

The Witness

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Peace is the World's Great Need Says Bishop

Bishop Darlington, Recently Returned From Near
East, Says World Needs Fellowship

Bishop J. H. Darlington, in his annual address before the convention of the Diocese of Harrisburgh, held last week in St. Luke's Church, Altoona, presented the opportunity before America in dealing with European nations—the conclusions reached after a recent trip through Europe and the Near East. Bishop Darlington said in part:

"With the cordial approval of our diocesan council and of the authorities of the general Church, I visited the countries bordering on the Mediterranean sea and investigated social and religious conditions in some of the countries of the three continents of Europe, Asia and Africa. I can only say in brief that all these peoples seem looking to the United States for assistance and direction.

The building up of stable law-abiding governments will not only give us millions by the purchase of our goods but it is our bounden duty as Christian men. Here we have almost a continent with forty-eight state governments, each larger than most European nations, with no customs duties interfering with the free flow of trade, while there every little principality with warfare and jealousy is preventing its neighbor from selling its products where they are needed. 'The war to prevent war' of which we have heard so much must be carried on by peaceful means, by lessening and explaining away of hatreds and the gradual reduction of armies to a size sufficient to act as a police force to protect against robbery and crime. One-fourth of the manhood of Europe is under arms or under drill, we are told, and these nations are kept poor paying for such immense military establishments. Could France, Italy, Russia and Great Britain take the upkeep of their armies and navies for a year, the cruel taxes on land and business would be all paid and poverty would almost cease. What is wanted is not soldiers, but school teachers, physicians, instructors in agriculture like graduates of our state college who will help them to make the most of their cattle, their land and their water power. They want more railroads and canals and better houses in which to live. . . .

The great world-wide campaign of our Episcopal Church is a vital part of this program for bringing in the reign of



Rt. Rev. Wilson R. Stearly, D.D.

the Prince of Peace. 'For their sakes,' said our Lord, 'I sanctify myself.' So to help the helpless abroad, we must make ourselves fit first—must set an example of sacrifice by winning our own land from materialism and consequent hatred to spirituality and brotherly love. Every dollar spent to help the churches and schools of America, or to evangelize the heathen helps on the day of Christ when He shall reign as Lord of all, 'and the earth shall be filled with the glory of God as the waters cover the sea.'

The last words of the New Testament are, 'Lo, I come quickly.' Let us echo St. John's prayer: 'Even so. Come, Lord Jesus. Amen.'

The great outstanding lesson which remains in my mind and from conversation I find in the thought of the nearly five hundred Americans who journeyed with us, is that we of the new world must send back the dove of peace to the old world sailing on an angry deluge of hostility, suspicion and warfare, and that it remains for us to teach these eastern nations to dwell in amity with their neighbors where God has placed them. Swords are not being beaten into pruning hooks and civilization in the east is retrograding unless we can give them the open Bible and the pure Gospel, sanitation and education and brotherly love."

Elect Bishops in Michigan and Bethlehem

Rt. Rev. H. St. G. Tucker and Rev. Z. B. T. Phillips
Elected to Fill Important Positions

The Rt. Rev. Henry St. George Tucker was elected bishop of the Diocese of Michigan, and the Rev. Z. B. T. Phillips of Philadelphia was elected bishop coadjutor of the Diocese of Bethlehem at conventions held last Tuesday and Wednesday.

Bishop Tucker was born in Virginia in 1874. He graduated from the University of Virginia and from the Seminary at Alexandria, after which he went to Japan as a missionary. In 1906 he became the president of St. Paul's College, Tokyo, a position which he filled until elected Bishop of Kyoto in 1912. Last year he returned to this country and announced that ill health in his family made it impossible for him to return to Japan.

Bishop Tucker was a very close friend of the late bishop of Michigan, Rt. Rev. Charles David Williams, and holds many of the views which made the late bishop so prominent in the Church. He is particularly interested in social and industrial questions and is a prominent member of the Church League for Industrial Democracy, the organization of which Bishop Williams was president.

The Rev. Z. B. T. Phillips was until recently the rector of St. Peter's Church, St. Louis, leaving there last year to become the rector of the Church of Our Saviour in Philadelphia. He was also rector for a time of Trinity Church, Chicago. Dr. Phillips was a member of the Presiding Bishop and Council last year, representing the Seventh Province. He was also a member of the Standing Committee of the Diocese of Missouri.

It is understood among Church leaders that both Bishop Tucker and Dr. Phillips will accept their elections.

Medical College Erected at the Mount of Olives

The cornerstone has been laid for a medical college being erected at the Mount of Olives. A fund of \$1,000,000 is being raised among physicians of the United States to pay for the building and equipment. The Board of Governors are to meet this summer in Palestine and active construction will then be commenced. The personnel of the institution will be largely American, and nothing will be spared to make it the most modern medical institution in the East.

Religious Instructions

By Rev. Frank E. Wilson

TOO MUCH KNOWLEDGE

Some people know a very great deal. Usually they are quite modest about their knowledge. Some other people know very little and frankly admit it. Still others really know very little but pretend to know a great deal. And occasionally you meet someone who acts as though he knew everything.

For this last person I have the utmost sympathy. Of course he is fooling himself, which is bad enough, but, worse still, if his claims were true, he would be the most unfortunate person on earth. A novelist with a lively imagination might find an interesting exercise of his talents in a story about "The Man Who Knew Everything." It might begin with a glowing picture of the whole world coming to this fountain of wisdom for instruction. But it would surely end with a dreary scene centering around a dismal disillusioned old man for whom all the romance of life had been extinguished; for whom there were no surprises or fresh discoveries; to whom the future meant nothing and the past was an old story; who, in a word, was bored to extinction by the completeness of his own knowledge. It would be one of those stories which begin in comedy and end in excruciating tragedy.

Yet some people want to treat their religion like that. They think it must be deficient if they are unable to analyze it with complete understanding of all its component elements. They not only expect the Church to give them a reasonable answer to the Riddle of the Universe (which is not a very difficult matter) but they also seek specific answers to the daily problems of their own spiritual lives (which is a very much more complicated request.) Some of these good people honestly think they ought not to commit themselves to anything which they cannot thoroughly comprehend. It is like saying—"I refuse to live unless I can be the Man Who Knows Everything."

More especially is this true of the Christian doctrine of the Holy Trinity. To the impatient one who desires his religion in capsule form the whole thing seems needlessly complex. It is far easier to quote a few texts on practical Christianity and let it go at that. "Love your neighbor as yourself," "do unto others as you would they should do unto you"—and skip the Trinity. The trouble is that our Lord puts the Trinity at the heart of His Christian Gospel.

