightfoot, Pusey and Keble, Liddon, Church and Kingsley. But they had to face the fact that it did not satisfy a large and well organized section of the Church of England. Would it not be better to meet the needs of these people by permitting the restoration of the First Prayer Book of 1549?

He deplored the license that prevailed, but nevertheless, it would be most unjust to involve the whole of that influential and devoted movement—the Anglo-Catholic—in a condemnation of the extremists.

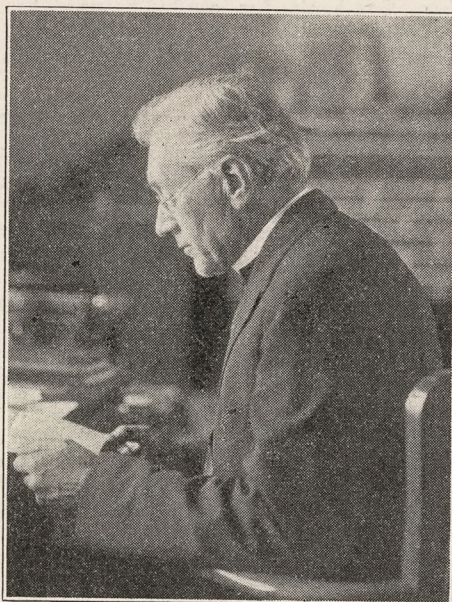
The Bishop of Norwich said he spoke as a Cassandra. He could but deplore the proposal to allow "alternate uses" of the service of Holy Communion. What would "schools of thought" look at the throne of God? (The good Bishop seems to have overlooked the fact that "Anglicanism" is a "school of thought"). An alternative order of the Holy Communion seemed to be like a proposal to have an alternative Bishop in every Diocese.

But the speech of the Session came from the young and sprightly Bishop of St. Alban's, who, as a Colonial has no use for the oligarchic and autocratic ideals of some of his brethren. He thought the office of Holy Communion needed revision today. It was wanted, not only by Anglo-Catholics, but by Central Churchmen and Evangelicals, who wanted to see the Lord's own service restored to its proper place in the normal religious life of the ordinary man and woman, boy and girl, as the great central act of corporate worship.

He had no brief for any party, but it

## Bishop Bratton Campaigning for Southern Schools

Refuses to Discriminate Against Negroes in His Campaign for Half Million



Rt. Rev. T. D. Bratton, D. D.

seemed to him that the Anglo-Catholics had received scant recognition except by way of abuse. He believed they had legitimate demands which they, as Bishops, had got to face in an ungrudging spirit. They had got to readjust their idea of "comprehensiveness," otherwise the Church of England would become a mere sect. He did not believe in the Ecclesiastical Courts. They could only get a spirit of discipline when they got Bishops and clergy together in Synods, as in times past.

He approached the English Church Union proposals with a sense of prejudice, but he had failed to find anything objectionable in them.

The Bishop of Durham intervened, and asked "Does the Bishop accept the E. C. U. statement with reference to reservation of the Blessed Sacrament?"

"I am coming to that," replied the Bishop of St. Albans. "The only test is. Is the thing true? In considering a proposed change I submit that the question that should be asked is not, Is it Roman? Is it Greek? or even, Is it Anglican? but, Is it TRUE? . . . I am going to vote for and urge amendments which shall satisfy this test."

Educators throughout the country are taking an interest in the \$360,000 Religious Education Campaign that Bishop A. D. Bratton has just started for the benefit of All Saints' College, Vicksburg, a junior college for white girls, and the Okolona and Vicksburg Industrial Schools for Negroes. This is said to be the first time that a "colorless" dollar has even been raised for religious education in the United States.

The funds are to be invested and the income expended by one board of trustees who will apply the revenue where it is most needed, irrespective of race, color or previous condition of servitude. That this long step toward more harmonious relations between the two races has first been taken in the heart of the old south, in one of the two states where the blacks outnumber the whites, has astonished the country.

This remarkable feature of the campaign results from the exceptionally close relations of Bishop Bratton to the Negro race. For many years he has sought to advance their welfare. His method is to try to create a public sentiment more and more sympathetic with the aims of the most trustworthy leaders of the race.

So great is the faith of the Negroes in the bishop's leadership that the president of the Okolona Industrial School, Wallace A. Battle, has turned his entire institution over to him as head of the Episcopal Diocese of Mississippi. This Negro is said to be one of the sanest teachers of his race now living.

The property, consisting of 380 acres of rich prairie land and several large buildings on the outskirts of Okolona, is conservatively valued at \$10,000. And this action was taken in spite of the fact that few Episcopalians were connected with the school, either as trustees, teachers or pupils.

In return for this expression of faith in white guidance, \$100,000 of the \$360,000 to be raised will be allotted to this institution, and \$50,000 to the Vicksburg Industrial School.

All Saints' College is widely known for its scholarship and its religious atmosphere.

All of this effort is outside of the N. W. C. and in no way conflicts with it.



## Religious Instructions

By Rev. Frank E. Wilson

### TURNING POINTS

Most of us have had turning points in our lives. We can look back to times, places, or events and say: "Just there my life turned a corner and it has been different in its outlook and purpose ever since." Maybe it was when we graduated from school, perhaps it was some new friendship, possibly it was a new position we accepted, or it might have been the day we found God.

It is not only individuals who have turning points in their lives. Institutions have them also. Whitsunday is the anniversary of that great turning point in the life of the Church which determined the Church's character once and for all. It occurred at the time of the Jewish feast of Pentecost and that name (Pentecost) was retained in the Christian year in England down to the time of the Norman conquest in the eleventh century. Gradually the name "Whitsunday" came into English use, though there is some uncertainty as to its origin. As good an explanation as any says that it was originally "White Sunday" because of the white garments worn by the newly baptized back in the days when this was the special season for baptisms.

Sometimes it is called the birthday of the Church. In a sense it is, because it marks the launching of the Church upon its career of active work. But it should always be added that the Church itself was in existence before that Pentecost. Possibly opinions may differ as to just when the Church came into being but it always seems to me that it must have occurred on that day when our Lord definitely called out the Twelve from among the larger number of disciples—"He called unto Him His disciples: and of them He choose twelve, whom also He named apostles" (St. Luke 6:13). During the intervening period between that day and the Great Pentecost the Church was in a process of preparation—getting ready to go.

On the first Whitsunday the Church went into action. Up to this time it might have been an open question as to whether or not it would ever be anything more than a Messianic movement within the ranks of the Jewish people. To be sure it had our Lord's command to "go into all the world," it had a Risen Saviour to proclaim, and it had a Gospel of universal proportions. The question was whether it would rise to its destiny. Then the great thing happened which settled the matter forever. The turning point was reached and the Church set its face toward its task of bringing the world to Christ. The die was cast and the whole future of human civilization was changed.

In the second chapter of Acts the story of Pentecost is told in terms which are somewhat baffling to our understanding. We scarcely know what to make of the "rushing mighty wind," "cloven tongues like as of fire," and the "speaking with other tongues." All these, however, are incidental to the main fact which is that the Spirit of God broke into the life of

## Our Bishops

Theodore DuBose Bratton, the Bishop of Mississippi received his collegiate training at the University of the South from which he graduated in 1897. His first priestly charge was as missionary in South Carolina. In 1898 he became rector of the Church of the Advent in Spartanburg where he remained until called to St. Mary's Church in Raleigh. He remained there until elected a bishop in 1903. He has done very remarkable work among the colored people of the South, and in his book "Wanted—Leaders," which is used widely as a text-book for study groups, he pleads with Church people to develop leadership in the solution of the race problem.

the Church and stirred those apostolic Churchmen with zeal, faith and spiritual power for their divine mission. It is not the only time that God the Holy Spirit has broken through into human affairs. Every great forward step in the progress of Christendom tells the same story. But the first Christian Pentecost stands alone because it marks the point where the infant Church stood at the parting of the ways and accepted God's challenge to do His will. Every Whitsunday the Church keeps faith with its apostolic origin by turning again to God for a re-charge of the same spiritual power.

## Current Comment

By The Observer

Dean Inge is quoted today perhaps more than any other English-speaking Churchman,—not even excepting the Reverend Percy Stickney Grant, D. D. He certainly has written a good deal to justify the adjective "gloomy" so often applied to him. But few books are better worth reading than his two volumes of "Outspoken Essays." They ought to be studied with care by Commerce Club optimists, and by all others who dislike the serious consideration of disagreeable facts. I find myself disagreeing most heartily with most of his conclusions,—but profoundly stirred by his thoughtful and critical diagnosis of present day conditions.

None of his essays is better worth studying than that on 'Patriotism' appear-

## 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

Price, \$1.50; postage, 10c.

