

The Witness

Vol. VII. No. 41

CHICAGO, ILLINOIS, JUNE 2, 1923

\$2.00 A YEAR

Social Service Conference Well Attended

Speakers Call Upon Church to Standardize Hospitals And Other Institutions

By Canon Reade

The Third National Conference of Church Workers of the Episcopal Church met in Washington May 22nd with 150 social workers present, representing some 55 dioceses and missionary districts from New Mexico, California and Texas, to Massachusetts, Vermont and New York.

After a conference with brief two-minute reports from the Dioceses represented which took up the morning of the 23rd, the Conference re-assembled in Trinity parish house with Dean Lathrop in the chair and the Rev. Chas. K. Gilbert of New York as Secretary. Bishop Reese of Georgia opened the meeting with prayer.

Dr. Jeffrey B. Brackett presented a report as a survey of Social Service Instruction in fifteen theological seminaries, where he showed that frequently even under courses named Christian Ethics or even Old Testament, Practical Theology and Pastoral Theology, much social service teaching was to be found and more was being arranged for the future.

Opportunities for field work were rare but by no means unknown.

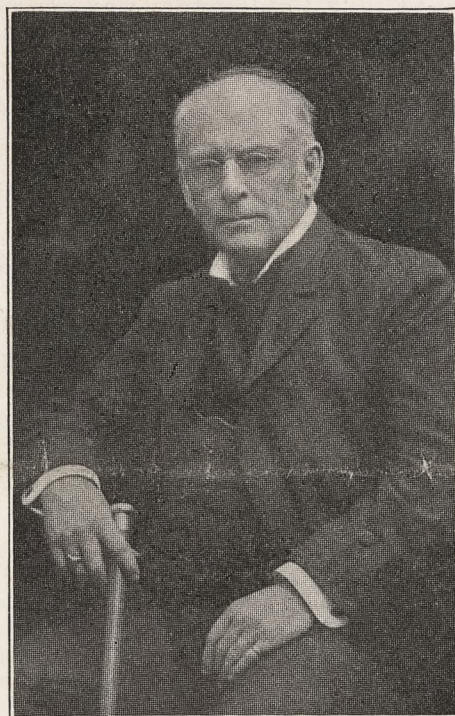
Cooperation with experts and specialists in other fields was suggested as highly desirable.

An interesting discussion followed. The Rev. Messrs. Humphries of Baltimore, Abbott of Washington, Edwards of Cleveland, Ruggles of Los Angeles, Talbot Rogers, C. W. Bridgman of New York, Ziegler of Scranton, and Canon Vernon of Toronto, and Deaconess Fuller of Chicago and others taking part. The consensus of opinion seemed to be the need of stressing practical work as supplementary to courses of study specially for theologues and clergy in Deacon's orders.

The Rev. Thomas Alfred Hyde, Superintendent and Chaplain of Christ Hospital, Jersey City, presented the report on Organization of Church Hospitals.

The American College of Surgeons, the American Hospital Association, and Nurses' organization have insisted on certain definite hospital standards. A complete staff, case records and proper laboratory facilities are essential.

Of 67 Church hospitals of 100 beds or over, only 13 are up to the standard, and only 4 of the hospitals of 50 beds. Other than Church hospitals show 41 per cent of the smaller and 62 per cent of the larger hospitals are standardized, so the Church hospital does not come up to the



Rt. Rev. Boyd Vincent, D.D.

general average.

He urged Church hospitals to join the American Hospital Association and suggested a Commission of active Bishops and other leaders in hospital work convening in each province annually.

The Rev. Chas. K. Gilbert, Social Service Secretary of the Diocese of New York reporting on co-operation and co-ordination, injected the dynamic suggestion that Diocesan Social Service Committees be given real powers.

He suggested:

1. A complete list with classification and brief description of all Social Service agencies.
2. A criticism, constructive and suggestive, of present policies of these agencies.
3. Definite standards for Church Social Service Work.
4. Conferences annually in connection with the National Conferences.
5. To take up a definite piece of work as a practical object lesson in co-operation.

Young People Want National Organization

Texas Boy Appeals to Leaders to go Forward with Work Among Young People

We are omitting the article on Young People's Work, by Canon Gordon Reese, from this issue, to make room for the following communication, which we feel justifies the prominence given it. It was written by Mr. Shirley M. Helm, a young man of eighteen years, who is very active in the Texas Young People's Service League.

The need of a national Young People's organization in the Protestant Episcopal Church of America is tremendous. The value of such an organization would, in the course of a few years, prove even greater than its enthusiastic founders had hoped for. It would mean the greatest step that the Church has taken in many years. The writer will venture to say, that the benefits may even rival those of the Nation Wide Campaign. The time for debate and other forms of argumentation has passed. The time for action has come. An organization, as well as a person, cannot remain at a stand still; it will either progress or go backward. We pray that it will be saved from the latter and that the young people of the Episcopal Church may be moulded into one strong, uniform body of workers that will startle the older members of the Church. In unity there is strength!

Several conferences on the question of the establishment of a national young people's organization have been held in various parts of the country within the last few years. The period following the 1919 General Convention was one of experimentation of diocesan young people's organizations, consisting of Leagues, Associations, Fellowships, and Societies. We have seen that these disorganized groups throughout the country have done everything in their power that a local or diocesan group could do. They lack organization, a national consciousness, and a national vision. We are united in our opinion that a national organization should be founded, but we refrain from offering suggestions for the mode of procedure. That is up to the leaders of our Church. The Department of Religious Education, after a careful survey of the organizations now at work in the various dioceses, should draw up a working plan for a national organization.

There are at the present time hundreds of young people's organizations in the
(Continued on page 6)

Current Comment

By The Observer

A series of articles written by Garett Garrett dealing with the Franco-German situation has been appearing in the Saturday Evening Post. They are of critical importance. They seem to be a sincere attempt to get the actual facts before the American people. So far as one can judge they are written in a spirit of absolute impartiality, and with an accuracy of detail which will command confidence. They will continue to command confidence until the statements made are proved wrong.

What they reveal is a conspiracy to defraud the rest of the world, so gigantic, so revolting, so utterly ruthless in its plan and scope that one is staggered at the possibilities it opens up. Either Mr. Garrett's articles must be refuted—chapter and verse—or else they ought to be published as a pamphlet and widely circulated, so that the American public may be informed of the true state of affairs, of the depths of dishonesty to which it is possible for a great nation to stoop.

Some of us, including the present writer, have felt our sympathy for France waning on account of her militaristic attitude. But such a revelation as that contained in Mr. Garrett's articles amply justifies France. It does not justify militarism. But until America and England could be awakened to the actual condition of affairs, France had only one possible course of action, and she took it.

All this is predicated upon the accuracy of Mr. Garrett's articles in the Saturday Evening Post. So far, I have not seen them challenged. I see that the talk about "French militarism" continues. It is likely to continue so long as French national security is menaced—and it seems to be menaced today, as yesterday, by Germany. Everyone is turning to some form of International Association today—one must not say League of Nations). With those who oppose the Association of the Nations of the World for the prevention of Wars rests the responsibility for militarism.

What is supremely necessary is an aroused and quickened Christian public opinion on the crime of war.