The story of the New Testament is the story of God the Father, God the Son, and God the Holy Spirit. In order to present a usable faith, the Church found it necessary to bring together and co-relate the various parts of Christ's teachings. These particular parts were gathered under the name of the Holy Trinity which meant three Persons in One God. The doctrine itself does not explain God; it is merely the container for the teachings of Christ about the Father, the Son and

Our Bishops

Wilson Reiff Stearly, the Bishop Coadjutor of Newark, was born in Philadelphia in 1869. His theological training was received at the Union Theological Seminary in New York, from which he was graduated in 1890. He then became the rector of Emmanuel Church, Cleveland, where he remained until 1909, when he was called to the Church of the Holy Apostles in Philadelphia. He left there in 1912 to become the rector of St. Luke's Church in Montclair, New Jersey, where he remained until consecrated a bishop in 1915.

the Holy Spirit. To call them "Persons" is, of course, an inadequate expression just as any words are inadequate to express God. We stick to those terms partly because no other terms would be any better and also because nineteen centuries of Christians have dedicated them to Christian usage. Sometimes we illustrate the Trinity by analogies but we never actually explain it for the simple reason that men can't explain God.

Therefore I am thankful for the doctrine of the Holy Trinity because it teaches me of a God who is greater than my own mind. My faith needs to be larger than my comprehension. The worst thing that could happen to my religion would be for me to know everything about it. It must offer me room for growth. It must be better and bigger than I am. It must contain mystery and must reach further than I am now able to follow it. Then it is interesting, stimulating, inspiring. I can love such a God and live my best for Him.

Cheerful Confidences

By Rev. George Parkin Atwater, D.D.

VERY CONFIDENTIAL

Do you not like the appearance and general style of "The Witness" as it comes out in its new spring dress? I have been told that it is quite in accord with the fashion of gowns today because it is somewhat longer.

Every reader of "The Witness" must be grateful to the Rev. Mr. Spofford, the Managing Editor, for his determination to make a paper that will be both attractive and readable. The difficulties have been enormous and he has met them with determination and courage.

This little paper must seem to be a very slim affair when it comes in the same mail with "The Saturday Evening Post," but I would have you realize that Mr. Spofford is giving his very best to bring to your home, week by week, some real news of the Church, and in such form as will

make it easy to read. It is not the quantity but the quality that counts.

Mr. Spofford may be too bashful to ask for your co-operation on personal grounds so I am going to do it for him. He plans to do his very best to make "The Witness" an attractive, readable, interesting budget of Church news. This is possible only if the readers will give unstinted support to the paper. You may do this by speaking well of it and by trying to interest the people of your parish in subscribing for it.

Do you realize that there are half a dozen men in the Church who are really giving thought and attention to "The Witness?"

Do you know that Dr. George Craig Stewart has one of the largest parishes in the Middle West and that he is in demand all over the nation as a lecturer and speaker? With all these responsibilities and cares, he is taking time to contribute a column to "The Witness." I presume there is no man in the Church who reads as widely and remembers as well what he reads as Dr. Stewart, and his comments from week to week will be the result of the gleanings of many fields.

Then there is Bishop Johnson. You have been reading his editorials so long that it is scarcely necessary to commend them to you. For more than six years, Bishop Johnson has been writing a page a week for "The Witness." That is an enormous task and he is doing it freely for the good that it will do the readers. His vigorous presentation is always worthy of your attention.

You are becoming acquainted with the Rev. Robt. S. Chalmers of Toledo. Mr. Chalmers was, at one time, a high official of The B. F. Goodrich Company of Akron, and he left a splendid position, studied for the ministry, and took a small parish from which he went to the great parish of St. Marks, Toledo. Mr. Chalmers is one of the most active and one of the busiest of clergymen. He has a deep interest in educational affairs and has been one of the promoters of the Gambier Summer School, and yet he is finding time to write to you.

I would like to speak of other contributors and to tell you something of them, but I fear this article would grow too long. I wish to make only one reference. "Homely Joe" who is amusing us with his statements is a very intelligent and sympathetic clergyman. During the war he was the Chaplain at a Prison Camp in France and I presume when he came with his consolation and rare sense of human values, that he did not seem as homely to them as the title implies, but I am sure this word "homely" refers, not to his personal appearance which is far from that, but to a trait of his nature—the love of things that belong to the home.

I am sure the other contributors will forgive me if I refer only in a general way to the sincerity and ability with which they are trying to make "The Witness" of value to the readers. If these men can spend so much effort without any compensation except a love of the work for you, will you not reciprocate and endeavor to make this paper a real messenger of joy and instruction to many homes?

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.

EXPLANATION: "Why did you name your column 'Up-Stream'?" writes an anxious inquirer. To which, if we were not ever in a pleasantly responsive mood, we might reply as St. Augustine did when a man asked him what God was doing before He created the heavens and the earth—"He was making," replied the Saint, "a hell for certain people who are cursed with idle curiosity." Our explanation is more urbane. Let it be in the words of Dr. Samuel Johnson who when asked why he had chosen "The Rambler" as a title, replied:

"I was at a loss how to name it: I sat down at night upon my bedside and resolved that I would not go to bed till I had fixed the title. "The Rambler" seemed the best that occurred, and I took it."

BANISHED: What distinguished foreigner has been banished by the Russian Soviet? God!

KNOCKING: The other day we saw this suggestive sign upon an office door: "Come in without knocking; go out the same way."

TRINITY: The Christian teaching of the Trinity is not, as H. G. Wells calls it, "a stuffed scarecrow of divinity, a mystery protected by conciliar curses." It is not theological hair-splitting. It is rather the ancient Catholic charter of human freedom, the supreme witness to democracy, the image of the ideal commonwealth, the heavenly prototype of society as it should be, the announcement of the perfect social character of God. "In the Trinity none is afore or after the other; none is greater or less than another; their glory equal, their majesty co-eternal." This unity is an ethical unity so that, as someone has wisely said, the will of God is always a will twice reinforced.

BACKGROUNDS: A recent analysis of the occupation of the parents of a thousand alumni and of two hundred and nine present students in Garrett Biblical Institute, Evanston, one of the great theological schools of Methodism, gives the following results:

Occupation	Alumni	Per cent	Students	Per cent
Farmer	496	52	78	37
Employees	148	16	71	34
Employers	122	13	23	10
Ministry	129	13	26	13
Other professions	56	6	11	5

The significant change recorded in a comparison of alumni and student statistics is the shift from the farmer class to

the employee class. It is interesting to note that ministers' families continue to supply thirteen per cent of their candidates for the ministry.

DIPLOMACY: In one of his recent stories of "The Man Who Knew Too Much," Chesterton describes Squire Vane as a "radiant failure in civil and diplomatic service despite his earnest effort to adjust himself to that compromise which is the key of British policy." Vane sought to maintain impartiality among the religions of India and to meet the Moslems half-way by kicking off only one boot at the gates of the mosque. In a quarrel between a Russian Jew and an Orthodox procession carrying relics, Vane suavely proposed that "the procession might carry the Jew as well, himself a venerable and historic relic." Needless to say, Vane failed. He pleased nobody; he offended everybody. He was like that famous judge who was finally removed from the bench because he ever sought in his judgments to avoid "partiality on the one hand and impartiality on the other." Men with convictions are men of power, and they make the best diplomats too, because they inspire respect and confidence. Firmness that is not mere stubbornness; confidence that is not mere bounce; tenacity with tolerance; courage without truculence; strength coupled to gentleness and kindness; suavity in modo, fortiter in re,—here is the ideal of the noblest type of diplomat, as he who runs may read in the "Life and Letters of Walter Page," late Ambassador to the Court of St. James.

