

The Witness

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Ministry Will Be Presented to Young People

Philadelphia Conference is to be Guided by Prominent Leaders of the Church

By Rev. John Mockridge, D.D.

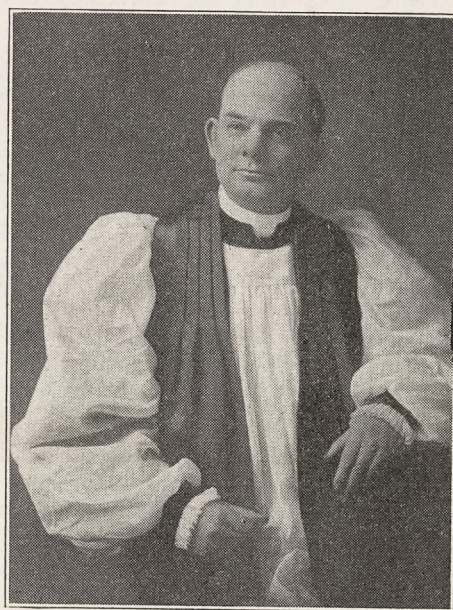
The St. Paul's School Conference on the Ministry last year was general: the Philadelphia Conference to be held at Chestnut Hill Academy this month, is "Regional." At St. Paul's there were 400 boys; at Philadelphia the number is limited to 200. These differences have easy natural explanations, but they are also significant. They suggest that next year there will be Conferences neither "general" nor "regional" but Diocesan. Representatives of the Central Committee in visiting Newark, Baltimore, Washington, Pittsburgh and other places in their "region" have found amongst the clergy eager interest in the Philadelphia plans because already they are thinking of Diocesan Conferences. From this standpoint no apology is needed for giving wide publicity to the plan and programme of the forthcoming conference.

The morning Group Study is the backbone of the conference. Bishop Johnson of Colorado has written a characteristically direct outline of the lessons,—"The Call to be Sons of God." The group leaders, already studying this outline, are twenty in number:

Rev. Perry G. M. Austin, Rev. John M. Groton, Rev. Andrew H. Haughey, Rev. Thomas A. Merryweather, Mr. Cornelius Trowbridge, Rev. William G. Pendleton, D.D., Rev. Oscar de W. Randolph, Rev. Frederick H. Sill, O. H. C., Mr. Alexander C. Zabriskie, Rev. Stanley V. Wilcox, Rev. Samuel H. Edsall, Rev. Churchill J. Gibson, Rev. John R. Hart, Jr., Rev. Percy G. Kammerer, Ph.D., Mr. James A. Mitchell, Rev. John S. Moses, Mr. George A. Trowbridge, Rev. Louis W. Pitt, Rev. Gordon M. Reese, Rev. Richard W. Trapnell.

All these have promised to serve throughout the entire conference, each as leader of a group of ten boys.

The "Assembly"—morning, afternoon and evening is the time set apart for the speakers—Bishops, Priests and laymen whose names guarantee the importance the Church's leaders attach to the conference movement, and promise wise and rich guidance for the boys. The Bishops are Bishops Rhinelander, Woodcock and Brent; the Priests, the Revs. Dr. Ogilby, President of Trinity College, Dr. Z. B. T. Phillips of Philadelphia and Churchill J. Gibson, Chaplain of Washington and Lee; the laymen, the Hon. George Wharton Pepper, U. S. Senator from Pennsylvania



Rt. Rev. E. A. Temple, D.D.

and Mr. William W. Roper, member of the Select Council of Philadelphia and better known as Princeton's football coach.

So this important conference is "set." Boys, most carefully chosen, are registering from all over the "region." They will come, they will learn what the Ministry is, but the conference will have its best results if in coming years in Diocese after Diocese they are found eager when the time comes to jump in and help their own Diocesan Conferences.

Bishop Tucker Declines Michigan Election

According to an associated press report Bishop Tucker of Japan, who was elected to succeed the late Bishop Williams as the Bishop of Michigan, has declined to accept the post.

Oregon Paying Last Year's Debts

Results are not in yet in the Diocese of Oregon for the Blue Envelope Collection towards the Church's debt, but in one of the Parishes over a hundred envelopes were piled up on the offertory plate, and in every Parish and Mission a special effort was made to lift the burden from the shoulders of the Nation-Wide Treasurer.

Washington Conference Full of Interest

Every Field of Social Service Activity is Discussed at National Conference

By Canon Reade

Those who attended the National Social Service Conference in Washington, from May 22nd to 26th are unanimous in reporting it a success. Every phase of social service work was discussed during the week.