I have been writing a "Parish Letter," i. e., a letter which is to go into every family in my parish. It contains much about the Nation Wide Campaign—including the sentence—"What is really needed is a finer sense of honor regarding our duty to the work of the general Church." Then I read the thoughtful article in a recent issue of the "Living Church" entitled, "Something is radically wrong."

Something is wrong. I thought of it as I wrote my Parish Letter—as I read the Living Church and the Witness. We need something more than a finer sense of hon-

or to the work of the Church at large. The question demands exhaustive analysis—cannot be dealt with in this column. But here are one or two suggestions to help us think it out.

National and Diocesan authorities should stop belittling parish work. Calling it parochialism, parochial selfishness, and other pretty names. It is being done by clergy and laity alike as work for the Lord. The vestryman is quick to sense an apparent conflict between Parish and Nation Wide Campaign—and too often he lines up on one side, and with him the "Guild" and the "Chapter"—and against him a small but militant branch of the Woman's Auxiliary—and the Rector goes distracted.

And rectors and vestries must remind themselves and their parishes that the Church exists for the spread of the Kingdom of God. For us—that means loyal support of the Nation Wide Campaign. A parish or mission which does not pay its annual diocesan assessment is not eligible to representation in Diocesan Convention. Why should there be any hardship in a provision that a Diocese which does not meet at least its "Budget" Quota should forfeit representation in General Convention, unless it could satisfy a commission appointed by General Convention that there were valid reasons for failure? Yes—we should scrutinize the Budget more carefully—and the Quota more carefully—but we would begin to be honest in our dealings with the missionary work of the Church.

The idea that the General Church shall get what we can perhaps give it—after Parish, Diocese, and Province have had their innings is a disgrace. Until some such system as I have suggested is adopted—how can we hope to avoid periodic deficits?

Religious Instructions

By Rev. Frank E. Wilson

THE TURK

Mohammedanism and the Turk are one and the same thing in the minds of most American people. All kinds of rumors have emanated from the Lausanne Conference playing on this popular confusion of thought for the benefit of the Turk. It has been represented that the issue is not between Turkey and the European allies, but between Christianity and Mohammedanism. A little bit of history may help to clear the air.

Mahomet (570-632 A. D.) was never a Turk. He was an Arabian who was born, lived, worked and died in Arabia before Turkey was ever heard of. After his death his followers started out to give his religion to the world by conquering it. For three centuries they overran large portions of Asia, including Palestine, invaded Egypt and Northern Africa, conquered

Spain and were stopped only by the courageous Frankish army under Charles Martel in 732 A. D., at the battle of Poitiers. Rivalry broke out among the branches of Mahomet's family. The Caliph in Damascus was killed and a rival party built Bagdad, making it the headquarters of the new caliphate. Other parts of the Mohammedan world set up local caliphs and the unity of the movement broke down. Reasonably peaceful relations were established with the Christians, large numbers of whom made pilgrimages every year to the Holy Land where they received polite consideration.

Then came the Turks. They came from central Asia of the same stock as the Huns and Tartars. About the year 1000 A. D., a Turk named Seljuk with a small army was expelled from his own country for some crime and settled in Mohammedan territory where they all accepted the Mohammedan religion. After a generation or two they became strong enough to seize the government and proceeded to impose their authority upon Mohammedan lands in a series of frightfully brutal conquests. It was the abuses of these Seljuk Turks against the Christian pilgrims which finally precipitated the crusades.

Some three centuries later another tribe of Turks were driven out of their homes by a fierce invasion of Mongols and they also came over into Mohammedan country. A leader named Othman arose among them and from him they took their name of "Ottoman Turks" and their empire came to be known as the Ottoman Empire. They carried on the conquests of the Seljuks with a heavy hand. They levied taxes not only of money but also of children on the conquered peoples. Greek Christians were obliged to supply a certain number of boys every year who were taken away and trained to fight for the Ottomans. These were the famous Janissaries who were the terror of Europe for three hundred years. Finally Constantinople was captured and the Turkish foothold was secured in the Balkans. They were halted at last in Greece at the great naval battle of Lepanto (1571 A. D.) and never extended their conquests further. Since that time there have been the periodic wars for liberty through which Greece, Serbia, Bulgaria, Crete and other parts of southeastern Europe have gradually thrown off the yoke of Turkish tyranny.

We hear often of the important Mohammedan contributions to science, literature, education and so on. They were Arabian contributions, not Turkish, and they were extinguished when the Turks conquered Arabia. The Turk is not undesirable because he is a Mohammedan. The fact is that he has cast a blight on every country he has entered, whether Christian or Moslem. Every nation he has governed has fallen far behind the rest of civilization. He is still a barbarian from Central Asia and has never made any effort to be otherwise. As "Life" remarks in a recent issue—"In Turkey everyone is entitled to life, bigamy, and the pursuit of Christians."

Next week—Mohammedanism.

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.

PRAYER

"For every sentence, clause, or word That's not inlaid with Thee, my Lord, Forgive me still, and blot each line Out of my book that is not Thine!"

"What is the difference" asked the clever theological student, "between Dean Rashdall and Dean Inge?" We **DEANS:** warningly replied that he must not dare to work over on us the old joke about the difference between the seraphim and cherubim by saying, "Once I believe there was a difference, but they made it up." "Not at all," said Candidatus. "This is a brand new question, and you ought, as a modern clergyman, to have the answer." Having ventured several feeble and ineffectual points of contrast, we finally gave up, whereupon he bowled me over with this:

"Dean Rashdall has discovered that Christianity is not true, and is sorry. Dean Inge has discovered that Christianity is true and is sorry!"

This is a brand new word formed from the two words "mission" and "Michigan."

Our college Churchmen **MISSIONGAN:** at the University of Michigan are real missionaries. Out they go in deputation teams visiting surrounding parishes and missions, witnessing to the power of the Gospel of Jesus Christ. One of the teams is made up of four men from the Engineering school, three from the Law School, two who are "Dents," one who is planning to teach, and three who are hoping to enter the ministry. More power to them! And more college men "to follow in their train!"

Vision is a popular word with clergy and other public speakers. Would that revision were equally popular!

REVISION: John Henry Newman rewrote his sermons fifteen or sixteen times before he gave them to the printer for final publication. George Meredith's advice to Swinburne was, "Play savagely with a knife among the proofs," and it is said that while preparing his novels for the Library Edition in 1897 Meredith cut out no less than seven per cent of the original work of "Richard Feverel."

It is hard to account for the popular aversion to the use of incense in public worship. Of all our senses,

INCENSE: that of smell is the most delicate, the subtlest, the most creative. The whiff of a drenched and dripping apple tree conjures up a boyhood

scene of fifty years ago; the smell of the sea excites the memory long before one can see the tall masts of the ship; there are smells exotic, smells erotic, smells narcotic. And incense is universally the smell of mystery, of prayer, of worship, of adoration of God.

Still, many object to the use of it in our churches.

But that is no reason why we should substitute the evil smells of damp and dust and the accumulated breath of last Lent's congregations. Staleness is distinctly irreligious. It belongs in a charnel vault not in a church. If we will not use incense, let us at least open all the windows and let in the racing winds. Here is a prayer we came across the other day in Susan Miles's "Annotations":

"The pious Jonah prayed in fish's belly, Dark, cheerless, cold, and possibly,—well smelly.

This House of God seems less propitious still,

Lord, give me Jonah's power, if't be Thy will."