Social Service

By William S. Keller, M.D.

JUVENILE DELINQUENCY

Juvenile delinquency is present in every community. It is probably one of the most difficult of all social evils to eradicate.

Antecedent conditions involving both child and parent frequently enter into the causative factors. Some parents lack character. Others are ignorant, incompetent, or mental defectives. Some parents are found to be intemperate, immoral or drug addicts. A few are the innocent victims of congenital or inherited social disease or bad tendencies and definitely unfitted for the big responsibility of parenthood. They often bring into the world and rear children of low grade mentality, the innocent victims of some form of mental derangement or psychoses.

Many of the above stated tendencies in the parents act as predisposing causes of delinquency in their offspring.

These children may have a predilection toward delinquency, owing to lack of inhibition and when committed, it is often found that such children have no will power or self-control.

They are often, also, full of all kinds of instabilities and are easy prey to the influence of bad association and worse environment.

In a recent mental survey made by the

National Committee for Mental Hygiene of the Juvenile Court in Cincinnati, it was found that approximately two-thirds of the children studied from a psychiatric point of view were found to be suffering from some form of mental abnormality, either psychopathic personality, epilepsy, feeble-mindedness, borderline mental defect, mental disease or subnormal intelligence.

The majority of these children (nearly two-thirds) had an intelligence quotient of over 80, which means that marked inferiority in their intelligence was not an important causative factor in their delinquency.

The problem is thus primarily one of behavior difficulties, conduct disorders, mental maladjustments, which calls for a careful study of each case fundamentally, from a medical and psychiatric point of view.

Seven out of ten children were found in homes where conditions of parental control and parental supervision were at the very lowest ebb.

The homes of delinquent girls were more unfavorable than those of the boys.

Nine out of ten delinquent girls came from homes that received the very lowest rating possible on parental conditions and parental supervision.

The mother of every fifth delinquent girl was a sex delinquent herself.

Forty per cent of the fathers of psychopathic delinquent children were alcoholic.

The father of every fourth psychopathic child was guilty of non-support or family desertion.

We cannot stress too strongly that the success achieved in preventing crime, insanity, delinquency and dependency, is in direct proportion to the thoroughness with which we organize and perfect machinery in connection with our public schools, especially for detecting and adjusting these individuals. The church schools should assume their rightful share of this responsibility and be ever ready to co-operate and endorse a scientific program.

Next week we will discuss the very important subject of "Child Psychology."

Witness Fund

The management of The Witness acknowledges with thanks the following donations to The Witness Fund of 1923:

Lowden Richards	3.00
S. M. Prince	.50
Bishop Rowe	2.00
Fanny C. Bigelow	10.00
Mrs. H. S. Hulbert	2.00

Total\$17.50
Total for 1923\$50.00

RUSSIAN RELIEF

We acknowledge the following donations in response to Dr. Stewart's appeal for starving Russian children:

Fanny C. Bigelow	\$25.00
E. N. Millan	4.00
Madelene Smith	4.00
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E. Hope Stevens	3.00
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Personal Liberty

By Bishop Johnson

There are two types of mind into which men seem to be divided politically and religiously, and out of the friction of these types we get what we get in the way of political and religious institutions.

"I will raise up thy sons, O Greece, against thy sons, O Zion."

The Christian theology and institutions which we possess come to us out of the conflict between the liberal Greek and the conservative Hebrew.

In a general way the conservative and the liberal spirit run through the history of political and religious institutions. The conservative is a traditionalist, is loyal to customs and traditions, and has great respect for constitutional authority. The liberal is always a modernist, is impatient with existing institutions and emphasizes the glory of individual liberty.

The two are not apt to get on well together and yet the two seem to be necessary if one is to find the combined ideal of personal liberty, together with established order.

Nor are things always what they seem. Mere innovation is not necessarily a tendency toward liberty.

Marxian Socialism may seem to be a liberal doctrine. As a matter of fact, it is the destruction of personal liberty and is merely another form of Prussian militarism.

Both originated in an environment where personal liberty is an unknown quantity. In each system the state is to control the individual in the interests of efficiency. In each system the individual becomes a factor in a scientific equation, and breaks down because living was an art long before it was a science.

There are three instruments by which government is established. They are force, reason and charity. It makes no difference whether the force is from a czar or a soviet, it may deprive the individual of personal liberty. A group of Congregational deacons may be as arbitrary and as infallible as a Roman Pontiff; while an Innocent III may give more personal liberty than a Robespierre or a Trotsky.

We are so fond of mellifluous phrases that we sometimes fail to see the same despotic power under the form of democratic phraseology.

Force may be military, financial or demagogic. It is the same brute power. And

free men naturally rebel against the exercise of force; as the Honorable Mr. Brett puts it,—“All decent men exceed the speed limit and evade the tax-collector.” And we might add break the rubrics. It is this antipathy to force that has made the liberty of the individual possible.

It is the aim of wise legislators to establish order by reason as well as force, but here's the rub.

One cannot reason with unreasonable folks. Socrates tried it and they gave him the hemlock; Jesus tried it and they crucified Him; Savonarola tried it and they burned him at the stake.

Inasmuch as nine-tenths of the human race are influenced more by prejudice than by reason, it seems futile to reason with them.

And yet until people become reasonable they have not acquired the ability to govern themselves.

In the discussion between traditionalist and modernist, do not be misled by mere phraseology. The one who loses his temper, hurls anathemas at his enemy or calls him unpleasant names is the conservative at heart. He may not want the existing order but he wants to impose his order upon others by his ipse dixit.

He is a foe to personal liberty, and a friend to mere force.

The third element in the pursuit of liberty is charity, the rarest of human virtues.

In the realm of institutions charity is that quality which would prefer to suffer injustice than to practice it.

This element is singularly lacking in controversies between conservative and liberal; between employer and employee; between traditionalist and modernist. They stubbornly refuse to concede that there is another side, and appeal to force as the only instrument which can decide the issue, force either of Vox Dei or the Vox Populi. Now I am convinced that none of us is ever wholly right or wholly wrong, but when we fall back upon brute force it is either because our opponent is incapable of reason, or we are.

It is impossible to have order without the police if you are dealing with thieves and robbers; and you cannot have a democracy in a people who are individually dishonest and incapable of reason.

The mob is like a herd of cattle in a hay-mow. They will die of starvation by fouling the hay.

So there are steps of human society in which force is the only argument. It is a poor one and whether exercised by a monarch or a soviet will have its reaction. They who use force will inevitably perish by it.

That ecclesiastical organization which refuses to permit reason to have sway may seem to be efficient, but in doing so it has destroyed the glorious liberty of the sons of God.

It is for this reason that an ecclesiastical hierarchy inevitably paralyzes individual character.

As Bishop Gore says, “Christ was as far as possible from being a dogmatic teacher who loved to teach men a secret lore ex cathedra.”

This is the worst perversion of His religion.

And the next worse is that which Bishop

Gore describes as follows: “What is called ‘free thought’ is really thought enslaved to a negative dogma which is not really valid,” and Bishop Gore goes on to say that this negative dogma is,—“that the sort of redemptive action of a personal God, which the Bible professes to record, cannot really have occurred.”