**WITNESS BOOKS**

6140 Cottage Grove Ave., Chicago

ing in the first series. Here is a quotation "What are the ancient Hebrews, and the Greeks and the Romans to the working man? He is simply cut off from the means of reading intelligently any book of the Bible, or of understanding how the institution called the Catholic Church and its offshoots, came to exist. As our staple education becomes more modern and less literary the custodians of organized religion will find their difficulties increasing." The Dean goes on to draw a parallel in the case of patriotism,—with a grudging admission that a sane and elevated patriotism can be taught in our schools,—and that this is actually being done in America—"hysterically"—The conclusion of the paragraph is also worth quoting. "Ignorance of the past and indifference to the future usually go together. Those who most value an historical heritage will be most desirous to transmit it unimpaired."

What the learned Dean writes about the working-man applies in other quarters also. The Anglican Communion is a standing witness to the supernatural. In England and in these United States it is the continuing miracle, wondrous in our eyes! In England it is still the most powerful spiritual influence in the land, producing giants like Dean Inge, Bishop Gore, Bishop Furse, Bishop Ingram, Canon Simpson, to say nothing of the two Archbishops,—notwithstanding the truly amazing relationship with the State,—the Established Church! And in America it survives and even grows and thrives spiritually—in spite of the Vestry System!

## THE TRAINED NURSE

has an honorable vocation, offering many avenues of useful and well-paid work.

### ST. JOHN'S HOSPITAL TRAINING SCHOOL

needs student nurses. Church institution, Christian influence, high reputation. Supervision N. Y. State Department of Education. Young women, 18 years old, having had one year in High School, or equivalent, are eligible. Single room, board, laundry, books and money stipend. Address Supervisor, 1523 Atlantic Avenue, Brooklyn, N. Y.

## Evolution: A Witness to God

By Rev. George Craig Stewart

A very wonderful contribution to constructive religious thinking, which we need very much in these days.—Charles A. Green, Y. M. C. A. Secretary.

Dr. Stewart has not shied at self-evident truths. He looks back through the ages, accepts what appears to him as truth wherever he sees it, and counts evolution but one more witness toward the power and glory of God. A book well worth reading.—The Baptist.

35c a copy; \$3.50 a dozen.

**WITNESS BOOKS**

6140 Cottage Grove Ave., Chicago



## Up-Stream

By the Rev. Geo. Craig Stewart, D. D.

*"If you will go with us, you must go against wind and tide; you must also own Religion in his rags, as well as when in his silver slippers; and stand by him, too, when bound in irons, as well as when he waiketh the streets with applause.—Pilgrim's Progress.*

The contributions sent to The Witness in reply to this column's appeal for help for starving Russians are **THANKS:** being forwarded to the American Friends' Service Committee (Quakers) who gratefully acknowledge the help. Here is the latest cabled news from the superintendent of their work in Russia:

### Cablegram

1923, May 2, P. M. 4:52.

G3ONY MY 4:50 P. M. 152.

Moscow, May 2, 1923.

Timbres

Quaker units Russia report deaths from starvation still occurring in sections Puga-tihev county and Bashkir republic and that starvation will continue until about August first in sections that cannot be supplied with food stop too late to ship food from America but money received up to June first can be cabled and further purchases of flour made in other areas stop all money received by Quakers and not spent this way will be used later in reconstruction work such as medicines and supplies for hospitals and children's homes agricultural work and such things as will tend to make the peasant in famine area self-supporting by another year after effects of famine will be felt for many years stop Quakers appeal to all who believe in the brotherhood of man to help these people in their time of need repeat Philadelphia Thomas Quaker Moscow May 2.

If you haven't read "The Return of Christendom," buy it, borrow it—but be sure to read it. Bishop Gore **GET IT** writes one introduction and Bishop Brent another—ideal introductions, both of them. And G. K. Chesterton writes an epilogue, which of course you will be pardoned for reading first of all. "Anything which is wrong with the world," says G. K. C. "is attributed to the stringency of those dogmatic bonds that have been burst asunder, or the vitality of those superstitions that have been finally slain.

But if it be true that emancipated man has made a new and wonderful world in his own image, he cannot possibly excuse the ugliness of the image he has made, as due to his devotion to the idols he has deserted."

Now you may be sure than when two such Bishops and such a literary Mohatma lend their name to a work it is likely to prove worth while. It is worth while. There are nine essays on the Social interpretation of Christianity and each of them is notable for scholarship, sympathy, sanity. In company with these seven English writers it is good to see an American in the person of The Reverend Niles Carpenter, Ph. D., of the Cathedral of St. Paul, Boston. His essay on "The Failure

of Marxism,' is one of the best in the book.

Did you ever use your hymnal as a book of private devotions? You would find it very helpful. And will **HYMNAL** you permit me to make **DEVOTIONS** the following suggestions, using the New Hymnal as a model? Of course you can expand the outline.

### At the beginning of the service:—

Hymn 67, "Thou art coming O my Saviour."

(See how aptly this fits the moment and the mood)

"Thou art coming: at Thy table  
We are witnesses for this;  
While remembering hearts thou meet-  
est

In communion clearest, sweetest,  
Earnest of our coming bliss;  
Showing not Thy death alone.  
And Thy love exceeding great  
But Thy coming and Thy throne  
All for which we long and wait."

### At the consecration:

You are come not only to worship Jesus in the Blessed Sacrament, but to bring to Him all your cares and needs.

Hymn 402, "Thou knowest Lord the weariness and sorrow."

"Therefore we come, Thy gentle call obeying  
And lay our sins and sorrows at Thy feet;  
On everlasting strength our weakness staying,  
Clothed in Thy robe of righteousness complete;  
Then rising and refreshed we leave Thy throne  
And follow on to know as we are known."

### Before your communion.

Hymn 323, "I am not worthy, holy Lord!"

"I am not worthy; yet my God  
How can I say Thee nay:  
Thee, who dost give Thy flesh and blood  
My ransom price to pay?  
O come in this sweet morning hour  
Feed me with food divine!"

### Thanksgiving after communion:

Hymn 286.  
"Lord it is good for us to be  
High on the mountain here with Thee."

Hymn 356.  
"Fairest Lord Jesus,  
Ruler of all Nature,  
O Thou of God and man the Son;  
Thee will I cherish, Thee will I honor,  
Thou my soul's glory, joy and crown."

"Will a man rob God?" You remember the passage in Malachi. "Yet ye have robbed me. But

**TITHING:** ye say, wherein have we robbed thee? In tithes and offerings!" Tithes, A tenth. The Jewish law required that. Offerings were offerings only after the tenth was paid. To be sure we are not Jews—we are no

longer under the law but under grace, and yet one is bound to ask himself as a Christian whether he can do less than a Jew. The spirit of the law still stands. We are partners with God. He owns everything: we are only His stewards and we must give an account to Him of everything we have. Will a Christian rob God? Will he? He will and he does. Christ is crucified in the midst of thieves every day, thieves who loudly claim discipleship and who insult their Master and His cause with their casual tips, now a dime, now a quarter, and once in a while a dollar, as if the Lord and Master of Life were a porter in a sleeping car, or a waiter in a restaurant. What Christianity needs is men and women who prove their discipleship by their honest treatment of money. After all, that is an acid test. And the only honest businesslike way is to pay a definite proportion of your income to God, to separate it, to deposit it in a special account which shall be used only In His Name, to regard it as sacredly His own. The United States government allows you to deduct the amount of your "tithe"—ten per cent of your income, plus five per cent for "offerings"—fifteen per cent in all—which you have given to religious, educational and charitable purposes.

What would happen if all Churchmen and Churchwomen practiced the tithe? Ask Babson. "If tithing were in operation, the churches would have about four billion dollars a year. The facts are that the Church people of the country are giving less than one per cent of their income to church and missionary work. If this were increased to ten per cent the Church would come into its own in a big way."

Churchmen! The deficit reported by the National Council for 1922 is a disgrace. Somebody's cheating. A good many people who love to think they are "Somebodies" and yet who are really known to God as Ananias and Sapphiras and common "cheats."

Stewardship is a big word, a shining word, and every Churchman ought to base his life on it. But when we come to money, we need to pin stewardship down to definiteness. The tithe does so. Begin with a tenth—put it to one side—don't touch it except for the spread of the Kingdom of God, and see what happens. You will find—and the Church will find, that the blessing of God is as certain as it was in the days of Malachi.—

"Bring ye all the tithes and prove me now herewith, saith the Lord, if I will not open you the windows of heaven and pour you out a blessing, that there shall not be room enough to receive it!"

## The Return of Christendom

By a Group of English Churchmen, with Introductions by Bishop Gore and Bishop Brent.

Price, \$1.75; postage, 10c.