"The Church of God"—can you tell me where I shall find "the Church of God," asked the stranger as

ORIENTATION: he entered the typical American town. The native was puzzled. "Well," he finally replied, "we have quite a number of them. Over yonder is the Presbyterian Church of God; on the next corner is the Baptist Church of God; one block west is the Methodist Church of God; and just a block beyond that is the Methodist Church South of God!"

Cheerful Confidences

By Rev. George Parkin Atwater, D.D.

THE PARISH MEETS THE VESTRY

Do you know that feeling of despair when you have arranged everything for a Men's Club meeting, and then get word from the expected speaker that he cannot come? To me it is like a dream, which I have at intervals, in which I have a big service in the Church, with the Bishop present; and when we have entered and the choir has ceased singing the processional, and I am expected to begin the service, I open my book, and find that it is a hymnal. I hastily pick up another book, only to find that it, too, is a hymnal. Search as I may, I cannot find a Prayer Book. It's a great dream.

Well, our Men's Club dinner was approaching and we had no speaker. So I called the Vestry together and said this:

"Gentlemen, it is time the parish saw a vestry meeting. So after our dinner we shall hold a public vestry meeting, on the stage of the auditorium."

The men fell in with the idea enthusiastically, and we prepared. We always invite the ladies to the Men's Club entertainments, after the dinner. So we had a big audience for the vestry meeting.

The whole range of business was, of course, carefully prepared beforehand. The only announcement that was made to the audience was that when the curtain

rose they would see before them the Rector's study. The room was empty when the curtain rose, but the Rector entered and went to his desk, and after sitting a moment called out to the Custodian to arrange the chairs for a Vestry meeting. Then the Vestrymen arrived in small groups and the meeting was called to order.

The minutes of the previous meeting were read. They were, of course, manufactured minutes, and contained the record of many absurd motions.

Then a few communications were read, one of which was from a man who asked that the Church distribute free calendars. A short time previous he had observed five Vestrymen pass his house on a Sunday morning, on the way to Church, and he had taken it for granted that it was Easter-day, and he had hurried to Church, only to find it was still Lent. He had been misled.

After this the Vestry got down to business. It was astounding business. One man moved that we elect a woman on the Vestry. Eleven women were nominated, which gave us a chance to tell of the fine work some of the women were doing in the Church. When the vote was taken it was found that each man had voted for his wife (whether nominated or not), which proved that they were diplomats.

Every vestryman had some matter to present and there was very brief discussion. It was all in a humorous vein.

The audience seemed very appreciative, and we considered the meeting one of the most novel and entertaining we have had. It was good for our dignified vestry to get together in this way. It was good for the people to see the Vestry group.

We had a careful outline of the whole meeting, and each man knew exactly what he was to do. But we did not require anyone to learn his part by heart, but to give it spontaneously, incorporating the substance of the outline. A rehearsal of an hour put it all in good condition.

I am passing this idea on, so that others may have the benefit of it. The evening was a real success.

If you have a Vestryman who is too old, too dignified, too statuesque, or too phlegmatic to enjoy a part in such a meeting, let him act as usher. An usher may have if he so desires, the grace of a Chesterfield, the dignity of a monument, and the opulent appearance of a limousine.



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 Unco Good"

By Bishop Johnson

A Congregational minister who was having revival services in his church put the following sign outside: "Come Early if You Want a Rear Seat."

This sign speaks volumes about the attitude of the average Church attendant toward the mercy seat.

It reminds me of the remark which a German mother made to me when I was calling upon her.

I had a class of boys in Trinity Church, New York, while in the Seminary, and was getting acquainted with their parents.

She said, "I am very glad that the boys go to your Sunday school, but do not make them too good, just good enough."

It also reminds me of the little girl who lived in a pious family, who finished her evening prayers thus, "O Good Lord, make the bad people good and the good people nicer to live with."

The ordinary human finds a curious conflict going on within himself. He wants to do his duty to God, but doesn't want to advertize the fact that he is pious. His religion is a struggle between his innate modesty and his spiritual desire.

He wants to do his duty, but doesn't want a croix de guerre fastened upon the lapel of his coat.

It is different in other lines of action. Students are very proud of their degrees; soldiers do not decline a medal for bravery; social climbers are ever seeking some decoration, but religious people prefer to receive their awards in Heaven, and are very backward about coming forward to be decorated for their virtues.

The Lord seems to approve of this attitude, although some zealous people do not seem to appreciate this part of His teaching. We are to avoid human observation in praying, fasting and giving alms, and if we fail to do so we will miss our reward in Heaven, although this is not what He really said.

What He said was, "Verily, verily I say unto you that they (who pray ostentatiously) have their receipt in full."

In other words the moment that a man serves God "to be seen of men," he gets what he seeks, and so far as God is concerned has received his full receipt for services rendered; he has been seen of men and that is all there is to it.

On the other hand we are distinctly told that we are to confess Christ before men,

and if we fail to do so He will deny us before His Heavenly Father.

It would seem, therefore, that there is a conflict of duties here which is somewhat difficult to reconcile.

How can I confess Christ before men and yet not make a pretense of being virtuous?

It seems to me that herein lies one of the greatest weaknesses of the Reformation. Christians were so angry at Rome when they did their reforming, that it has taken many generations before reformers would even entertain the thought that they lacked entire Divine approval, whereas their very attitude of cocksureness has ever been their greatest liability.

You cannot teach anybody anything who relies on an infallible oracle, for just so long as he follows that oracle he cannot be mistaken.

This is where Papist and Protestant have found a common denominator of intrenched self assurance, which is blessed assurance only in the eyes of those who profess it.

We are always clamoring for an infallible oracle, and as soon as we find it, we throw reason and love to the winds and fall back upon obsessions and prejudices in their stead.

It is only the Christ who could stand being perfect without being ruined by the knowledge of the fact.

Oracular certainty has always ended by producing that class of people whom the Scots call "the unco good," that is, the people who are always correct and never mistaken, and these unco good have taken the front seats in the synagogue, have aroused the antagonism of sinners, and have been very difficult to live with.

It makes no difference whether one's oracle is the Pope, King James Version of the Bible, the statements of Mrs. Eddy, or the dogmas of modern science, the result is the same. Human beings cannot stand it to be never mistaken. They become dictatorial, tyrannically benevolent, and altogether impossible. They attempt to arraign all the mysteries of life before the oracular tribunal which they have set up and then pose as martyrs, if anyone attempts to puncture their infallibility.

Anyone who has to deal with these protagonists of infallibility is only too familiar with the air of injured virtue which they assume when attacked.

They are utterly oblivious of the fact that any public declaration made by them could possibly be attacked as untrue without impugning their motives or injuring their sacrosanct inviolability.

In attack they are dogmatic, self confident and condemnatory.

In defense they are given to recrimination instead of argument, and contemptuous bitterness instead of judicious rebuttal. They live in the limelight of their own personal conclusions and mistake this limelight for a high-powered illuminating plant.

And this is true whether they regard themselves as the one and only prophet, possessed of a private wire with the source of truth or are merely the satellites of such vicar of truth.

Now this tendency of human nature to

admit the infallibility of its rectitude has its reaction upon the common herd.

It explains the intense antipathy to Rome; the popular dislike of those who sing about their blessed assurance; and the dislike of anything bordering upon cant in the Anglo-Saxon mind.