It is of no use to disguise this enslavement under high sounding titles of modern phrases; if a religious hierarchy deprives the individual of his liberty, this negative dogma deprives the Almighty of His liberty.

Let me quote a naive admission of Henry Fairfield Osborn, which to me is as unscientific as it is an attempt to bind the liberty of God.

“In truth from the earliest stages of Greek thought, man has been eager to discover some natural cause of evolution, and to abandon the idea of supernatural intervention in nature.”

It is a curious scientist who is eager to discover a particular conclusion, and it is especially significant that Prof. Osborn goes on to say that “this confidence has ended in disappointment, until finally we have reached a stage of very general depression.”

In other words if the clash between traditionalists and modernist is going to result in that healthy friction which ends in perfect liberty, we must be willing to forego “force” as the instrument by which this conclusion is to be reached, for the age of force is surely passing; and we must be willing to have that confidence in our cause, which will admit of reason rather than abuse.

As a traditionalist, I can see the weakness of modernism. It isn't a creed but an attitude of mind, or as Bishop Gore calls it, “Enslavement to a negative dogma.”

It is rather weak in its authorities because it discredits them as fast as it appeals to them.

It is singularly lacking in charitable attitude toward traditionalists who are looked upon as the protagonists of priestcraft.

On the other hand I am not unconscious of the weakness of traditionalists. They are a timid folk who cannot bear to read anything on the other side, and like the queen of “Alice in Wonderland,” they would like to dismiss all irritating intruders by the single method,—“Off with their heads.”

There is nothing that we can exchange for personal liberty and therefore we must be willing patiently to reason out the problem with those without. As for those within it would seem reasonable to demand that men should be true to their own vows, but even here we shall accomplish more by charity than we shall by anathemas.

And one of the poorest ways to defend the faith is to be fearful of mere quantitative opposition, which dresses up the disposition of a despot in the clothes of unctious phraseology. I am sure the time will come when “the churl will no more be called liberal,” and when that time comes we will see the distinction between the man who is really liberal and the man who merely wants his opinions to be in the saddle.



Joseph Cast Into Prison

ARTICLE BY GILBERT SYMONS

DRAWING BY WILLIS GEORGE

JOSEPH was a wonderful manager. People got to saying: "Joseph is lucky. The Hebrew's god is with him." When Potiphar came home from Pharaoh's court, everything seem to cry: "Joseph is a good manager." And Potiphar would rub his hands in satisfaction and say: "The Hebrew's god is keeping the promise: 'No evil shall come nigh thy dwelling'; Joseph is a good manager."

A good manager, yes. One can manage slaves, horses, asses, camels, and even crocodiles. One can manage fields, orchards, houses, canals and even frogs, lice and flies. One can sweeten bitter wells, cure the blains on cows, plant again when hail kills the grain, stop cracks in roofs with pitch, breed fine cats to catch mice and rats, give rest and medicine to sick slaves—a good manager can do all that.

But when the Lady of the House is peevish and lazy; when nothing good will please; when she makes eyes and wheedles the Overseer to do a great sin—what can even a Good Manager do? Joseph can do nothing but say: "No!" God can do nothing but whisper to Joseph: "Say NO!" So when Potiphar comes home this time rubbing his hands and saying: "Our Joseph is a good manager," he also finds Lady Potiphar with her pretending face so pious and her hidden heart so wicked, and a few house servants ready to swear to all her lies. And what lies she does tell! "Your 'good manager' insults me. He is a traitor in your house. It is not safe for



me to be with him a minute alone. Ask these others!"

No big man likes a scene in front of servants. He flies into a rage; and the rage, like a mad wasp, flies at the one who has done no harm. Joseph is beaten and thrown into the King's round tower, a prisoner. Good managers do well if they keep themselves pure and noble. God doesn't expect them to manage the hearts of wicked, cunning people. HE attends to that in time.

And HE is also attending to Joseph. Look at Joseph in the dark of the prison. The other prisoner is holding his head in his hands. No hope! But look at Joseph. He is staring up in the dark. He can see clean through cubits of stone, and he can see the God of his fathers, the God of the great Promise. Listen to the other prisoners moaning and wailing. And then listen to Joseph singing sweetly to himself this song of hope:

"Because he clings to me in love, I will set him free.

I will lift him away from enemies, for he knows My NAME.

He calls upon Me, and I will answer him. I will be with him in trouble, and make him glorious."

Joseph has life to spare. He has hope to spare. He has fun to spare. So he goes around cheering up the other prisoners,

and looking to find any kind little thing he may do. And he keeps it up. He keeps on singing. Why shouldn't he, the man who has memories of Abraham and Isaac, of Jacob and beautiful mother Rachel? So sing away Joseph, we all like to hear you sing. Come close, prisoner Joseph, you are as good as a beam of our Lord the Sun, and as a breath of free air.

Even the Warden of the jail becomes fond of Joseph. Why wouldn't he be fond of such a handsome, such a cheerful, kindly young man? The man who sings, who invents little games, who spins such good yarns, and is a wizard at telling the meaning of dreams? Joseph is such a good manager he can manage the surliest of prisoners better than the Warden himself. So Joseph is made the Chief Trusty, and now the Warden can go away to his own affairs, locking the prisoners all up, knowing that Joseph will manage them all beautifully from the inside.

One day two most notable prisoners arrive. The Lord High Butler and the Lord High Baker. They are put into Joseph's special charge. He looks in upon them morning, noon, and night. He not only brings their food, but sings to them, spins them long yarns, plays games, and best of all, unravels that mystery of horror and delight the meaning of dreams. When men can't see the world nor smell it, nor touch it, nor have any part in it in stone dungeons, then all the more they begin to dream. I have heard a little bird in his cage, sing in his sleep, haven't you?

On My Objections to Golf

By STEPHEN LEACOCK

I am old enough to remember very distinctly the first coming of the game of golf to the city where I live. It came in that insidious but forceful way that characterizes everything Scotch. It was similar to the spread of Scottish drapers, the Scottish Church and Scotch whisky.

The exact circumstances were these. One afternoon in April, when the wind was on the new grass, three Scotsmen went out to a hill slope near the town. They carried with them three crooked sticks and a little ball. There was firmness in their manner, but nothing obviously criminal. They laid the ball down and began to beat it about on the grass.

In fairness it must be admitted that they made no parade of the matter. They did not seem to challenge observation. They paid no attention to the few mystified people who watched them. At the end of about an hour they were seen to sit down under a briar bush; there they remained for some time; it was thought at the time that they were either praying or drinking whisky. Opinion was divided. But the real truth was that they had formed themselves into a golf club.

This, I say, was on a Saturday. Had the city been well advised, these men could have been arrested on the following Monday. A judicious application of the vagrancy laws, or a rather free interpretation of the Sedition Acts might have forestalled at the outset a grave national peril.

But nothing was done. Indeed, at the moment little was thought of the matter, or, at any rate, little was manifested in the shape of public indignation or public protest. Even when six Scotsmen appeared on the ground the following Saturday, and twelve the week after, and twenty-four on the last Saturday in the month, few people, if any, realized the magnitude of what was happening. The news that a golf club had been formed in our city was presently printed quite openly, in the newspapers as if it was an ordinary event.