**WITNESS BOOKS**

6140 Cottage Grove Ave., Chicago



# The Witness

Published every Saturday, \$2.00 a year.

THE WITNESS PUBLISHING CO.

6140 Cottage Grove Ave.  
CHICAGO, ILL.



Editor-in-Chief  
Rt. Rev. Irving P. Johnson  
Managing Editor  
Rev. William B. Spofford

Entered as second class matter at the Post Office at Chicago, Ill., under the Act of Congress of March 3, 1879.

## The Policy of the Witness

By Bishop Johnson

Born in January, 1917, of the necessity felt by a small group of Churchmen to have a Church paper which in contents, form and price would appeal to the common people, *The Witness* has had a struggle to realize this ideal, even as imperfectly as it has succeeded in doing so.

We have been hampered from the start by several serious limitations.

**First—Our impecuniosity**, which has been chronic from the start, and which has been responsible for many of our glaring defects. It is very difficult to keep up appearances with an inadequate office force which we have always had to put up with.

Even now we have been obliged to solicit funds from a hundred of our friends in order to purchase the new clothes which we are now wearing.

**Second—Our constituency**, which is the most illiterate, although not the most ignorant of any ecclesiastical organization in America.

The Episcopal Church has a larger number of people who cannot read Church literature than has any other religious body.

This is due, I think, to our parochialism, which means that the individual has little or no interest in anything beyond the horizon of his own parish life. And this disinclination to read at all is very quick to find a reason why it will not read any one thing in particular.

**Third—Our cross-sections**, which in the Protestant world divides Christians into sects, but which in the Church groups people into cliques and each clique has its own particular complex.

People desire to read only that to which they already agree and seem to have a theory that publishing the other viewpoint is rank disloyalty.

One can get a limited circulation for a partisan sheet that never offends the eye with anything that disturbs the peace of the reader.

**Fourth—Our limited news service.** There is very little which happens in the Church each week of absorbing interest to all, and there is no Associated Press of religious news.

The difficulty of publishing Church news is very great. If we have some of it,

critics fault its pettiness instead of merely skipping it.

If we leave it out altogether other critics fault the paper for its lack of human touch.

Try it either way and you are told what they think of you.

In addition to these difficulties we have had to contend with congestion of the Chicago postoffice.

Our paper has always been in the office by Tuesday night, and has not reached New York or Denver until the following Tuesday. The present postmaster general, Mr. New, is trying his best to remedy this defect for us and recent issues have reached their destination before Sunday. But this has been a great bar to our growth.

However, in spite of these difficulties, we have managed to reach a circulation of nearly ten thousand families, which we believe to be fully a quarter of the number who take any Church paper in this Church.

Now there are two ways of looking at this situation in the Church.

One is to demand a full fledged ecclesiastical product which comes up to your idea of what it ought to be before you subscribe to any Church paper, in which case you go paperless throughout your career.

The other is to take such Church papers as we have, and by subscribing for them put heart and lungs into the editors so that they may hope to produce something better.

I am perfectly willing to admit that there isn't any valid reason for the group of men who are publishing the *Witness* to publish a Church paper at all, unless it be that a reading constituency is a better constituency for the Church than one which gets all of its information about religion from the daily papers and the *Atlantic Monthly*. Certainly there are none of these rewards which ordinary men feel are a compensation for sustained effort. There is no money in it we can assure you. There is no popular favor that will accrue to you in consequence of it, and there will be no elaborate mausoleum erected over you when you die because you have done this thing.

But a Church paper once begun is a very difficult thing to relinquish, for there are always a large proportion of your readers whose term of subscription has not expired.

We would like to have gone on with a dollar publication if we could have done it, but the trouble was that the dollar didn't pay for it and we ran several thousand dollars behind attempting it.

Now we have decided to increase the size and to improve the character of the paper, we are obliged to charge two dollars, but it is far better for each reader to go into bankruptcy for the additional dollar than it is for the editors to bankrupt themselves for several thousand and to lose their reputation at the same time. We believe that the time has come when if we put out a good paper for two dollars, we will accomplish more good than we will in publishing a poor paper for one, because in the latter case too many subscribers failed to renew their subscriptions to justify our going on. They said that the

paper did not amount to enough to bother with it and no doubt they were right.

A subscriber is always right. That is what you must learn if you ever undertake to put a Church paper into circulation. If you do not learn it you will lose your circulation and die of heart failure; and if you do not lose your circulation you will alienate many of your best friends who will look upon you as a disturber of the peace.

Now the *Witness* has set out to have a definite policy which I will outline in order that you may know, and approve or disapprove of the policy.

**First—The *Witness* stands, as its name indicates, for the faith or order of the Gospel as this Church has received the same, without apology or shame.**

This does not mean however that it will refuse publication to the other side.

We have confidence enough in the faith of the Church to believe that it can be defended against all comers, but we do not believe that it is fair to refuse to print anything which the other side may have to say. Our hope is, when the reader reads something with which he radically disagrees, that he will think instead of getting irritated; and then that he read the other side in the same spirit.

**Second—The *Witness* refuses to be a forum for controversial wrangling.** This does not mean that it has no views or that its opponents have no views worth contending for, but that personal contention is not edifying and it is impossible to keep the personal odium out of personal contention. It does not propose to invite correspondence for publication, first, because we haven't room, and secondly because there is no way of umpiring the game successfully.

This means merely that we have read the correspondence columns in other Church papers and feel that we will not lose anything by omitting it.

This does not mean that we refuse to publish any letter of constructive value, but merely that if you want to argue, do it elsewhere. We will probably be more or less inconsistent in maintaining this policy, but then we lay no claim to consistency beyond the average ability of humankind.

**Third—The *Witness* declines to be the organ of any party, social, religious or political but is willing to publish articles on both sides that seem to give information.**

Like a tombstone which stands in Vail cemetery, Schenectady, where after enumerating the names and dates of three buried wives, the thoughtful husband has placed in parenthesis at the bottom (see other side). Upon the other side are two more.

So we can only develop any intelligent understanding of the other side when we take the trouble to look at it, calmly and dispassionately.

**Fourth—The *Witness* proposes to set forth and to endorse the policy of the National Council.**

This does not mean that we will never criticize it, but rather that we will criticize it reluctantly and endorse it generally be-



cause they are the chosen representatives in a democratic Church.

Bishop Gore in his "Belief in Christ" speaks of a certain oracular exclusive authority which he says "lies at the heart of all spiritual tyranny and false sacerdotalism."

In another place he describes our Lord as being far removed from the "dogmatic teacher who loves to teach men a secret lore excathedra."

These words express the tendencies of the orthodox mind to demand that liberty of speech be abridged and a tone of certainty be substituted as the only panacea of human woes.

To the editor, the glorious liberty of the Sons of God is the inalienable heritage of the Christian, and in this liberty he is free to read dispassionately that which he opposes most vigorously.

Why not? Why should truth, if it be truth, be afraid of error, if it be error. And why should we be afraid to see the other side.

## Cheerful Confidences

By Rev. George Parkin Atwater, D.D.

### A PIECE OF CLAY

I have been spending a few days in Gambier, among my friends at Kenyon College. It would take many columns of this paper to write of the delights of old Kenyon, and the charm of the "Hill." Kenyon is linked to a memorable past, but it is not content to live on memories. It is facing a remarkable future with courage, foresight and wisdom.

At Gambier, I had an experience possible to but few persons in our land. It was in the study of Dean Mercer, of Bexley Hall, which is the theological school of Kenyon College. Dean Mercer is one of the world's foremost Egyptologists and antiquarian scholars. His library is the most marvelous private collection of books that I ever laid my eyes on. Dean Mercer reads forty-nine languages. (Cheer up, college boys, you are not exhausting your mental resources when you study Latin or French.) Chancing to have a brief period in his library while awaiting his return from an errand, to while away the time, I had a choice of reading a Coptic translation of the Gospels, an Ethiopic manuscript on parchment, an Egyptian dictionary, or a collection of Babylonian tablets. Which would you have chosen?

Dean Mercer took a small bit of hardened clay from its wrapping of cotton and put it into my hand. Had you picked it up by the roadside you would have said, "Watch me hit that tree!" It was an inch and a quarter long, an inch wide, and about half an inch thick in the center. It looked as if it had been moulded from clay in the palm of the hand. Both sides were covered with marks, not scratches, but impressions made with some sort of a three sided stick, or stylus. I took it and looked at it. Then Dean Mercer said, "That is one of nine similar tablets all of the same date. Those nine tablets are

the oldest bits of writing known to man. That actual bit of clay is the very tablet and that writing is the very self-same writing that is the world's oldest bit of writing."

I gasped. "How old is it?" was my natural question.

"That tablet was moulded from soft clay, and that writing impressed on it, in the year 4210 before Christ. It is therefore 6133 years old."