We are willing to acknowledge we are sinners, but we are unwilling to be shanghied by an ecclesiastical press-gang. We are willing to listen to reason and to be responsible to real kindness, but we are suspicious of high sounding assertion and resent that philosophical kindliness which consists of a merely metaphysical or hysterical interest in our welfare. We would rather remain among sinners than to be too intimate with self-conscious rectitude.

It has been the weakness of unregulated Protestantism that it has encouraged individual assertiveness.

There must be some standard to which we render obedience, but Anglo-Saxons prefer the confusions of democracy to the well ordered and consistent rule of a tyranny, benevolent or otherwise, and "all tyranny" as Duroy profoundly remarks, "is based upon service rendered."

The Caesars of state and Church owe their power to the fact that in the remote past there was a Julius who rendered the state or Church a great service, but the little Caesars who succeed Julius are "unrelated to the vision and uninspired by the task." It is the little Caesar who has never done anything heroic who is in the public eye and who seeks the homage to which he believes himself entitled.

In the matter of where to sit in church, it is partly a matter of taste and partly a matter of unco modesty. If the ushers were more diplomatic and the minister was more persuasive and the people more considerate of the speaker's feelings, they would permit their sense of courtesy to outweigh their reluctance to seem ambitious.

We are suffering from over-sensitiveness in this matter of religious preference. There is really no reason today for a person to feel that he is claiming to be virtuous by sitting well up in front. Indeed, our purpose for going to church is to acknowledge our weakness. Our timidity is like that of boys at the swimming hole on the first day of spring.

The water is cold. Yes, that is its nature. The people in the church are just like other folks. They are cold until they are warmed up.

The one boy sticks in just his toe. "The water is cold," says he, and shivers on the bank. The other boy gives a run and a jump, submerging himself in the element.

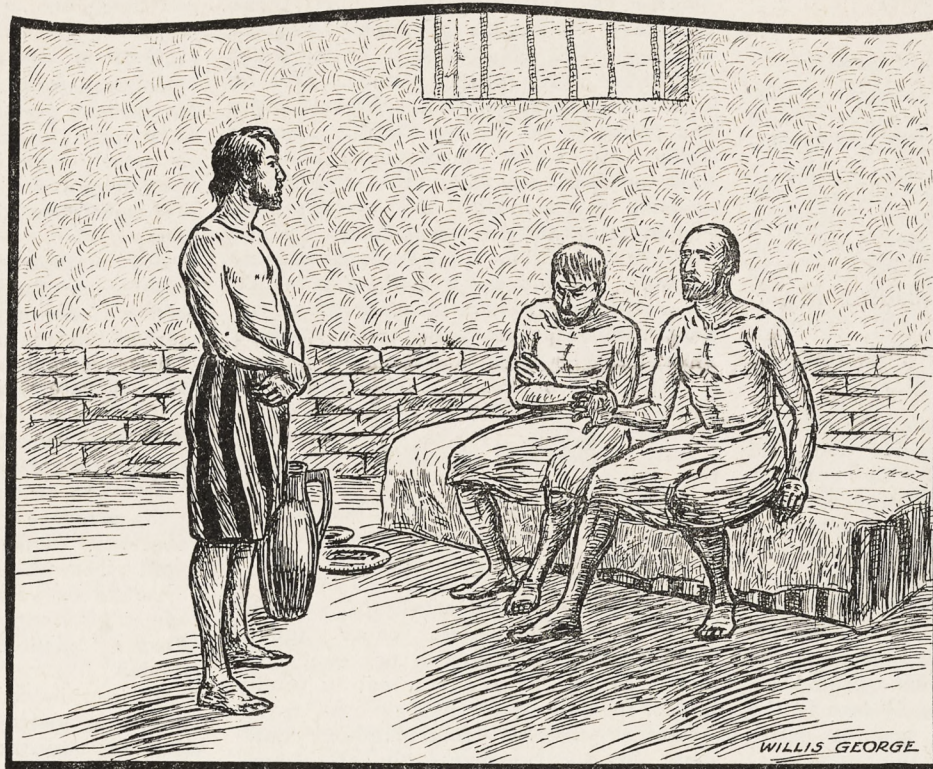
"Come in, the water's fine!" he shouts.

The tendency of people merely to stick their toe into religious matters tends to give them a chill.

Their alibi is that the water is cold. The fact is that they suffer from timidity and a lack of red corpuscles.

We should be proud to bear witness to Christ providing we are not self-conscious in our witness.

In attending church we do not claim to be virtuous. It is the man who stays outside who really claims to be good enough without it.



Two Dreams in Prison

ARTICLE BY GILBERT SYMONS

DRAWING BY WILLIS GEORGE

Two high men sent down from Pharaoh's court to prison: the High Butler and the High Baker. For what? For a fly in Pharaoh's cup, or had the Butler stumbled and spilled wine on Pharaoh's robe? We do not know. Was the Baker undone because again his bread was underdone? Or had he lent a hand at profiteering in his master's wheat, or had he perhaps lent an ear to a poisoning plot? We do not know. We do know that it has always been risky work to wait upon kings. One day, royal favor; next day, royal dungeon. One day, "Put a golden chain around his neck"; next day, "Put the hangman's rope around his neck!"

What would a few days bring forth for these two? Dreams might tell, for in dreams they believed the gods spoke to men. And dream they did.

It is easy enough to dream, but hard to unravel the meaning. It is easy to look at the sky, but hard to tell what the weather will be. "Who will tell us the meaning of our dreams?" they moan in Joseph's hearing. "No one in this prison."

Joseph is in trouble, too. He is a prisoner himself. But you wouldn't know it by looking at his face. By his face you would think he was a free man from the outside come to comfort his friends. What made him look and act that way? God: the real God. Not a sacred cat or a sacred beetle, but a Great Friend who can

always help. Some people, when they are in trouble, say: "I have troubles enough of my own. Don't trouble me with your troubles." Not so Joseph. The more that trouble came to him, the more heart he had for other people in trouble. So he says: "Does not the interpretation of dreams belong to my God? Tell me your dreams."

The High Butler speaks first. "In my dream I saw a grape vine with three branches. It budded and blossomed and the blossoms turned to ripe grapes. Pharaoh's cup was in my hand and I took the grapes and squeezed the juice into the cup and gave the cup to Pharaoh. What can that mean?"

Joseph answered: "The three branches are three days. In three days you again will be Pharaoh's cup-bearer. When you are in favor again, think on me and ask Pharaoh to let me out of this dungeon.

I have really been a prisoner since I was

a boy and I have done nothing to deserve it."

Then the High Baker speaks. He does not lift up his face, but talks to the floor and is gloomy. And the High Baker said: "In my dreams I carried three flat baskets of fine baked goods on my head. The top basket had fine cakes for Pharaoh. But birds lit upon the top basket and ate Pharaoh's cakes. What can that mean?"

Poor Joseph and poor Baker! Should Joseph tell the meaning? Why hurt anybody's feelings? Why not pass it off and just say: "Oh, that is a hard one"? But Joseph is really kind. He just tells the truth, even if it does hurt. "The meaning is this: The three baskets are three days. In three days Pharaoh will cut off your head and hang your corpse on a tree and the birds will come and pick your bones."

In three days the two high men were gone. One man was executed (God have mercy on his soul!) and the other was handing Pharaoh his cup.