One must even admit that a very lively curiosity mixed with something approaching to envy began to surround the afternoon gathering of the Scotsmen. There is something in the sweep of the wind over the April grass, something in the open space and the blue sky that conveys an insidious appeal to the lower side of a man's nature. It is difficult to sit indoors at one's desk and to know that other men are striding over the turf.

Moreover, the ingenious expedient of carrying out a ball and beating it around with sticks supplied a color of activity and purpose that acted as a drug upon the conscience. Had it not been for this use of the sticks and the ball, the players would have appeared as mere loafers. But the evident earnestness with which they followed their avocation robbed it of every appearance of idleness; and the public was entirely deceived as to its character. In short, it was not long before the game began to exercise an evident effect upon those who at first had been idle spectators. They became anxious to

join in. Here and there, by a very obvious and cunning piece of policy, they were invited to try their hand. The spectator then found to his surprise the peculiar difficulty of the game.

He discovered that, simple though it looked, it was not possible for him to place the ball on the ground, take a drink of Scotch whisky, and then hit it with the stick. He tried again and again, but failed each time. The natural result was that he solicited membership in the club, and reappeared on the following Saturday with a ball and stick of his own, and with a flask of whisky on his hip. The Saturday after that he turned up in a pair of knickerbocker trousers, a round tam o' shanter hat, and a Cluny Macpherson tartan over his shoulders; after that, as far as any general utility to the community went, the man was lost.

I remember well, some eighteen months after the club started, realizing how far already the movement had gone when I heard the head of our greatest bank accost the chairman of a railway company with words, "Hoot mon! it's a braw morning the day!" Up till that time language of the sort would have come under the criminal code.

I have since learned that this same kind of thing was going on all over the country just as it was in my own city. Men were appearing in the business streets in the Cluny Macpherson tartan. Some even had tall feathers stuck sideways in their tam o' shanters. At more than one public dinner the music of the bagpipes was not only tolerated, but even applauded. On every Saturday, and presently, even on week days, men were seen lifting long bags filled with crooked sticks on to the tram-cars.

In those days the public at large was still innocent and ignorant. We had not even heard the word "propaganda." Otherwise, we should have seen under all this a dangerous organized movement for the sale of the poetry of Robert Burns.

The original club of which I speak soon took further steps. They erected a kind of wooden structure on the ground where they played. It was a modest affair—merely two large rooms, one a sitting room with easy chairs for talking about golf in, and the other a rest or silence room for thinking about golf in. The ground on which they played was supposedly public property. They had no shadow of right to build upon it. But any attempt at ejectment was rendered out of the question by the fact that they had enrolled among their membership all the leaders of the Bar and all the senior judges.

This last point, indeed, went strongly in their favor throughout. Even when they had left the modest building of which I speak, and were spreading over the landscape, it was plain that the game of golf had insinuated itself most daringly into the structure of our legal institution.

A decision of the courts decided that the game of golf may be played on Sun-

day, not being a game within the view of the law, but being a form of moral effort. Another decision laid down the principle that a golf club need never close the bar, not being a bar within the legal meaning of the term, but a place of rest, inasmuch as the drinks sold are not drinks as known to the statute, but a form of recuperation. In the same way, the pay given to a boy attendant, or caddy, is not pay but a reward, and exempts him from the Cruelty to Children Act.

The excess profits tax, the license tax, and the property tax do not apply, it is held, to the premises of a golf club, as it is a religious institution; and both the Privy Council and the High Court are said to be preparing decisions to the effect that consuming whisky in or near a golf club does not constitute a breach of the law, provided that it is taken only when needed, and in the proportion or quantity needed, and that it is not made the subject of treating. But I anticipate: these decisions belong, of course, to later days. I was saying that in my own town, and no doubt everywhere else, the golf club idea, once started and established, soon spread.

The original ground was abandoned. A vast stretch of beautiful land that might easily have supported hundreds and hundreds of hogs was laid out into a golf course. It was whispered that the ground was not purchased, but seized; this is no doubt untrue, but it is an undeniable fact that this beautiful hog pasture was presently laid out into flat lawns and greens. In reality, nothing more is needed for the driving of a golf ball, except a straight piece of air two hundred yards long. But it is a nice pretence of the game that a whole landscape must be seized and occupied to the exclusion of agriculture, manufacture and all other uses.

In the case of which I speak, the vast purposelessness of the affair was concealed by the cunning device of setting out tomato cans and red flags at irregular intervals. By walking among these the players are made to appear as if pursuing some known object. The position of the flags is so contrived that each player is led in a circular course, and returns at intervals to the clubhouse, where he may take a drink and start again. Each set of drinks is called a "round." Of course, an expert player can make a round far more rapidly than a beginner.

One large club, I say, was established. Yet even after it was definitely in operation very few people realized the way in which it was disturbing our civic life. It was noticed, indeed, that the schedule of trains of our greatest railway had undergone marked change. A great number of suburban trains were introduced, and a sharp discrimination made against long-distance and other needless traffic. A branch line was built in a convenient situation for a natural obstacle or bunker for the golf course. But few people connected these changes with the fact that the manager of the railway and the en-

tire directorate were members of the golf club.

A new stage of development presently appeared. There is a certain kind of animal, so biology teaches us, which increases its numbers by simply dividing itself in two. The original animal is called, I think, an amoeba. But the real type of the species is the golf club. If you put one of them out in the landscape and leave it there for a year or so you presently come back and find two, and if the two are left unmolested for as short period they presently turn into four.

Where the landscape is especially favorable, where Nature has spread out her fertile land all ready to make bunkers, and her pure streams all ready to mix Scotch whisky, the two clubs will even turn into six.

Such has been the case in our city and, I imagine, in every other. There are now twelve golf clubs in the vicinity with ten others being organized. The area now covered occupies, it is said, twelve thousand acres. One passes in the train from the crowded confines of the city to the wide expanse of the golf clubs. Everywhere there are little greens, and tin cans, and red flags, and club members in knickerbockers. Each year the city is more and more crowded. Each year the golf area is bigger and bigger.

Nor is there any public protest. Each year more and more men, hitherto respectable God-fearing citizens, are being caught in the lure of it. It is difficult to say just what the fascination is. But it is there. Sometimes I think that it lies in pretending to be a Scotsman. It may be that; there are so many things about the Scots that attract—their contempt of rain, their peculiar nerve in wearing a hen's feather in their hat, their comprehensive ideas on damnation—that it may well be that the golf members are simply trying to be Scotsmen.

In addition to that I blame Sir Harry Lauder a good deal; and undoubtedly Robert Burns has a lot to answer for. But taking it as you will, the golf club has become a grave national menace. In my own city we are, I support, beyond redemption. We have golf tournaments, golf teas and golf dinners, golf trains and trams and golf motors. The use of the bagpipes is everywhere tolerated and we eat Haggis on St. Andrew's Day.

But if there are any cities in which this insidious movement is still in its infancy, I can only exhort them to suppress it while yet there is time.

23

replies have been received to date from a fifteen-word classified advertisement which appeared in The Witness of April 21st. The ad, at 3c a word, cost 45c.