I am lightning at arithmetic when it comes to subtracting ten (played) from thirteen, but this was too much for me. I pondered a while. Then an idea came to me, and I thought I had him.

"But William Jennings Bryan says that the world was created in 4004 B. C. It is in the Bible; and also," I added to impress him (in one of the Dean's own languages) "in vino veritas." That's Latin and sounded like a clincher.

"But not in grape juice," he replied. I was depressed. So he explained.

"That date of 4004 B. C. was added to the Bible by Archbishop Ussher in 1654, A. D., or about 5648 years after the event of which he alleges such accurate knowledge. Archbishop Ussher, far from being an eye-witness, could not even have heard the account from his grandfather. That year 4004 B. C. is a modern device. It is not in the Bible."

Now this was not exactly news to me, though it may be to some. So I returned to the stone.

"So here is an actual bit of writing, that some person wrote over six thousand years ago?" I asked, just to make sure I understood.

"It is," the Dean asserted. "There is not a doubt about it."

It was very impressive.

"What does it say?" I asked.

"It is the conveyance of a piece of land. It is like a deed, or a receipt for payment. There are 31 words on that tablet. They are written in the Sumerian language."

The Dean showed me other tablets in other ancient languages.

The discoveries of ancient civilizations are among the most fascinating and wonderful stories of modern times. New York is digging deep in the earth to bury its power lines, its transportation system, its water lines, in fact, the very elemental things which make New York possible. At the same minute that New York is digging DOWN, the expeditions of our governments and universities are digging, but digging UP. They have disclosed the ruins of the ancient civilizations of the past, over which Mother Earth has cast a kindly mantle for centuries, and has stretched the historic vision of man backward with startling rapidity.

We think of King "Tut" as an ancient. King "Tut" lived at a time as far removed from the earlier time at which this tablet was written, as we live from the date at which the Book of Genesis was written. King "Tut" is almost a modern, at least a mediaevalist, compared with the life of man on this planet.

If you have a chance, visit Dean Mercer, at Gambier. It is worth while.

## Our Young People

By Rev. Gordon Reese

The following account of a pageant presented in Christ Church Cathedral, St. Louis, may give readers an idea of what an enterprising Young People's Service League chapter can do. This account was written by Don Sutherland, a member of the Church of the Ascension, St. Louis.

### Peace Shall Reign.

It would not be hard for you to realize that fact if you could have been with us last Easter Sunday night. In the wonderful Christ Church Cathedral there was portrayed a pageant, that impressed the audience of the world's greatest need.

Following the choir in the processional came the Church School, each child carrying two or three pink carnations. In pairs they marched to the Altar Rail where there was a big, plain, wooden cross covered with small holes. The children passed their flowers to choir boys who placed them in the holes in the cross. When the end of the procession had passed, Behold! a wonderful cross of pink.

After the introductory address on Trail Blazing, the name of the pageant, The Spirit of Peace, garbed in a flowing robe of pure white came up the great center isle to the chancel. She spoke of the pressing need of her presence in the world and called upon the great nations to unite about her.

Then came Belgium, following her flag carried by a choir boy. She expressed her great desire to join Peace after her many trials and tribulations and bonded herself To The Spirit by a piece of colored ribbon. Following the lead of Belgium came Spain, Japan and Italy, who too, told of their wish and joined themselves as Belgium had. Germany followed and told that although she had been guilty of many crimes and atrocities she was repentant and would strive to keep the Spirit of Peace hovering near.

China joined, too, and when the organ pealed forth The Marseilles, France, behind her flag, came up the aisle to combine with the others in The Great Movement. Next was England with her Union Jack, and to the tune of The Star Spangled

## A GENTLEMAN'S GAME

A Recent Editorial by  
BISHOP JOHNSON

Has been reprinted by request as a leaflet. It is very suitable for distribution at Missions and Special Services, or for mailing with letters. As we are selling it at cost, we ask those desiring copies to remit with their order.

For 100 Copies .....\$1.50  
For 50 copies ..... .85  
For 25 copies ..... .50  
Postage Prepaid.

THE WITNESS PUBLISHING  
COMPANY

6140 Cottage Grove Ave. CHICAGO



Banner, America, behind the Stars and Stripes, came forth to tell of her ambition to help unite the earth in a Universal Spirit of Brotherhood and Love.

Next, without a flag and dressed in a robe of black, came poor, worn out, starving Armenia and pled with the ensemble to cease war and its horrors so that her people might once again realize the joy of peace and contentment.

With the organ playing "The Church's One Foundation," Mother Church entered and stood among the nations and their many flags. Behind, choir boys with lighted candles gave the scene still more impressiveness.

A great realization came to all as we sang, "Peace, Perfect Peace," "In This Dark World of Sin," and we all knew that the future of these nations depended upon them keeping faith with the Church and the Spirit of Peace.

All spoke of the beauty and impressiveness and went away with the feeling that, "I, too, will do my share."

## Social Service

By William S. Keller, M.D.

### SUPPOSE IT WERE YOUR CHILD?

What kind of a Juvenile Court have you in your county?

Suppose your boy should smash a window?

Suppose he would take a bicycle that did not belong to him?

Suppose your daughter should innocently seek adventure?

Would you want them arrested—taken by the police—petition signed against them—detained—witnesses sworn—arraigned like criminals—tried and sentenced?

Your child is thus stigmatized with a court record, possibly committed to a reform or industrial school. Statistics show that (report of the Federal Children Bureau) about 90 per cent of the courts in the country function in this way.

The right way makes for the conservation of the child.

If your child commits one of the above crimes you receive a letter from the court asking that you and your son (or daughter) appear at a certain time. You are ushered into a private room.

A man advises your son, a woman talks with your daughter.

You ask, when the case is to be tried, and you are advised that there will be no further hearing, unless the offense is repeated.

Probation (supervised freedom) is thus made a vital thing and thousands of children are being saved each year.

During the course of this procedure it should be understood that a man should not quiz and try a young girl.

She needs protection and privacy during the investigation and hearing of her case.

Give her a chance to rehabilitate herself by avoiding notoriety.

Avoid whenever possible a public trial. This should be followed in regard to her

physical and mental examination.

When a girl is compelled to confess, for instance, to immorality before a mixed crowd, you inevitably add to her burden. Why torture her? A Clinical Laboratory is a great advantage. In this laboratory, children are examined physically, psychologically and neurologically.

The impulses of a child cannot be intelligently determined until the physical, mental and environmental conditions are studied.

Hundreds of boys and girls throughout the country have been misjudged because they could not reach standards of conduct which were beyond the limit of their mental make-up.

Is your Juvenile Court judge sane, tolerant and scientific?

Has he a high purpose and sympathetic understanding?

Does he know child life and child psychology?

If you have this kind of a judge, do not let partisan politics remove him.

If you haven't this kind of a man, find one. It is a Christian duty which you owe to the children.

The arguments set forth in this article, including a few quotations, were recently successfully used in the re-election of an efficient Juvenile Court Judge in a progressive Ohio city.

Let not Christian people lack appreciation or fail in their support of a judge who is doing a constructive service for the community. It seems little short of a crime to have such work jeopardized by the uncertainties of partisan politics.

It is just as ridiculous as it would be to select a clergyman or a school superintendent because he happened to be labeled a Democrat or Republican.

In this problem, that so vitally affects the home, we solicit and urge Christian leadership and responsibility.

## The Sisters

By Homely Joe

I'm getting right fond of the Sisters. The more I see of them the more I like them. I don't mean my women folks, and I don't mean the Sewing Society. I mean the Nuns. Only I won't say "Nuns." I don't like the word. I like "Sisters."

When I was a little boy and lived East, I hated 'em. Father and Mother, though very low Churchmen, never said a hard word of any man or woman; but somehow, I drew in through my five senses that Nuns stole babies, and had them baptized and then put them to torture. Yes, I believed it with all my wicked young heart!

Well, I know better now. I know they give up all their money to the Convent fund, and have to get car fare from Mother Grace. They quit thinking about themselves, most of the time, and think about Jesus and everybody else. The other day when I went up to the Convent to fix their organ, I found a Sister down on her knees scrubbing out the hall—and she a lady

from a grand home, and a pretty lady at that!

When Kentucky Jim's family all had the smallpox, and the County Doctor wouldn't more than prescribe through the window, it was Sister Anna that stayed by the family till quarantine was lifted. And now Jim's family have quit the Holy Rollers and go to Mass, if you please, up at the Chapel! The Bishop confirmed all the family nine years and older—and the Bishop's not what you'd naturally call a High Churchman. But the Sisters know how to work the Bishop!

Some years back, the prettiest girl in our Church joined the Order. After it leaked out that she was going to join, there was a great to-do in our Congregation. What a shame! What an outrage! What a God's pity for such a beautiful creature to throw away her young life! Think of shaving her head and retiring from the world into a Cloister!