Joseph had said: "Mr. Cupbearer, think on me, and when Pharaoh is in a good mood, put in a word for Joseph, the Hebrew captive."

We have an old saying: "Out of sight, out of mind." The cupbearer forgot. It took him two long years to think on Joseph.

Call For Young People's Organization

(Continued from front page)

Church that are doing a splendid service for the parish and community. Chief among these is the Young People's Service League of Texas, which plan is also in operation in several other dioceses, the Young People's Fellowship of California, the Episcopal Young People's Association of Michigan, and numerous others. Each of these organizations is founded on certain commendable ideals and purposes. Their membership is pitifully small in comparison to the young people's leagues of our fellow Protestant Churches. Besides these organizations there are countless young people's clubs, Bible study and social groups throughout the country. They are hampered by lack of experience and new ideas, leadership, and organization. They are hanging on, month in and month out, sometimes accomplishing definite results, but the greater portion of the time just planning.

A national young people's organization would mean the establishment of hundreds of active Leagues in every diocese in the United States. It would mean a systematic method of educating the young people of our Church and would give them an opportunity to put this education into definite Christian service; it would produce more and better Christian citizens. It would mean to the Episcopal Church what national young people's organizations have meant to the Baptists, Methodists, and Presbyterians. Statistics prove this. It would mean what a national organization has meant to the Rotary Club, the Kiwanis, Boy Scouts, and numerous other organizations. The establishment of a national young people's organization would promote conferences, conventions, and summer camps throughout the country; it would give us a staff of national secretaries, experts in young people's work; it would give us a universal prayer, ideals, programs, and a definite working plan.

In discussing this question of national young people's work we cannot omit the mention of certain outstanding men and women who have aided so greatly in this pioneer movement. Those that come to my mind at this moment are Bishop Quin and Bishop Wise; Rev. Gordon M. Reese, who founded the Young People's Service League in Texas, and Miss Edith T. Parker, who has carried on and advanced the work in Texas; Miss Frances H. Withers, who as National Secretary of the Church School Service League, has worked unceasing in behalf of the young people of the Church.

In conclusion, we make this one request—that the young people of the Episcopal Church be given the same opportunity to show the stuff of which they are made, as is enjoyed by the young people of the other branches of the Christian Church. We want and demand a national organization. The Church is slow in taking up this movement, and her leaders do not realize that they are letting a golden opportunity slip by, with their conservative method of

dealing with their future Churchmen and Churchwomen. You wonder why your diocese has failed to send forth those necessary candidates for the Christian ministry. You have failed to create a desire in the youth for this service. Give us a chance. Our members are in every town and parish in the United States. I am in Texas, Mr. Reese in Missouri, and we have neither seen each other nor corresponded for months. Yet we are both striving for this great principle. We are 100 per cent strong for a national organization. Are you going to help us? We are facing a crisis; it means a great opportunity or a colossal failure. Which shall it be!

Social Service

By William S. Keller, M.D.

CHILD PSYCHOLOGY

In a recent mental survey of a middle west city, 5,000 public school children were examined. Thirteen per cent were found to be either subnormal in intelligence, mentally defective, nervous, psychopathic or suffering from glandular disorders. Six and two-tenths per cent showed serious conduct disorders. Most of these cases were found among children afflicted with mental handicaps. These cases represent the type that are not only a problem to school authorities, but, if not diagnosed and scientifically treated with the necessary oversight and supervision, many become (later in life) social failures and mental wrecks.

They also represent the class that crowds our public and private agencies with hopeless cases of dependency, delinquency and insanity.

They are very prone also (if let alone) to represent our potential criminals of the future.

The time has come when we should no longer be satisfied to limit our interest to the child's general intelligence, learning capacity, vocational training, etc.

We must increase our interest in the problem child—the difficult child—the nervous child. Many of these children were formally labeled as sullen or insubordinate. In our more intelligent treatment of these children we find that from infancy on they have been more or less of a problem. For instance: A girl of five refuses to go to bed unless her mother is with her; if the mother intends to go out she will not sleep. A four year old boy refuses all food except sweets. If remonstrated with, he stamps his feet and yells. An eight year old boy sleeps with his mother because he is afraid to sleep elsewhere. A five year old girl insists on eating only what she likes and if made to eat what in the judgment of her parents is wholesome and good, she vomits.

Vomiting is also a defense against many other annoyances that may antagonize the wilful child.

Many mothers tell how they have rocked their children to sleep, in some instances to the age of four and five years.

Parents are apt to think that so long as the physiological demands of nutrition and sleep are satisfied, the psychological factors involved in food and sleep, as well as those of discipline, can be ignored.

Children must meet certain tasks with the various periods of their development. They must learn to adapt themselves in an orderly manner to problems of nutrition, sleep and cleanliness just as they accept certain social conventions and restrictions.

The manner in which children are taught to accept simple problems of childhood will strongly determine their ability to meet the problems of later life.

Self control is one of the finest lessons that can be taught in early childhood and will serve the child well throughout life.

Sanity is a much needed qualification for most modern parents.

Nine out of ten parents talk too much in the presence of their children, and unconsciously make neurotics out of what might otherwise be a healthy minded child.

A child soon finds out when it can dominate an environment and avoid making the effort of adapting itself to sensible demands.

So keen indeed is the perception of a child that under the abnormal stress of adult life they soon imagine certain weaknesses and feign invalidism.

This is especially true of children who have been surrounded by persons with neurotic tendencies and chronic illness.

The influence of the parents on the child is very marked.

It has also been said that the attitude of the child to the parents indicates the keynote to the adult character.

In the treatment of the child be sure that it is physically well.

Then insist that its character fits in to the environment of home, play and school. It is a great kindness to the child. If it will not fit in, have the child mentally and neurologically examined.

The schools have for years been devoting much time in teaching vocational training.

The most progressive psychologists in the country are now beginning to feel that too much stress has been placed on teaching children **how to earn a living**, and that more emphasis should be placed on teaching children **how to live**.

This is especially helpful to a large group of cases that, as result of low-grade intelligence, poor home environment or both fail to get this training. The precocious child with a good educational background has little difficulty in learning a trade. At this point we are reminded that in the pedagogy of religious and Christian teaching little, if any, emphasis is placed on what may be termed the psychology of the abnormal child.

We would welcome some advice along this line from authorities in the Department of Religious Education. The moral sense of the child is, of course, cultivated from the cradle.

Children should also be taught from infancy that the essence of life is in the living of it and in living of it with the due sense of proportion in the adjustments of all its relationships.

Main Street, Zenith and My Lessons

By REV. ROBERT SCOTT CHALMERS

Have you read Main Street? Or Babbitt? Or Lulu Bett? When you did read them, did you think of your Church School Class?

Well, I don't want to inflict a penance upon any Church School Teacher, but I think it would be a helpful thing to read these novels over again and keep thinking about our boys and girls while we read. You will be interested. They describe life as it is being lived in American cities today. They are brilliantly clever, interesting, and penetrating in their insight. They describe actual conditions. But they are not great books—they are not even great fiction. They tell the truth—but not in love. An author as clever as Mr. Sinclair Lewis who loved Gopher Prairie, loved Zenith, would have told such a different story. It is not true to say that love is blind. Love discovers and brings to light the hidden charm in commonplace lives and invests them with all the glory of romance—which is what Mr. Lewis has completely failed to do.