USE THE WITNESS
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CLASSIFIED ADS

Our Young People

By Rev. Gordon Reese

SUMMER CAMP FOR YOUNG PEOPLE

During the past week there have come to me several requests for suggestions for Summer Camps and Conferences.

Regarding Summer Camps, may I suggest to those who are interested, your purchasing one of the most complete handbooks on camping by a man who is an authority on camping for boys. The book is entitled "Camping" and the author is H. W. Gibson, 167 Fremont St., Boston, Mass. In this book one can secure all the information one desires on the subject.

Relative to Camp Conferences for Young People, or Camps for boys or girls, I want to make a few suggestions. Many readers will think of other details which are in a sense important, but which I cannot deal with in this short paper.

A Vacation Camp Conference

The general plan of the Vacation Camp Conference is to give to the Young People under our care something more than a summer outing. Something more than a vacation. The Church and we, as clergymen of the Church, are realizing that if we are to solve the Young People's problem we must train them for leadership. Every year parishes in our Diocese were losing their boys and girls simply because we lacked trained leaders.

Camp was the means to help solve our problem and so from the very beginning we assumed, and led the Young People to feel that the Camp was especially set apart for that training.

Camp life well planned, with the mornings for Conferences, the afternoons for recreation, and the evenings for inspirational and educational talks around the camp fire, such was the general plan of our camps.

The following suggestions may be found helpful:

Location.

Far enough away from the city so that the Camp will not be handicapped by too many visitors.

Camp Site.

If using tents see that tents are pitched on highest parts of the camp.

Camp Director.

The Camp Director should have absolute control and supervision of all activities.

Assistant Camp Director

Should be responsible for seeing that the plans and programs, duties, etc., are carried out.

Counsellor.

It is well to have a Counsellor for every seven or eight boys. He is their leader and friend. Only carefully selected young men, and in the case of Girls' Conferences, young women, should be chosen for this important work.

Camp Physical Director and Swimming Instructor.

Should have charge of the setting up exercises in the morning, all swimming periods, and should organize the life-saving corps and boat crews and drill same. No one should be allowed to leave Camp without being taught to swim and handle boats or canoes. No one should be allowed to enter the water except at the regular swimming periods. Failure to observe this rule may prove disastrous.

The Camp Commissary

It is well to place this Department of the Camp under one who has had experience. For ten day Camp Conferences one can usually find some woman in the parish who is willing to undertake this responsibility. One who is able to manage the cook, do the buying and plan the meals is selected for this important task. Needless to say, this person is usually the most popular in Camp. Good, wholesome food, well prepared and cooked can be provided with careful management, for about \$15.00 for fourteen days.

Camp Organization.

Besides the officers, the campers should be formed in groups of eight with a leader. Competition in all Camp activities, under a point system, adds much to the interest of the camp life.

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GENERAL NEWS OF THE EPISCOPAL CHURCH

Hold Conference On Church Publicity in Georgia

A publicity conference, the third in the series of eight arranged by the National Department, was held in Savannah, Ga., on May 8 and was conducted by the Rev. Robert F. Gibson, executive secretary of the department. Accompanying Mr. Gibson was Mr. William Hoster, director of the National News Bureau. Those who attended the conference were representatives of the dioceses of Atlanta, Alabama, South Carolina and Georgia. The arrangements were in charge of Miss Edith D. Johnston, publicity director of the diocese of Georgia.

President of Kenyon Explains

On Saturday, May 12th, the Associated Press ran a story of the arrest of several Kenyon College students for the breaking of the dry laws. We are very glad to be able to give to the friends of this Church college the account of the affair, written by the Rev. William L. Peirce, the president of Kenyon:

"The newspapers have published a very sensational account of the sophomore hop at Kenyon College. May I present through your columns the actual facts in the case?"

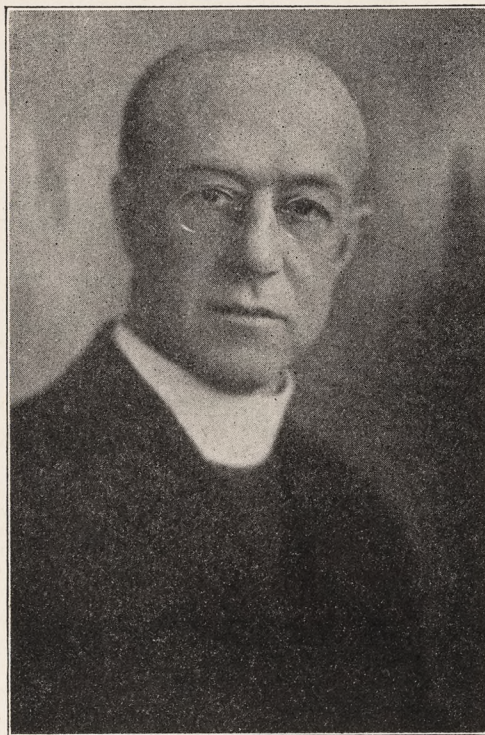
On the night of May 11th, during the course of a large ball, at which four or five hundred persons were present, four dry enforcement officers, after a quietly conducted search of several hours, arrested seven men and brought them before the mayor's court. Three of these men were strangers who had never been in any way connected with Kenyon. Of the four Kenyon students involved, two had manifestly been drinking; a third had been found with liquor in his possession, while the fourth paid no fine, as it could not be established that he had either been drinking or had liquor in his possession. I was myself present in the court, and know these to be the facts.

As to the attitude of the college authorities, which has been greatly misrepresented, let me say that, in the first place, the rules of Kenyon College, which forbid the use and the keeping of intoxicants either in the buildings or on the grounds of the college, long ante-date national prohibition, and that, in the second place, far from protesting against the action of government officials, we welcome any aid in enforcing law and order among our students.

The college faculty has already expelled the two students who were found to have been drinking and has dismissed the man who was found with liquor in his possession. Against the fourth man, as no misconduct was established, no action was taken."

Celebrate Birthday of "Home, Sweet Home"

East Hampton, New York, the home of "Home, Sweet Home," observed the one hundredth anniversary of John Howard Payne's immortal song with exercises in front of St. Luke's Church which is next



Charles N. Lathrop

The Secretary of the Department of Christian Social Service, who presided at the National Conference held in Washington from May 22nd to 25th.

door to the old Payne homestead. The address was given by the rector of St. Luke's, the Rev. William M. Grainger. The celebration was attended by nearly 2,000 people, including 600 school children.

Mission on Healing in Columbus

Rev. Franklyn Cole Sherman, president of the American Guild of Health, conducted a week's mission at St. Paul's Church, Columbus, Ohio. The services were attended by large congregations who were intensely interested in the practical message which Mr. Sherman delivered. The subject of the mission was: "God and Spiritual Healing," and a large part of Mr. Sherman's addresses dealt with the Christian conception of God as fundamental to health of mind and body. A great emphasis was placed upon the fact that all healing comes from God and that every method of healing should be used; that physical, mental and spiritual means all have their places; that there is no conflict between religion and science, and that there should be the utmost co-operation between the doctors and the clergymen.