To hear people talk, you'd think a cloister was something like an oyster that would snap shut on you without a word said from either party. All the cloister I ever see, when I go up to fix the organ, is a row of arches looking out over the valley. It's a nice place. The Sisters bring me out coffee and ginger cookies, and then I sit there and smoke a pipe. You can't terrify me, saying: "Cloister!" with an exclamation point. Get some fiercer word than that.

By the way, it's some years since our prettiest girl joined the Order, and I declare, she's prettier than ever. It doesn't seem to rankle in her sweet bosom that she'll never have any babies of her own. She's taking care of too many other people's babies for that. And when you come to think of it there are plenty of married couples in our Congregation that don't seem to be having so many babies, themselves. And what about an old bachelor like me?

I believe in married life and good homes with plenty of children. This one-chick style is either a pity or else it's a shame. But so long as there are so many dead fathers, or worse than dead across the State line, and so many nice youngsters left at loose ends; and respectable Church families are too respectable to make room for a lonely child, why, I say that the Sisters are the Lord's own device.

Are we going to let the Romans and the Salvation Army and the Methodists beat us to every good thing? If one of our young women has sense enough, here and there, to get sick of dancing till dawn, and other fol-de-rol, and decides to take religion seriously, and scrub floors for nothing while praying to make up for the rest of us heathen, I say let her do it, and God bless her!

## A MAN'S RELIGION

By Rev. Julius A. Schaad

It is the best book of its kind I have ever struck.—Rev. Rudolph E. Schulz.

35c a copy; \$3.50 a dozen.

WITNESS BOOKS



## Radio and the Services of the Church

By REV. PHILLIPS OSGOOD

A short time ago St. Mark's, Minneapolis, had the opportunity to arrange for regular broadcasting of its services. As often as we cared to.

Many, many people have urged us to use the wireless. The urgency grows so strong I think some word is due of the reasons why I have felt it impossible.

Increasingly I hear from rural ministers and people that the Sunday broadcasting of services is keeping their people from Church attendance, and hurting their allegiance to the local Church. People say, "Why should we plod out in this bad walking or drive into town to our salt-box-sized church with its small choir and its average preacher, when we can sit comfortably at home and hear a great chorus choir and a star preacher in Detroit or Pasadena or Chicago or the Twin Cities? We can get more by staying at home than we can by going to our little church."

Now can they? What IS Church worship? Is it pious entertainment? Is it only choir music and sermon? If Church attendance is only for passive beneficiaries composing an audience, perhaps the wireless does little harm by enlarging the scope of this passive beneficiarism. But is church attendance only this?

Personal presence in a congregation for purposes of corporate prayer, praise and worship has some claims. The Communion Service can never be administered by wireless. Somehow the Creed loses out via wireless. Prayers are not in chorus of petition by wireless. Listeners-in seldom even say an Amen. I have known people who started to sing hymns with the distant congregation but they soon stopped, "it sounded so foolish without the congregation all 'round, all singing." The wireless hearer does not kneel for the prayers nor stand during praise; he sits in a rocking chair, blandly interested.

It has frequently been pointed out that the Roman Church is not troubled by the wireless. No matter how little we may agree with its official philosophy of the Mass, we must agree that the Protestant exaltation of the sermon and the choir must not become too complete. There are major obligations, of worship.

A very appealing picture is drawn of the blessings the wireless brings to shut-ins and to the isolated. Every detail of it may be trebly true, except for the fact that no difference is noted in the responsibilities for Sunday. If we could guarantee that only shut-ins and the isolated should listen in on Sunday there would be no problem. Every church might then blithely avail itself of wireless broadcasting. But the number of able-bodied folk who use the wireless as a pretence for absence from church is apparently much greater than the number of those who could not get to church if they would. I have seen the effect of broadcasted services in a country village. The Cathedral service hurt the village church. I have

heard of notices posted on the Post Office Bulletin board and at the Fire House announcing where "loud speakers" would give forth the services from the city, with the result that between them and private sets a service unfortunate enough to coincide with the broadcasting hour was cut by thirty-odd per cent of its usual attendance. Even more dangerous, however, it seems to me is the subtle idea that listening-in is all one needs to do in worship.

The Shut-ins and the isolated can listen in on week-days. If we really care for them sufficiently no trouble will be too much to see that they get their share of our services at a time when it will not hurt the churches. All days are alike for the shut-ins, so far as convenience goes. The lonely, far-away people can arrange their schedules as well for religious broadcasting as for orchestral dance programs. Doesn't Sunday belong to WORSHIP?

Any new invention brings with it certain moral obligations for its use. The moving picture put upon us a tremendous obligation constructively to utilize its marvelous potentialities. I doubt whether we have met the test. Culturally, educationally or idealistically the movie has yet to prove an unquestionable asset. We need to bring very little to it; we do not participate in the way we do with the best drama. Think what one must bring to a performance of Hamlet, for instance, in comparison with what one needs bring to even Douglas Fairbanks! Just as we bring even to the "National game" of baseball a bleacher expertness of criticism far different than the fellow feeling an English crowd has for its cricket match.

"You can get out of anything what you put into it," says the trite proverb. Never was a truer word said. The wireless is a relaxation and an amusement up to the present. Passive amusedness or passave

interest is perfectly right in its place. Do not misunderstand that. The wireless is in general a legitimate and miraculous agency in modern life. My only question is whether the broadcasting of Sunday services does not unfairly cater to the spiritual let-down of the listener-in, who ought to be at church, WORSHIPPING.

I judge no one else. Other ministers have as much right to their opinion as I have. More logically than I they may have reasoned out that the blessings imparted by broadcasting Sunday services are greater than the risks involved. They may have a perfectly clear conscience toward the rural Christians; they may even see a way I do not see to use the wireless on Sundays to build up loyalty to those village churches. I may err in judgment. But the general Church has a hard enough time already with line-of-least-resistance folk. May we not help a bit along the right lines of worship and Church loyalty by respectfully declining to participate in Sunday broadcasting until it can be proved more a help than a hindrance.

Would the writer of the Epistle to the Hebrews change his plea for the wireless?

"Let us consider one another to provoke unto love and good works; not forsaking the assembling of ourselves together, as the manner of some is."

Would the Master alter His promise of His presence "where two or three are gathered together," adapting it to listening in?

St. Chrysostom's collect still echoes beautifully in our hearts.

"Almighty God, who has given us grace at this time with one accord to make our common supplications unto Thee; and dost promise that when two or three are gathered together in Thy name, Thou wilt grant their requests—"

No, the real worshipper will still say: "I was glad when they said unto me, we will go into the House of the Lord."

### ALTAR FURNISHINGS

of Brass or Bronze

CANDLE STICKS AND BRANCHES

ALTAR DESKS

ALTAR AND PROCESSIONAL

CROSSES

SANCTUARY

LAMPS

CHALICES AND CIBORIA

of Sterling Silver

HONOR AND MEMORIAL TABLETS

of Brass, Bronze, or Marble

STAINED GLASS

Mosaic Panels for Altar or Baptistry

**SPAULDING & COMPANY**

Michigan Avenue at Van Buren Street

Chicago



# GENERAL NEWS OF THE EPISCOPAL CHURCH

## College People Make Plans in Colorado

A conference on Church work in colleges was held in Denver on April 14 and 15, with inspiring results. Thirty-two delegates were present, from seven collegiate institutions, of whom twenty-one were students, the others being clergy and teachers. Miss Elspeth Rattle, a Wellesley graduate and a Y. W. C. A. worker, is the member of the Diocesan Department of Religious Education in charge of college work. She had visited all these colleges before the conference and prepared the way for it. The Rev. LeRoy S. Burroughs, student pastor at Iowa State Agricultural College, was the chaplain and director of the conference.

As a result of it, a College Students' Executive Committee has been elected, to confer with the bishop on all matters connected with college ministrations. A Students' Conference is to be held at Evergreen, Colo., for five days in August. There are more than five hundred Church students in Colorado, and the diocese is working towards the establishing of a student pastor to co-operate with the parish clergy in the various towns in ministering to them. Although Colorado is as big as all New England, plus Indiana, its colleges are clustered in one part of the state. Such a student pastor could visit Denver University, the University of Colorado, the Colorado State Teachers' College, the School of Mines, the Agricultural College, Colorado College, and the Colorado Woman's College, all within a radius of one hundred and forty miles. Only the Normal School at Gunnison is out of this circle.

The newly appointed College Students' Executive Committee is made up of one undergraduate representative from each of the eight Colorado colleges, Miss Elspeth Rattle, and Bishop Ingle, as president ex-officio.