But I am not writing this to discuss fiction. The tremendous success of these novels is due to the revelation they have given of just average life in small and large cities today. And for you and me who are engaged in training boys and girls to be faithful soldiers and servants of our Lord Jesus Christ in His Church, the fact which stands out very clearly is that religion when it is mentioned at all is only a side issue in our modern life, and an extremely uninteresting side issue at that. Read the account of the churches in Gopher Prairie. Read Babbitt's efforts for that Presbyterian Sunday School. You are not attracted, are you?

You and I may have an interesting, attractive Church School. We may succeed in winning the child's interest, his devotion, his loyalty. When we do, it is all too often in spite of his home conditions and home influences.

Don't be surprised therefore, if your pupils are difficult to interest. You have prepared your lesson; you have studied a little child psychology, you know your pupils, and you have had an elementary training in the presentation of a lesson. You know the meaning of "the point of contact"—of impression and expression. But still, you feel they are not vitally interested.

The course is to blame. Course ten deals with great heroes of the Christian religion, and "my boys are simply not interested." They don't want to learn about heroes of the Apostolic Age—or the Crusade—or St. Francis—or John Wesley. If I could teach course nine or course eleven it would be different.

So we argue. But George Washington and John Wesley were contemporaries. Christopher Columbus did not come so long after St. Francis. They are interested in Washington and Columbus. Well, but they did a great work for their coun-

Our Bishops

Boyd Vincent, the Bishop of Southern Ohio, was born in Erie, Pennsylvania, in 1845. He graduated from Yale in 1867 and from Berkeley Divinity School in 1871. He has been honored with degrees from Yale, Trinity and Kenyon. The first two years of his ministry was served in churches in his home city, being called from there to the rectorship of Calvary Church, Pittsburgh, where he remained until 1889, when he was consecrated Bishop Coadjutor of Southern Ohio. He became the Bishop of the Diocese in 1904. He was chairman of the House of Bishops at the Conventions of 1910, 1913 and 1916.

try. Exactly—and school and home and flag—all combine to make our country of vital interest to future citizens.

Here are some boys and girls watching the screen on a Sunday evening in winter. The pictures are good. They tell the Life of Our Lord. And the boys and girls are interested—quietly. But watch their interest in "Doug and Mary" or in Charlie Chaplin.

Now I am going to claim that boys and girls can be interested in Our Lord Jesus Christ more than in anyone else. I believe St. Francis and John Wesley can attract them just as much as Columbus and George Washington. But we start with a great handicap. No general interest—no interest at home. That we must overcome. Our business is to create such an interest that the boys and girls will talk about their lessons at home, spontaneously, eagerly—the most interesting event in the week.

How can we do that?

One cannot go into all the details in such a short article as this must necessarily be—but here are some practical steps we can all take—and if we take them successfully the result we are aiming at will surely follow.

First. Realize that the Church has had a longer, more adventurous, more romantic history than our Country—or any country. More great men have served her, suffered for her, made thrilling journeys for her, undertaken greater risks for her than for any cause in the world. Then, the best churchman must always be the best citizen. Don't try to teach this yet. Get it into your own thinking. Let it become a conviction.

Second. Remember that all this is unknown to your average boy and girl. Perhaps you did not realize it yourself a short time ago. Religion in our homes is a duty to be performed on Sunday, and has little meaning except that it keeps

things good in a general way, and it is right for boys and girls to go to Sunday School. With that background your older boys and girls do not expect an interesting lesson. If church school is interesting at all it is outside of the lesson—some organization, some plans, some "doings."

Third. How are you going to interest them? Suppose it is Course X—and St. Francis. Have you been saying it is impossible to interest them in such a course? Now if that is your attitude—depend upon it—they won't be interested—because you are not interested, or you would not be talking that way. Yes. I know you prepared your lesson, but your imagination was left out. Think, now, of the following points:

The romance of his self-dedication.

(Can you give modern examples?)

Started to be a soldier—ended by giving himself utterly to be Christ's poor servant.

(Do you know any returned soldiers training for the priesthood in the Episcopal Church? Did that happen in the war? Find one.)

The brotherhood. Their simple life.

(Tell about the Holy Cross Fathers in Liberia. Get one of Father Campbell's letters. Where is Liberia? What is America's interest there? Why should a company of brothers dedicated to a life of self-denial in Christ's service find that a specially attractive field? Are not men today doing just what St. Francis did? Think it out.)

His love for nature, birds and animals.

(How many Boy Scouts? Girl Scouts? How many birds do you know? Have you learned how to make an animal trust you? Was St. Francis not moved by his love for the Lord Jesus to be a great Scout—long before scouting was known?)

Well—are you thoroughly interested? There are many more points one could take up. But if you are thoroughly interested your boys and girls will want to know what "it is all about." Then your principles of teaching will come to your aid. But are **you** interested?

BISHOP JOHNSON

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GENERAL NEWS OF THE EPISCOPAL CHURCH

Young People's Convention Camp in Diocese of Kansas

The Young People's Convention Camp has become a permanent part of the organized life of the Diocese of Kansas. This year it will meet in Topeka on Bethany grounds from June 7-10, inclusive.

The idea had its birth some four years ago, when the boys of the Diocese were invited to come to a Diocesan Camp preceding the annual adult Convention in the early summer. We soon were swamped with the number attending and the girls began to knock very hard for admittance.

The Camp has now been restricted to a regularly elected delegation from each parish and mission in the Diocese. From four to eight delegates are chosen from the upper classes in the high school. Faithfulness in Church service and qualifications for future leadership are the requisites laid down for election as a delegate.

The girls are quartered in Bethany College and the boys in army tents on Bethany campus. College men and women are assigned as councillors over a group of eight, enabling them to make close personal contacts with the boys and girls.

The educational leaders of the Camp this year for the study periods are: Rev. T. R. Ludlow, formerly of China; Mrs. George Biller of the Woman's Auxiliary, Miss Mabel Stone of the Girls' Friendly Society, Rev. W. A. Jonnard of Savannah, Ga.; Miss Nellie Smith of Chanute, Kan.; Otis E. Gray of Wichita, Kan.; Miss Dorothy Jenks of Fort Leavenworth, Kan.; Miss Irma Jane Lewis and Miss Elva J. Russell of Bethany College, Topeka. Mrs. Harry Minturn, dramatic teacher of Bethany College, has the direction of the outstanding feature of this year's Camp—an outdoor pageant of "Joseph and His Brethren," in which all of the delegates participate, together with a group of men and women from Grace Cathedral, Topeka.

Organized sports and athletic contests are a vital feature of the Convention and the rivalry between the contestants for the Bishop's Cup is quite keen. A Corporate Communion of the entire delegation on the closing Sunday of the Convention is one of the most inspiring and uplifting services held in the Diocese.

These Convention Camps have greatly strengthened the work of the young people all through the Diocese.

Bishop Lines Appeals for Interest in World Problems

The 49th Annual Convention of the Diocese of Newark was held in Trinity Cathedral, Newark, May 15th and 16th, with a very large attendance and with close attention to business for a day and a half.

Bishop Lines' address was a plea for steadiness and courage and hope in definite Christian teaching and the generous presentation of the same. He presented action with unwavering faith in the Christ as the remedy for perplexities and made an earnest plea for a public opinion

which would demand peace, disarmament and an endeavor to help the world out of its confusion. He spoke of the obedience of the 18th Amendment to the Constitution as binding upon all the people and asked the clergy and people to maintain a strong interest in Church unity.