Big Doings in Diocese of East Carolina

The Fortieth Annual Council, a Training School in Leadership, the Annual Meeting of the Woman's Auxiliary, the Annual meetings of the Parochial Society, Church Service League and Girls' Friendly Society—all were held in St. James' Church, Wilmington, N. C., from May 12th to 17th.

Among the leaders at the conferences were Dean Berryman Green; Rev. R. W. Patton, Bishop Darst, Miss Grace Lindley, Mr. G. Frank Shelby and the Rev. Gordon Reese.

Bishop Mann to Preach Baccalaureate at General

The commencement at the General Theological Seminary begins next Monday with a Baccalaureate sermon by the Bishop of Pittsburgh. The Alumni Essay this year is to be read by the Rev. Augustine Elmhendorf, whose subject is Church Unity. The address at the Commencement Exercises on Wednesday is by Prof. John Erskine of Columbia University.

Interesting Addresses at Bethlehem Convention

The 52nd annual convention of the Diocese of Bethlehem was held in Christ Church, Reading, on May 15th and 16th. The convention was addressed by several prominent speakers. Dr. Floyd Tomkins, rector of Holy Trinity, Philadelphia, spoke on "The Need of Spiritual Preaching"; Judge Joseph Buffington of the United States Circuit Court of Appeals spoke on "The Church's Challenge to Democracy," and Dean Bartlett of the Philadelphia Seminary spoke on "Higher Theological Education."

Missionary Receives Medal for Human Engineering

The class of 1889 of Columbia University School of Mines once every three years awards to one of the graduates of the school a medal "for distinguished service in human effort." This year a number of men highly distinguished for their work in scientific research or practice were considered for the award, but the committee's choice fell upon Father Staunton of Sagada, a graduate of the School of Mines in the class of 1887, for his eminent achievements in "human engineering." Besides members of the class of 1889, several of Father Staunton's classmates were present at the meeting on May 9, when the award was made and all were much interested in hearing him tell of his mission work. The medal is usually awarded on Commencement Day, but was presented earlier this year, as Father Staunton is shortly returning to his field.

Church at Muskogee Opens After Moving

After having been moved a distance of a city block in two sections, Grace Church, Muskogee, Okla., opened its doors for services again last Sunday. The ground upon which it formerly stood was sold to the automobile interests.

Mrs. Biller and Dr. Cross Speak at Montana Convention

The convention of the diocese of Montana met at Great Falls from May 13th through the 15th. The principal addresses, besides the annual address of Bishop Faber, were made by Mrs. George Biller of the Woman's Auxiliary and by the Rev. E. M. Cross, of St. Paul.

Clergy Approve Plan of "New Bible"

Approval, in some instances enthusiastic, is voiced by a number of leading clergymen of the "new Bible" as it is to be rewritten under auspices of the Tyson Lectureship Foundation of New York.

The fundamental plan, as expressed at a meeting just held in New York at the home of J. P. Morgan by the group in charge of the task, is "to make accessible to men and women in general the results of research of modern scholars into the original of the Christian religion and its interpretation."

"Certainly I approve of the plan," said the Rev. Frank Nelson, rector of Christ Church, Cincinnati. "I am a member of the Tyson Lectureship Foundation, but was unable to attend the meeting at which this work was decided on. The whole intent is to bring to the rank and file of the people information concerning the Christian religion, which is now in possession of the scholars and ministers. It is to do for the Christian religion what modern 'outlines' have done for science and history. I do not think that anybody today will hold all portions of the Bible to have been equally inspired."

Much the same viewpoint was expressed by the Rev. J. D. Herron, acting dean of the Cincinnati Cathedral. "A modern Bible could be made popular without losing anything of its fundamental importance," said Dean Herron. "The Bible was not written by angels; it was written by human beings. It was the whole intent, the divine purpose, which was inspired, not the special word or phrase."

Lawyer Lectures Clergy on Law Enforcement

Col. Ashbel V. Smith, an Illinois attorney, addressed the 197th chapter meeting of the Chicago Northwestern Deanery, which met last Monday at Christ Church, Waukegan. His subject was "Law Enforcement." The Rev. George H. Thomas, rector of St. Paul's Church, Chicago, also addressed the meeting, speaking about his travels last year in China.

Bishop Manning Wants Prohibition Law to Stand

A spirited debate over prohibition and its enforcement marked the close of the annual convention of New York

A resolution was adopted requesting Governor Smith not to sign the bill, which would repeal the prohibition en-

forcement act. The resolution opposed signing of the repealer "in the interest of law and order."

This phase was stricken out after one speaker had asserted that he would not vote for a resolution which would brand every member of the legislature who had voted for the repealer as not being a supporter of law and order.

One rector asserted he favored repeal because under present conditions persons were compelled to be hypocrites.

"I go among my friends," he said, "many of whom are at this very convention, and find wine upon their tables. I like a glass of wine myself."

Bishop Manning asked permission to speak. He said:

"I stand where I did last year before this convention. I said then, and I say now, that I have never been a prohibitionist, but have always stood for upholding the law. It would be most sad if New York should stand before the people of the land as inclined to oppose the federal law. I hope the governor will veto this law."

Rev. Phillips Osgood Speaks Before Chicago Churchmen

The annual banquet of the Church Club of Chicago was held in the Congress Ho-

tel on May 15th. The attendance was exceptionally good. Addresses were made by Bishops Griswold and Anderson and by Mr. Camp, the president of the club. The address of the evening was delivered by the Rev. Phillips Osgood, rector of St. Mark's, Minneapolis, on "Radio and the Services of the Church." The article by Mr. Osgood in The Witness of last week states his position on this much-discussed topic.

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Bishop Bratton Conducts Preaching Mission

Bishop Theodore du Bose Bratton of Mississippi conducted a preaching mission at the Church of the Good Shepherd, York, S. C., from April 29th to May 6th. Beginning with the first service, the attendance was very large, not only at night but at the instructions in the mornings. Church people from Chester and Rock Hill, also from Charlotte and Gastonia, N. C., came to the mission. On the last night the service was held in the Presbyterian church, which is the largest in town, and this was overcrowded. The mission was of great spiritual benefit not only to the parish, but the entire community. The vestry have recently purchased adjoining property on the west side of the church, which includes a ten-room house and a large lot. The building may be used temporarily for Sunday School classes, but eventually it will become the rectory. It is proposed to sell the present rectory and erect a parish house on the new lot.

Services to Be Held in Yellowstone Park

The Church has a mission at Mammoth Hot Springs, Yellowstone National Park, and concentrates on services there during the park season, June 20 to September 20.

The Park Chapel is national property, has seating capacity for 300 and is most churchly in form and furnishing.

Any of the clergy who intend to visit the Park this year and who might be willing to take a service and preach in this beautiful place are requested to communicate with Rev. W. Friend Day, Emigrant, Montana.