Its aim is to establish units in the various colleges, whose task is to do personal solicitation among new students; personal friendly calls; informal social affairs; discussion groups on thought questions; advertising in college hand book, etc.; and co-operation with the clergy. The social side is not to be over-stressed, as there are many other organizations able to provide this.

## Bishop Manning Assails Preachers Who Deny Vows

Declaring that "The whole Diocese of New York is behind me in my recent controversy," Bishop William T. Manning, New York, delivered an attack on "preachers and teachers who do not preach what they have taken vows to preach," in an address at the 140th annual convention of the New York Diocese.

Bishop Manning did not directly name the Rev. Dr. Percy Stickney Grant, whose views on Church doctrines recently caused a controversy with the bishop, but his address largely was devoted to a reply to Dr. Grant.

His address followed a resolution proposing appointment of a special committee to draft a proposal for examination as to the "mental competency" of ministers who insist on retaining "positions of trust and emolument as preachers and teachers in a church whose doctrines they openly repudiate."

Bishop Manning declared there was no reality in the supposed conflict between science and religion, and that the belief that science was committed to the materialist philosophy, excluding belief in the supernatural and possibility of miracles, was out of date.

"The first requirement of us who are called to preach the gospel is our own true personal faith in Jesus Christ," he continued.

"We stand for the faith as held and taught by the Catholic church in all the ages since the day Jesus Christ rose from the dead, and we stand for this gospel as this Church has received it. We find nothing in this faith which contradicts or denies or conflicts with the rights of reason."

"We find nothing in the Christian faith which conflicts with the scientific theory of evolution, but, on the contrary, this theory as to the process of creation seems to us to bring into clear view both the majesty of the creator and the glory of his revelation of himself in the incarnation."

## Commemorate Anniversary of Florence Nightingale

A service commemorating the one hundred and third anniversary of the birth of Florence Nightingale was held in St. John's Church, York, Pa., conducted by the Rev. Paul S. Atkins, rector, on Sunday, May 14th, the Sunday following National Hospital Day. The rector preached on the topic, "Following in the footsteps of Florence Nightingale." This was the first observance of its kind held in York, and the fifth occasion at which Mr. Atkins has been requested to speak before the board of managers and the medical and nursing staff of the York Hospital.

## Rector Electer President of Church Federation

The Rev. H. A. L. Sadtler, rector of St. Paul's, Rahway, N. J., has been elected president of the Rahway Federation of Churches.

This organization is composed of most of the churches in the city and has grown powerful because of the remarkable spirit of unity which has characterized it from the beginning and which intensifies with the passing of time. All work together as a unit for the furtherance of religious fraternalism and civic welfare so that the Federation has the confidence and respect of the whole city and when a serious civic problem is to the front the judgment of this society is awaited with keen interest.

## Bishop Rhinelander Defends Creeds at Convention

Bishop Rhinelander addressed the Pennsylvania Diocesan Convention on May second on the subject of "The Creed." He stressed the importance of holding to the creeds and condemned those who violate a sacred trust in disowning them.

## MONEY

to pay expenses to a Church Summer School can be earned by securing Witness subscriptions. There are to be twenty Conferences this year, which will be attended by thousands of the most active church people. You can secure enough money by taking subscriptions at a Conference to pay your way.

✕ ✕

WRITE TODAY FOR DETAILS

✕ ✕

THE WITNESS

6140 Cottage Grove Ave., Chicago

## Summer School for Church Workers

Princeton Seminary  
Princeton, N. J.

PROVINCE II.  
JULY 2-13

Hobart College  
Geneva, N. Y.

## What To Teach and How To Teach

Religious Education, Missions, and Church Extension.  
Christian Social Service, Church History, Bible.

## Trained Leadership

Young People's Societies, Story Telling, Pageantry.

For bulletin and particulars address

(Geneva) Mrs. R. C. Collison, 681 Castle St., Geneva, N. Y.  
(Princeton) Mrs. C. H. Lewis, St. Andrew's Rectory, Beacon, N. Y.



### Woman's Auxiliary After Two Houses

The Woman's Auxiliary at the Portland Convention voted unanimously to raise at least \$75,000 for two houses, \$65,000 for a residence in New York where women missionary volunteers or missionaries on furlough might live while taking special training to equip them for their work, and the remaining \$10,000 (to which Negro leaders have pledged an additional \$5,000) for a house, probably at Raleigh, N. C., where colored women, who now have no opportunity whatever to secure the special training needed for Church work, might receive that training.

The problems facing our missionaries at home and abroad are such as constantly to require for their solution more and better training than has been provided in the past. Evangelistic workers, teachers, doctors and nurses, whose training is standardized and provided, are supplemented by other specialists of many kinds, graduates of teachers' college and the New York School of Social Work, or specialists in sociology and education and occupation therapy, while the teachers and medical workers themselves are eager to devote part of their furlough to advanced study, enabling them to maintain the high standards they want for their work.

A Church house in New York will not only solve the housing problem, an especially difficult one for missionaries on furlough, but is chiefly intended to bring both past and future workers together in intimate home life under strong Church influence. The workers would also be in touch with Church Missions House, building up a closer personal relationship between Church headquarters and the field.

As for the training school for colored women, it has long been known that if women drawn from the educated class of Negroes could be given proper training and sent out as Church workers, their influence among their own race would be tremendous.

Southern Florida had the honor of sending the first gift, \$350, for this training school.

### Tells President of Czecho-Slovakia How to Do It

The United States' system of dealing with the child welfare movement has attracted the attention of some of the newly-created European nations. This is particularly true of Czecho-Slovakia, which, ac-

cording to a dispatch from Prague, is copying closely the American system, as a result of a visit to that country by Rev. Robert Keating Smith, rector at Westfield, Massachusetts, who is reputed to be an authority on the bringing up of children. In connection with the visit of Mr. Smith, the president of the new republic engaged him for some time in the discussion of methods of applying to his country the principles which govern the moral and intellectual education of the younger generation here in the United States.

### Cincinnati Rector Puts Over Community Chest Drive

A Community Chest of nearly one and three-quarters millions has been subscribed in the city of Cincinnati. The Church institutions whose running expenses are cared for under this plan are the Maternity Society and the Bethany Home for Girls. The Chairman of the Committee in charge of the drive was the Rev. Frank Nelson of Christ Church.

### Supply the Blind With the Litany

The Committee on Literature for the Blind reported to the Department of Missions that it had had 200 copies of "The Litany" embossed in Revised Braille and that it recommended embossing 200 copies of "The Episcopal Church," by Bishop Gailor in the same way.

### TO RECTORS

Put the Witness on sale at the Church door on Sunday morning.

## CHURCH SERVICES

### NEW YORK

CHURCH OF THE INCARNATION  
Madison Avenue and 35th Street

Rev. H. Percy Silver, S. T. D., Rector.  
Sundays: 8 and 11 a. m.; 4 p. m.  
Daily: 12:30 p. m.

### CLEVELAND, OHIO

TRINITY CATHEDRAL

The Very Rev. Francis S. White, D. D., Dean.

Sunday Services: 8:00, 11:00 and 4:00.  
Daily Services, 8:00, 11:00 and 4:00.

### NORFOLK, VIRGINIA

CHRIST CHURCH

The Rev. Francis C. Steinmetz, S. T. D., Rector.

Sunday Services, 7:30 and 11 a. m.; 4:30 p. m.  
Wednesday and Saints' Days, Holy Communion, 11 a. m.

## Classified Advertisements

### HELP WANTED

RECTORS OF THE EAST AND MIDDLE west!—The Church League for Industrial Democracy will supply a priest, without charge, any Sunday it is necessary for you to be away from your parish. For details, address Rev. F. B. Barnett, Wrightown, Penna. Rev. W. B. Spofford, 6140 Cottage Grove Ave., Chicago, Ill. Rev. Albert M. Farr, Whippany, N. J.

### BOARD AND ROOM

THE HEIGHTS HOUSE, LUNENBERG, VT No hay fever. To those desiring vacation in vicinity of the White Mountains this house offers great opportunity at reasonable rates. Booklet. Address A. J. Newman, Proprietor.

A FEW GUESTS CAN BE ACCOMMODATED with board and sunny rooms at the Episcopal Deaconess House, 542 SouthBoyle Ave., Los Angeles, Calif. Rates \$15.00 and \$18.00 per week.

ONE OR MORE LADIES CAN FIND TRAN-sient accommodations at the Magnolia, Miss Bouldin, 1321 M Street, N. W., Washington, D. C.

ATLANTIC CITY, SOUTHLAND, 111 SO. BOS-ton Ave. Lovely ocean view, table unique. Managed by Southern Church Woman.