Bishop Stearly presented the main features of the work of the Diocese during the year and the duties of the officers of the parish in a strong way with many practical suggestions.

The statistics of the Diocese show 144 parishes and missions, 171 clergy, 13 postulants and candidates. In 1922 there were 2,353 baptisms, 2,338 confirmations. The communicants reported are 48,824, a gain of 5,000 over last year's report, the increase due to a concerted effort to look up and bring back lapsed communicants.

"Booze" and Dirt Go Together

The Churchman's Banquet, one of the features in connection with the meeting of the Annual Convention of Harrisburg, was held in St. Luke's Parish House, Altoona, covers being laid for more than two hundred guests. Major Lynn G. Adams of the Pennsylvania State Police said he would make a "dry" talk. People who oppose the Eighteenth Amendment are in rebellion against the Constitution of the land, he said. Never was there so much need for militant Christian citizenship, which means obedience to law. In eighteen years' riding the state, Major Adams said he finds that liquor and filth go together, and so do dry days and cleanliness. No one can ever convince him, he said, that the Eighteenth Amendment is not one of the greatest blessings ever given to this country.

Roberts Brothers to Speak at Berkeley Commencement

The Alumni Sermon at the Berkeley Convention, to be held June 5th and 6th, is to be delivered by Bishop Blair Roberts of South Dakota of the class of 1908, while the principal address at the Berkeley dinner will be delivered by his brother, Dean Paul Roberts of Boise City, Idaho.

Impressive Service In Baltimore Church

A service of dedication of additions to and embellishments of Grace and St. Peter's Church was held on Thursday evening, May 17th. Besides the rector, the Rev. H. P. Almon Abbott, D.D., there were twenty-five clergymen in the procession, together with the Bishop of Maryland. The sermon, and a most inspiring and appropriate sermon, was preached by the Rev. James E. Freeman, D.D., of Washington.

SHE EARNED \$179.62 IN 17 WEEKS

Brooklyn Woman Finds New Way of Turning Idle Hours Into Useful Dollars

Rochester, N. Y.—(Special.)—The report that by means of a remarkable hand-knitting machine Mrs. E. Rosenbach of Brooklyn, N. Y., has been earning an average of nearly eleven dollars a week in her spare hours at home, has been fully confirmed from the records of the Home Profit Hosiery Company of 872 W. Hudson Avenue, this city. It has also been established that any number of other women are earning all the way from three to ten dollars a week in the same simple way.

This company has established a market for large quantities of woolen socks and wants to secure several hundred more home workers who have a few hours to spare each week.

The socks are knitted on a remarkable hand machine which is being furnished by the Home Profit people at a reduced price this month to stimulate the output of socks.

Those who wish to be the first in their localities to engage in this work should write for the extremely liberal offer which the Home Profit Hosiery Company is making. It is said that those who apply before July 1st will receive the benefit of this reduced price.—Advertisement.

In order to secure reservation at the

Conference for Church Work

(A GENERAL CONFERENCE)

Wellesley College, Wellesley, Mass, June 25-July 5, 1923

Send at Once the Registration Fee of \$5.00 to
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Over 250 men and women have already registered for the Conference. These people represent 40 dioceses. Among the foreign countries from which delegates have already registered are China, Japan, Cuba, the Dominican Republic, India, Mexico and Hungary.

Our Church Leads Way In Cooperation

Bishop Cook and several of his clergy, including the Rev. Richard W. Trapnell, rector of St. Andrew's; the Rev. Charles W. Clash, rector of Immanuel, and the Rev. Robert Bell, vicar of Old Swedes, have led in the formation of a Council of Churches in Wilmington, Del. Among the immediate objects is the promotion of week-day religious education. In Delaware City, which is under the care of the Rev. Joseph H. Earp, rector of Immanuel Church, New Castle, the Methodist and Presbyterian Churches have for the last ten months united in a community service once a month with Christ Church, and the effort has met with an enthusiastic response from the citizens of the town.

New Church at Canton, N. C., Nearing Completion

The very beautiful new St. Andrew's Episcopal Church, Rev. Clarence S. McClellan, Jr., rector, at Canton, just west of Asheville, N. C., and in the mountains of western North Carolina, is soon to be finished and it is expected that services will be held in the church in the early summer. The church is of river rock, has a red-tiled asbestos roof, and in its style is distinctly English and very churchly. Its seating capacity will be about 300 persons. The building stands upon a high hill overlooking the city of Canton and commands magnificent views of the mountains near Waynesville, N. C.

Southern Auxiliary Entertains Neighbors

The Woman's Auxiliary of Grace Church, Anniston, Alabama, entertained on Monday, May 14th, the branches of the Auxiliary from St. Michaels, Anniston; Holy Comforter, Gadsden; St. Luke's, Jacksonville; St. Peters, Talladega, and Christ Church, Piedmont.

Mrs. C. M. Woodruff, president of the Grace Church Branch, presided at an inspirational meeting of the various branches, which concluded with a conference on missionary work, led by the Diocesan executive secretary of the nationwide campaign.

Seventy church workers, including three clergy, enjoyed a missionary luncheon, during which songs and readings setting forth the work in various domestic and foreign lands were rendered in costume. After luncheon all visited the clinic and hospital recently opened at St. Michael's Church as a joint project of the two Anniston parishes.

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Bishop Thurston Delivers Commencement Address

Bishop Thurston visited the old town of Tahlequah, Oklahoma, the past week and made the commencement address in connection with the graduation exercises of Northeast State College. It is a matter of pride to a lover of the work of the Church in the state to know that the Church was first started in this old town when it was in what was then known as Indian Territory. Now a committee is at work selecting a new site in the town for the erection of a new All Saints' Church, and which will, it is believed, mark a new forward step for the Church in this section of the missionary district, now embracing the whole of the state.

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MISCELLANEOUS

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The May Statement from Mr. Franklin

The statement for May is somewhat encouraging in that it shows receipts for the month of an amount about equal to one-twelfth of the budget quota, but receipts are naturally increased this month by the children's Lenten offering and it is therefore evident that the normal receipts are materially below what they ought to be.

We are doing better than we did last year in the way of collections, but we are still far short of the ideal. Keep up the good work and let us have more black ink next month.

The butcher collects his bills in July and August. So does the merchant and the grocer. Why should the Church be forced to rely on borrowed money because the weather is hot?

But this will occur unless steps are taken now to prevent the usual summer relaxation.

Don't you think it would be a good idea to suggest to each of your parish treasurers that he ask such of his people as are going away for the summer to pay all or a part of the weekly subscriptions due during their intended absence in advance. Such payments would help in more ways than one. Unpaid pledges keep people away from Church.

Think it over and if you like the idea, do something about it.

Sincerely yours,
Lewis B. Franklin.

Dr. Motoda Elected Bishop of Tokyo

The Rev. J. S. Motoda, D.D., Ph.D., director of St. Paul's University, Tokyo, has been elected Bishop of Tokyo. This follows upon the recent announcement that the Synod of Nippon Sei Kokkai (composed of three American and four English missionary dioceses) has made provision for two dioceses, Tokyo and Osaka, which shall have Japanese bishops, the present English and American bishops in that area retaining supervision of schools and hospitals now under foreign (non-Japanese) direction.