Bishop Oldham Starts Things in Albany

Rt. Rev. G. Ashton Oldham, bishop coadjutor of Albany, and the Ven. Roeliff H. Brooks, archdeacon of Albany, recently inaugurated a plan which because of its initial success will doubtless be carried through the entire Diocese of Albany. During the week of May 6th they visited every parish and mission station in Columbia county, holding services and conferences with congregations as well as with vestries in Lebanon Springs, Chat-ham, Copake Falls, Philmont, Claverack, Clermont, Stottville Stockport, Kinder-

hook and Hudson. Dormant missions were revived through plans made for summer services and everywhere stress was laid upon every-member canvasses as a means for stimulating interest in the church's work. The week closed with a layman's dinner in the parish house of Christ Church Hudson when seventy-five men from all the parishes visited attended. This was the bishop's first visit to most of the places in the county and everywhere he was enthusiastically received and it is believed that much good will come from the conference.

Trinity College Celebration in New York

Trinity College will celebrate the anniversary of the granting of its charter by the General Assembly of Connecticut on May 16, 1823, in a series of services and celebrations. Among the first of these will be the service held the afternoon

of Trinity Sunday at Trinity Church in New York City.

President Livingston Farrand of Cornell University will be the speaker at the service. A special order of service has been adapted to the needs of the occasion by the rector, Dr. C. R. Stetson. This will be the only phase of the Centennial Celebration to be held away from the college campus, marking the hundredth anniversary of the founding of Trinity College by Bishop Thomas C. Brownell, third bishop of Connecticut.

An academic procession, composed of members of the faculties of the colleges and universities in and about New York, will lead. Young graduates of the college will act as ushers. President R. B. Ogilby of the college will assist in service.

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CIRCULAR UPON APPLICATION

Death of Prominent Washington Rector

The Rev. Robert Talbot, rector of St. Paul's Church, Washington, D. C., died suddenly in his home last Thursday.

Cincinnati Clergyman Heads Church Federation

The Rev. F. L. Flinchbaugh, the rector of Calvary Episcopal Church, Clinton, Ohio, was last week elected president of the Cincinnati Federation of Churches.

Honor Departing Church School Secretary

A friendship dinner was given to Miss Mary L. Cook, Diocesan Church School secretary, by the Church School teachers of Greater Cincinnati at the Church of the Good Shepherd, Norwood, on the evening of Ascension Day. About seventy-five persons, representing the twenty Church schools of the convention, were present and also several representatives of the Woman's Auxiliary, under whose auspices Miss Cook came to the diocese in 1918. At the close Bishop Vincent in a graceful tribute handed to the guest of honor a beautiful handbag containing a well-filled purse. Miss Cook is leaving the diocese this summer and takes up similar work in the Diocese of Kentucky next fall.

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Scholarship Founded in Honor of Retiring President

The forty-fourth annual meeting of the Michigan Branch of the Woman's Auxiliary held in St. Paul's Cathedral, Detroit, will always be memorable, as it marked the retirement of its beloved president, Mrs. Frederic B. Stevens. Because of her unusual executive ability and generosity of means, time and strength, she had in her fifteen years of its administration placed the Michigan Auxiliary in the front rank of church organizations. Acknowledgments of appreciation came not only from committees and officers most closely associated with her and from the Auxiliary through Mrs. Robert E. Frazer, but also through Archdeacon Ramsay,

from the clergy and men of the diocese who have felt the influence and help of her outstanding personality and splendid co-operation.

The outward and visible signs of appreciation were in the form of a jeweled pin presented to her by the executive committee at a luncheon in her honor at the Detroit club, and in a scholarship from the various parish branches, to be known as the Anne E. Shipman Stevens scholarship, which is to be designated by her.

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Our Sexton

By Homely Joe

There ought to be sweet rest in Heaven for sextons. Some folks think sextons will keep on downward to the place of eternal furnaces. At any rate our Sexton Jim is headed for the good place. But what he will ever do in a life minus heating, lighting, ventilation, scrubbing, snow-shoveling, grass-mowing and bell-ringing, I cannot say. What will Jim do without his four furnaces, his brooms, mops and pails, his cheesecloth rags and his 20 foot rod with the feather duster for high ecclesiastical cobwebs? Of course his friends will be there; but Jim's real friends take up so little of his time and attention, that the company of mere friends in a better world will, I fear, leave a lot of empty time upon his old hands.

Jim doesn't "answer back," though most folks boss him, and some folks sauce him. I remember when one of our Lenten preachers declaimed: "My brethren, life here below is one long warfare against the forces of evil and decay" and paused, that Jim shook the main furnace grate, right in the pause; and some of us who indulge in humor even in Lent smiled as if we heard him say: "You're right, preacher. That's me!"

Jim's natural enemies are legion—but they are natural. The tendency of coal to turn to ashes and clingers; of snow to seep in through the roof valleys; of grass to grow, vines to climb, and leaves to fall; of pigeons to roost over the porch, and sparrows to nest in downspouts; of water to freeze, and gas to leak; of hot air to rise, and cold air to fall; of dust to settle, and time to fly—well, as he would say: "That's Nature!" Once when Jim and I had spent a frantic Saturday morning at helping two fool sparrows get out of Church in time for Sunday, we sat down in the old back pew to breathe a spell. I was ruffled. Jim was just patient, as usual. "I don't 'old nothink against they sparrows. They're just little and English and no-count, like m'self. Don't it say in the Psalter: 'Sparrow hath found her an 'ouse, heven thine Altar, Ho Lord?' I'll bet King David 'ad 'is time with they little Jew sparrows in 'is chancel. But they

don't mean nothink. That's Nature."

Human nature! That's different, because worse and could be better. Mr. Henry Sparks, for instance, the Chairman and sole working member of the House Committee. H. Sparks is a retired man; that is: retired from business for profit, and now fearfully engaged in harrying the life out of Jim for pleasure, and as a "religious duty." Jim stops whistling when Mr. H. Sparks comes round the corner. He's going to catch it hot for something. But even H. Sparks is a man, and draws a certain line. Not so Mrs. B. Hawter-Smith. Being a lady, or better, a Colonial Dame, and undisputed head of one of our "best families," she wastes no graces with such as Jim, but comes right to the point, and a sharp point at that. Jim not only stops whistling when he sees Mrs. B. H.-S. bearing down upon him. He does more. He prays for archangelic power to go through it once more, with not so much as: "The Lord reprove thee." That's why I feel that Jim is bound upward. "James," she will

hiss, after even the sweetest sermon from Parson: "James, look at that again!" THAT being the slightly soiled silk glove tip on a skinny finger. She always dusts her kneeling stool with her gloves before praying. Jim tries to remember to dust that especial prie-dieu with his Sunday handkerchief, after the School children have had their service, but sometimes he forgets. However, it pays him to remember. The Lord's Day is just a nice double-hard working day for Jim, when Sparks and Mrs. B. H.-S. let him alone.

However, Plain Parson is on his side. After the Colonial dagger has pretty well reached the Jacobian vitals and safely withdrawn, I've seen Parson take him aside and say: "Jim, we're both ministers, you and I. You're a great help to me in my work. We have much the same trials to bear, and the Lord knows, you generally make a better fist of it, than I do."

Now what would the House Committee and the Colonial Dame say if they knew of that?

MEMORIAL DAY

¶ On Memorial day, when services are held in our Churches in commemoration of American patriots, from the Fathers of the Revolution to the youths who fell in the Argonne, the occasion demands inspiring hymns which the congregation, as well as the choir, can sing.

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