THE AIMAN, 20 SOUTH IOWA AVENUE. Attractive house, choice location, Chelsea sec-tion, near beach, enjoyable surroundings, quiet and restful, excellent accommodations, spring and summer season

### ALTAR BREAD

CONVENT OF THE HOLY NATIVITY, FOND du Lac, Wis. Altar Bread mailed to all parts of United States. Price list on application.

### ALTAR FURNISHINGS

THE CATHEDRAL STUDIO & SISTERS OF the Church (of London, England). All Church embroideries and materials. Stoles with crosses from \$7.50; burse and veil from \$15. Surplices and exquisite Altar linens Church vestments im-ported free of duty Miss L. V. Mackrille, 11 W. Kirke St., Chevy Chase, Washington, D. C. Tel. Cleveland 52.

### MISCELLANEOUS

PREACHERS AND TEACHERS—Index the best you read in books and file clippings by our almost automatic, inexpensive, topical and text-ual system. Highly commended. Circulars. Wilson's Index, East Haddam, Connecticut.

SCHULTE'S BOOK STORE—WE BUY AND sell Theological Libraries and collections of good books. Correspondence solicited. Schulte's Book Store, 180-82 Fourth Avenue, New York City, New York.

GIRLS' CAMP—LAKE SUNAPEE, IN THE foothills of the White Mountains. A summer camp managed by Churchmen of training and experience. Address Box 253, Laconia, N. H., for circular.

MENEELY BELL CO., TROY, N. Y., AND 220 Broadway, N. Y. City.

## FRECKLES

Now Is the Time to Get Rid of These Ugly Spots

There's no longer the slightest need of feeling ashamed of your freckles, as Othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of Othine from any drug-gist and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is sel-dom that more than an ounce is needed to com-pletely clear the skin and gain a beautiful, clear complexion.

Be sure to ask for the double strength Othine, as this is sold under guarantee of money back if it fails to remove freckles.

## FOR TROUBLED NERVES

high blood pressure, dyspepsia, neuritis, investigate the new drugless meth-ods now employed at THE BIGGS' SANITARIUM, Asheville North Caro-lina. A specialized treatment adapted to each individual. No tubercular cases accepted. Write for free booklet—interesting and instructive.



### Here Is a Plan That Is Spreading

Church Sunday School classes are being held during the sermon period in increasing numbers. The children come to Church with their parents, take part in the service, and during the latter part of the service and the sermon are absent in the classrooms for instruction; when the sermon is over parents and children go home together.

In parishes where it is desired that the children be present during the celebration, classes are held during the first part of the service. After the sermon, during the offertory, the children come in and remain for the celebration, about which they have previously been instructed. This prevents them from forming the habit of going home in the middle of the service.

### Third Province Doing Effective College Work

Without doubt, the most effective work in the line of religious education now being accomplished in the third province is the work among students in colleges and universities, with which the province is dotted. Rev. W. L. Devries, Ph.D., Chancellor of Washington, Chairman of the Provincial Committee, is co-operating in this work with the National Council. The province is directing the work at the University of Maryland, which is supported by the Diocese of Washington. Organized work under the Church is being conducted in fifteen other colleges. At the University of Pennsylvania the Church of the Transfiguration is controlled by a student vestry, which is the Episcopal committee of the Christian Association of the university. Students act as lay readers. The Church conducts all phases of the usual parochial work through its student congregation. Throughout the province, the student work has been well organized with such bodies as the National Student Coun-

cil and the Association of Schools Under Church Influence. It is very generally found that the students themselves desire a religious influence in the college life and respond quickly to a tactful approach.

### Encouraging Report on Conditions in Central New York

Bishop Fiske reports to the annual convention of the Diocese of Central New York by far the largest number of confirmations in the history of the diocese. In 1922 the bishop confirmed 1,831 persons as against 1,091 the year before his election as bishop. Baptisms were 1,417 then; 1,725 this year. Contributions have increased from \$421,900.60 to \$729,605.10 annually. In the last triennium missionary offerings (for the diocese and the General Church) were \$317,015.20 as against \$114,425.06 the previous three years. He spoke sympathetically of the difficulties of the National Council, but urged a policy of courageous facing of facts in the framing of budgets, "basing nothing on exuberant expectations and borrowing nothing from over-optimistic hopes."

### Bishop Shows Beads Found in Ancient Tomb

An ancient string of beads taken from one of the tombs in Egypt was shown by Bishop Darlington during the

course of his address at the annual banquet of the Men's Club of St. Andrew's Church, Harrisburg, on Wednesday evening, May 2nd. Bishop Darlington was the guest of honor at the banquet, which was attended by about a hundred men of the parish. The bishop described the tomb of King Tutankhamen and told of the king's life. Speaking of the conditions in the Near East, the bishop said conditions there are horrible beyond description. "Typhus, smallpox, hunger and cold took a severe toll of life during the winter," he said. "I have seen thousands of refugees huddled together on some bleak, barren island, with only rags on their feet and with nothing but thin canvass to shield them from the winter which has been unusually severe."

### BERKELEY DIVINITY SCHOOL

Middletown, Connecticut  
Address:  
Rev. WILLIAM PALMER LADD, Dean

### ST. MARY'S SCHOOL Concord, N. H.

A Home-like School for Girls.  
College Preparatory and General  
Courses.

Mary Everett Ladd, B. L., Headmistress

### ST. MARGARET'S HALL Boise, Idaho

Accredited Boarding School for Girls. Graduates doing well in colleges and universities. Splendid Faculty. School located in most attractive city. Unusual climate, out-door sports, hiking and horse-back riding. Address Miss Elise A. Roberts, Principal, Boise, Idaho.

### Bexley Hall

### DIVINITY SCHOOL OF KENYON COLLEGE

Gambier, Ohio  
Address

Very Rev. Samuel A. B. Mercer,  
Ph.D., D.D., Dean

### SHATTUCK SCHOOL

A Church School for Boys—57th Year.

It is conspicuous among schools for its select class of boys, its high rank in scholarship, its moral and physical training, the care taken of its boys, and their character when graduated.

A Military Boarding School of the Best Type. A Church School with the Traditions and Ideals of Fifty Years. Graduates prepared for any college.

Boys may be entered at Mid-Year.

Summer School on a Unique Plan.

Address, The Rector,

SHATTUCK SCHOOL FARIBAUT, MINN.

### HOWE SCHOOL

HOWE, INDIANA

A Thorough and Select CHURCH SCHOOL for Boys.

Special Attention Given to College Preparation. The Lower School for Little Boys Entirely Separate.

Rev. Charles Herbert Young, M. A., Rector  
ADDRESS P. O. BOX 8, HOWE, IND.

### THE WOLCOTT SCHOOL

Boarding and Day School for Girls  
DENVER, COLORADO

College Preparatory and General  
Courses

Affiliated with the Wolcott Conservatory of Music

CIRCULAR UPON APPLICATION

### THE BOOK STORE Church Missions House

## CREATIVE FORCES IN JAPAN

By GALEN M. FISHER

Japan, the rising leader of the Far East, is to be the subject for mission study at the forthcoming Summer Conferences and during the year 1923-24. Mr. Fisher's book is written particularly for this purpose. It presents an authoritative statement regarding present trends of Japanese life and of the Christian Movement in the Japanese Empire. An outstanding feature of the book is its freshness and sane presentation of problems confronting Japan today.

Contents: Assets and liabilities of the Japanese people, militarism, reaction, and liberalism; social problems in Christian citizens; religious resources and problems; epoch and achievements of the Christian Movement challenge of today and tomorrow. 15 illustrations. Map. Bibliography.

Orders should be sent to the Book Store.

Price: Paper, 50 cents; cloth, 75 cents, postpaid.

### THE NATIONAL COUNCIL

281 Fourth Avenue - - - - - New York City



### St. Thomas' Church Choir Wins Home for Animals

This story, from a New York paper, is printed for what it is worth. The lady must have lived a pleasant life:

"Screeching" of the boy choir of St. Thomas' Church, New York, caused the transfer of a society woman's bequest from a home for incurable children to a memorial hospital for the Society for the Prevention of Cruelty to Animals.

This became known when it was learned she had visited the police and complained of the choir's "screechings." An investigation was promised. Mrs. McHie's home faces St. Thomas' Church across the street.

She recently surprised friends with the announcement that her entire fortune was to be left for an animal memorial hospital, with the inscription over the door: "The more I saw of humans, the more I thought of dogs." She had previously announced that she would bequeath her estate to a hospital for incurable children. She did not then explain her reasons for changing her mind and her will.

She later admitted after her complaint to the police, that the "screechings" of the choir boys, followed by a feud which she carried on with the Church authorities because of the Sunday noises that came from the beautiful gothic edifice, caused her to change her will. She admitted having futilely combated the choir's Sunday efforts by playing records on her phonograph, sending the swelling voices in the church by means of a powerful amplifying device.