Dr. Motoda has been officially connected with the Japanese Church for some thirty years. He received his education in St. Paul's, Tokyo, Kenyon College, Philadelphia Divinity School and the University of Pennsylvania.

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CIRCULAR UPON APPLICATION

Guild of the Ascension Hold Annual Meeting

The Guild of the Ascension held its annual meeting on May 11, Friday in the Octave of the Ascension, at Trinity Chapel, West 25th Street, New York. Before the meeting an address on the observance of rule in the devotional life was given by the Rev. Wm. B. Kinkaid of Trinity Church. At the meeting the warden reported an increase of membership from 84 a year ago to 107 now, including 18 priests, seven theological students, and 82 lay members. They are in many of the states and in Alaska, Hawaii and Newfoundland. Two members have died during the year. Their names have been placed on the list for perpetual intercession. The Rev. Charles E. Hill was re-elected warden and the Rev. Dr. J. Wilson Sutton, vicar of Trinity Chapel, secretary-treasurer.

On the following day at 7 a. m. the an-

nual Corporate Communion of the Guild was held, the warden celebrating, assisted by Dr. Sutton. A choir of students from the General Seminary sang the Missa de Angelis.

Rector Protests Against Mock Marriage

The Rev. Thos. Jenkins made a spirited protest to the Portland school board on its permitting the performance of "Tom Thumb" or mock marriages in its school buildings. Public opinion is strongly on the side of the courageous stand taken by Mr. Jenkins, especially in view of the fact that the Oregon divorce rate is almost the highest in the country.

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NEW YORK CITY

Consecrate New Church In Old Parish

At the consecration of St. James' Church, Eufaula, Alabama,, recently the ministers and many of the congregations of the Methodist, Baptist and Presbyterian churches of the town were present, having omitted their morning services for the occasion. Rev. C. Morton Murray is the priest in charge of Eufaula and towns adjacent. Bishop McDowell officiated at the consecration and preached.

The history of this congregation dates back to 1838, when services were begun. The first church was consecrated in 1851 and the present building was begun in 1908.

Rev. William Jones Boone, afterwards our fourth Bishop in the China Mission, resigned this Church in 1869 to become a missionary to that land.

At a reception tendered the Bishop Coadjutor by the Rector and Mrs. Murray on the evening before the consecration, the mortgage upon the property was burned, the Bishop offered a prayer of thanksgiving and those present joined in singing the Doxology.

On the day after the consecration a Father and Son banquet was given by the Church at the Country Club, Bishop McDowell, the lieutenant governor of Ala-

bama, the mayor of the city and other distinguished guests being present.

Oregon Woodpeckers Must Be Hungry

The crimson-capped woodpecker has been known to make large holes in church towers and in the roofs of parish houses, but the limit was reached this week when a veteran leaving his wooden leg on the porch to dry was astonished to see one of the long-billed fraternity merrily trying to penetrate the artificial limb. The tapper was only driven off with difficulty and at once settled down on the metal dome of a nearby church to make his displeasure known by loud drumming on the zinc.

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Bishop Weller Addresses Springfield Convention

The Diocesan Convention of Springfield met in Bloomington, Illinois, on May 15th and 16th. The principle address was by Bishop Weller of Fond du Lac, who spoke on the "World Conference on Faith and Order." Mother Eva Mary, superior of the Convent of the Transfiguration, also addressed the Convention, as did Deaconess Fuller of Chase House, Chicago.

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Conrad Noel Debates with Dr. Orchard

By A. Manby Lloyd

A duel of more than passing or local interest is proceeding in the columns of the **Crusader**, an English weekly paper, which is practically the organ of Dr. Orchard, one of London's few really great preachers. Dr. Orchard is known to hold high Sacramentarian views, and to have revolutionary ideas on political matters—Socialism of the Ruskin, Scott Holland type. Conrad Noel's "Life of Christ" has been appearing for two years past in the columns of the same paper.

But recent happenings in Russia, the persecution of the Russian Patriarch Tikhon, etc., the murder of a Roman Catholic Bishop and other enormities committed in the name of Communism have compelled us to be no longer neutral. Mr. Jack Jones, the most popular but plain spoken of our Labor M. P.'s, voiced the feeling of the "House" when he threatened a Scotch M. P. (who took the side of the Soviet government) with personal violence. Dr. Orchard deplores the fact "that the Russian Church is even suspected of intriguing with a reactionary and corrupt regime, such as that of Russian tsardom." But, he goes on to say:

"If we have to make our choice between a state claiming to be humanitarian and progressive, and a Church convicted of bigotry, greed and reactionary sympathies, then, even in that case, we stand on the side of the Church. For the worst Church is better than the best state, as the lowest type of man is a greater being than the highest type of animal. For the state, as such is the creation of man, but the Church is the creation of God."

Conrad Noel's reply is to withdraw his "People's Life of Jesus" from the **Crusader** columns, and he adds: "Your article has clinched the matter. You have definitely thrown in your lot with the contemporary religious world. You have come out boldly on the side of those whom Maurice used to describe as religious atheists. The assumption underlying your article . . . is to us the life-destroying heresy."

Dr. Orchard, however, sticks to his guns, while the opinions of his readers seem equally divided. "My church, right

or wrong," threatens to further the dissidence of dissent. The Labor party, on the whole, have determined to throw over the corrupt gang who dominate Moscow, who, if taken as models, would put back Socialism in this country for a generation. They argue that Communism as exploited by Lenin and Trotzky is only inverted Capitalism.

When Jack Jones proposes that a brother Socialist should be held as a hostage, and hung if necessary, we may well take note of the fact, whether we call ourselves Republicans or Democrats, Socialists or Individualists.

For there are many of us who think that one of the few subjects for rejoicing at the present time is the general collapse of the myth of the semi-divine state, a myth very useful in its time to the politicians of Europe, but which is responsible for much suppression of local liberties and regional cultures, and for the prevalence of great wars which has marked the period of its rise and supremacy.

Just a Line

Apropos of the ease with which honorary degrees may be secured by those of the clergy who want to get them that way, **St. Andrew's Cross**, tells a story of a minister who was offered a title from a so-called educational institution of higher learning, provided he would write a certain thesis, the subject being given, and provided it was accepted as satisfactory, and further, provided he would enclose his cheque for fifty dollars! He sent it, including the cheque. After a reasonable time he heard from the "board of trustees" that his thesis was eminently satisfactory—but would he kindly forward

the cheque, when the proper certification of his degree would be sent him. He telegraphed them to look within the folded manuscript of his thesis, and the cheque would be found!

This delightful gem is published in a parish magazine of St. Peter's Church, Coventry, England. It is from an Irish cook to her mistress, who was away from home when the sad incident occurred, and its genuineness is vouched for:

"My Lady—We've had stirring times here since you left. The National Army came and took possession of the house. The Irregular Army attacked them. The battle lasted till 5 o'clock; the Irregulars were defeated. Afterwards I shewed both Armies round the garden; they especially admired your Ladyship's antirrhinums. I regret to say they went down to the village and got drunk, and two of the Irregulars came back and got drowned in the lake. The funeral is on Thursday, and, as I am sure it would be your Ladyship's wish, I am sending a wreath of antirrhinums."

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