### ST. MARY'S Knoxville, Illinois

Fully accredited High School and College Preparatory Courses. Two years of advanced work. Music, Art, Expression, Secretarial, Homemaking, and Social Service Courses. Individual Training. Athletics. Also Saint Margaret's for girls 5 to 12. For catalogue address the Rector.

### ST. KATHARINE'S SCHOOL

Davenport, Iowa

Under the care of the Sisters of St. Mary. A thorough preparatory school for a limited number of girls. School recommended by Eastern Colleges. Beautiful grounds. Outdoor sports and riding. Address

THE SISTER SUPERIOR

### DE KOVEN ACADEMY

College Preparatory and Grammar School. A CHURCH SCHOOL FOR BOYS IN RACINE, WISCONSIN.

Address

The Rector, Lock Box 272, Racine

CHURCH SCHOOLS IN THE DIOCESE OF VIRGINIA, (Inc.)—Pres.—Bishop of Va. Episc. Ch. ownership; health; scholarship; culture; beauty. BOYS: St. Christopher's—\$600, Richmond; Christchurch—\$400, Christchurch P. O., Middlesex Co. GIRLS: St. Catherine's—\$800, Richmond; St. Anne's—\$500, Charlottesville; St. Margaret's—\$450, Tappahannock, Essex Co. Catalogs from Principals.

### Paying the Debt of Last Year

The meeting of the National Council held May 2-3, 1923, was no doubt looked forward to with great interest by the members in view of the report of the treasurer at the February meeting of the large deficit which had been accumulated as a result of the failure of the Church to pay its 1922 quota. The treasurer was able to report that there had been an encouraging response to the letter sent out by Bishop Gailor and over \$80,000 had already been paid on account of the 1922 quota. He also reported that in response to the request of the Council the various co-operating agencies followed the example of the National Council and cut down their budgets for 1923 as much as possible. That he had heard from eight enterprises receiving help from the Council that they had reduced their budgets for 1923 by \$16,700. This included a \$1,000 appropriation relinquished by the Diocese of North Carolina for its Negro work.

### CAMP COLTER

JENNY LAKE JACKSON'S HOLE, WYOMING

Educational and recreational camp. July and August. Swimming, fishing, hiking, riding, horse for each boy. Campfire stories of John Colter, discoverer of Yellowstone Park, and other pioneers, told by director, who is a frontiersman of 35 years' experience. Tour of Yellowstone Park included. Illustrated booklet.

Rev. R. S. Stringfellow

Blackfoot, Idaho

### TRINITY COLLEGE

HARTFORD, CONNECTICUT

FOUNDED 100 YEARS AGO

For information address the Registrar

### HOBART COLLEGE

(For Men)

### WILLIAM SMITH COLLEGE

(For Women)

Geneva, N. Y.

102nd Year Begins Sept. 18, 1923

Courses leading to the degrees A.B. and B.S.

Hobart offers a large number of scholarships to students preparing for Holy Orders.

Rt. Rev. Chas. H. Brent, D.D., LL.D., Chancellor.

Rev. Murray Bartlett, D.D., LL.D., President

For information, address the President.

### ST. STEPHEN'S COLLEGE

A CHURCH COLLEGE OF ARTS AND LETTERS, with four years' work, leading to the degree of B. A. It meets the highest standards of scholarship set by the Middle States College Association and features inexpensiveness of living, intimate personal companionship of professors and students, and sincerity.

The fees are: For tuition, \$250 a year; for a room, furnished and heated, \$125 a year; for board in hall, \$225 a year; a total of \$600.

The College is equipped for teaching men who, after graduation, are going into business or into post-graduate schools of medicine, law, theology, journalism or into classical, social or literary research.

Address Bernard Iddings Bell, President.

ANNANDALE-ON-HUDSON, N. Y.  
(Railway Station: Barrytown)

### Bishop Fiske Defends the Creeds

Bishop Charles Fiske, in his eighth annual address as Bishop Coadjutor of Central New York, devoted nearly the entire address to the Manning-Grant controversy. The key sentence was this: "I cannot see any stopping place between faith in Christ's divinity and blank agnosticism." He then went on to defend the creed, clause at a time.

### The General Theological Seminary

Three-year undergraduate course of prescribed and elective study.

Fourth-year course for graduates, offering larger opportunity for specialization.

Provision for more advanced work, leading to degrees of S. T. M. and S. T. D.

ADDRESS

THE DEAN

1 Chelsea Square New York City

### The Protestant Episcopal Theological Seminary in Virginia

For catalogue and other information address the Dean,

REV. BERRYMAN GREEN, D. D.,  
Theological Seminary,  
Alexandria, Va.

### Episcopal Theological School

Cambridge, Massachusetts

Affiliated with Harvard University.

For catalogue, address  
THE DEAN

### NASHOTAH HOUSE

THEOLOGICAL SEMINARY

Founded 1842

For Catalogue, Address

THE DEAN Nashotah, Wis.

### Virginia Episcopal School

LYNCHBURG, VIRGINIA,

prepares boys at cost for college and university. Modern equipment. Healthy location in the mountains of Virginia. Cost moderate, made possible through generosity of founders. For catalogue apply to

REV. WILLIAM G. PENDLETON, D. D.,  
Rector.

### ST. FAITH'S

A Home School for Girls  
Saratoga Springs, New York

Thoroughness of Instruction, Definite Church Teaching, Invigorating Climate. Provincial School of the Synod of New York and New Jersey





## Joseph, Overseer for Potiphar

ARTICLE BY GILBERT SYMONS

DRAWING BY WILLIS GEORGE

TEN years have gone by, and Joseph is a man grown. There he stands in the courtyard of Potiphar's country house in the suburbs of Memphis on the Nile. He has ridden in from the flax fields and is watching the Nubians spread out dates to dry. The best of all dates are these, for Potiphar's own table.

Potiphar's banneret flutters over the house. It is a sign of nobility; sign of a veteran of the foreign wars. Potiphar is quartermaster general and high at court.

The Nubians spread out the dates and croon together a lazy little song of their distant home. They are exiles, too. The patient ass stands dreaming of his stall. The lazy breeze lifts the banneret and lets it fall; and Overseer Joseph's thoughts slip back to other days. "They stole my princely robe; but they could not steal my dreams! They tore me away from father's home, but they left me father's faith! They slaved me dog weary at the water-wheel, but my patience spun out fine with the spinning of the wheel! They all but broke my back at digging water trenches in the fields. They bowed me down with sacks of dung and Nile-mud for the date groves, but they never could break my pride!"

There is the man Joseph for you! When you take everything away from such a lad, how much is left? More than ever! Sub-



traction has no terrors for him. His very name means: "God shall add"! And God did add. God added to Joseph his great-grandfather Abraham's faith. God added Grandfather Isaac's good humor and patience; and Jacob's cleverness, and Rachel's beauty—all packed away safe inside that handsome head and that strong shepherd heart.

And now he is overseer. The exile Nubians croon of home in his hearing. Overseer does not stop them. He is an exile, too. The slave women and the black babies in the plantation huts smile and crow when Joseph rides by. They know he has a tender heart. Do the strong shirk and leave the heaviest loads for the weak? Joseph catches them at it and himself loads the heaviest upon the strongest. Does any play the sneak and tell tales? Joseph has five words for him that bring the blush to the bronzed skin. Does any one pilfer from my Lord Potiphar? Joseph has a tongue in his mouth they fear more than the lash!

What is that fluttering in the window of Potiphar's house? Joseph turns away and pretends not to see. He gives orders to the Nubians, and himself rides away, very

busily. He does not want to see that signal from the lady's window. It is not like the banneret. It is not a sign of nobility. Joseph knows that Potiphar trusts him, even with Potiphar's wife. But Potiphar's wife is a spoiled lady. She has too many good things; too many slaves; too much time for doing nothing all day long, while Potiphar waits upon the Son of the Sun. She would be glad if Joseph would give up riding about the farm and come and be her chief slave, to amuse her as the hours go by. She teases and beckons and even commands. But Joseph bows and smiles and says: "Not so, gracious madame and high-born one. Thy servant can ill play the lute nor gracefully wave the peacock fan. Thy servant is a shepherd and a farmer and must be gone. My Lord Potiphar commanded it so." The lady frowns, and shrieks: "Begone, then, to your stinking fields, you sweaty slave!"

And Joseph smarts as if his own whip had lashed across his cheek. But he remembers what beautiful Rachel used to say as she drew her fingers through his hair: "Despise not thy mother when she is old. A harlot is a deep ditch; and a strange woman is a narrow pit. Stay by the God of thy fathers, for He shall add!" Ah, yes, "a narrow pit." They had thrown him into one; but he would not let himself down into this other!