Thursday morning was the time of sub-conferences, the one on City Missions being particularly inspiring. The report of the president showed that 17 city missions had annual budgets amounting to \$651,802, with 60 paid clerical workers, 254 paid layworkers and 1002 volunteer workers. All of the work done is without discrimination as to race or creed.

The Rev. W. V. Edwards of Cleveland stressed the need of complete case records and the use of social service exchanges.

The Rev. R. Cary Montague of Richmond who has organized the whole diocese of Virginia for social service work, explained how he established contacts with local workers.

The Rev. C. L. Street of Chicago cited as successful means of publicity, sermons in parishes on the work, photographs, illustrated talks, pictorial exhibits, the Church and daily press, rallies with out-of-town speakers, and constant use of a large mailing list to keep friends informed.

It developed that some City Missions received aid for partial or complete budgets as follows:

Chicago, \$12,000; Baltimore, \$6,000; Buffalo, \$15,000; Cleveland, \$7,000; Cincinnati, \$4,200.

The Rev. Harold Holt, rector of Trinity Church, Niles, Mich., told the really romantic and thrilling story of the awakening of an almost moribund parish in a small town by the adoption of a principle of social service that every member of the same must go to work.

The developments of a City Mission Association, a Hospital, Boy Scout troops, Truant Officer work, Family Rehabilitation, solving non-employment and bad housing problems and the final building of a \$25,000 community house reads like a romance but it is solid fact.

The Rev. Cary Montague of Richmond, Va., showed an interesting program of state-wide work carried on by volunteers

(Continued on page 12)

Current Comment

By The Observer

Chapels in Hotels! Surely an interesting sign of the times—but not a healthy one. At least from the Christian viewpoint. Perhaps it is narrow to say that—but somehow a chapel which the poor cannot frequent on terms of absolute equality with the rich does not seem right. And for people who go to such places to be able to have a kind of exclusive religious luxury?—It is to be supposed that the hotel proprietors will classify it as “more perfect service.”

Then one reads of “Revues” being staged regularly on a mammoth Atlantic liner. I am not sure whether this is in existence—or only planned. I read about it somewhere. To spoil a sea voyage by traveling on a mammoth liner is bad enough—but surely this is the last word in vulgarity.

On a recent journey from one city to another, lasting about four hours, I had the following charming experience: A young Jew came into the parlor car carrying a box. As soon as the train started he opened his box and produced a wretched little graphophone and proceeded to “entertain” the travelers with the latest vaudeville music and alleged jokes. It lasted the whole journey. Seeking relief, I went to the smoking compartment. There four intelligent citizens were seated on the floor, playing cards, with a noble pile of currency in the center. Ten or twelve men occupied the available standing room, eagerly watching the game. The decent company was in the day coach.

After all, how pleasant the day coach really is. Let us not fool ourselves or be insincere. There are times when we are all glad of the Pullman and the parlor car. We long to be quiet—to travel in peace. But when the day coach is not too crowded—it is the pleasanter place. The folks are so much more natural and at ease. The trouble with the parlor car is not so much snobs as amateur snobs—people who want to be snobs and are not quite sure whether they are succeeding. Therefore, they exhibit us at our worst.

The real out-and-out snob is sufficiently disgusting—but is at least obvious and sure of herself, or himself as the case may be. No one is left in doubt as to aims in life, or standards of value. Your position in society and your wealth are the determining factors. But the amateur snob is very painful. Not quite sure whether she (or he) may be intimate—not quite sure which “church” will turn out to have the most fashionable congregation—not quite sure whether the Country Club or the newer Yacht Club or Golf Club will get her (or him) farthest—puzzled as to whom to invite and who may “now” be safely “dropped.”

“If the woman is all dressed up, she is all the more at her ease; but if the man

Our Bishops

Edward Arthur Temple, the Bishop of North Texas, was born in Virginia in 1867. He received his theological training from the seminary at Alexandria, graduating from there in 1895. The first part of his ministry was served in that state, leaving there in 1903 to become the rector of St. Paul's Church, Waco, Texas. He remained there until 1910 when he was consecrated a bishop. He has received honorary degrees from the University of the South and from the Virginia Seminary.

is all dressed up he is all the more miserable. A man is never happy if he suspects that his clothes attract attention, while a woman is never really so happy as when she knows hers do.

Consider a man with a new hat, and then consider a woman. The man looks as if he wished you to think the hat was last year's; but the woman would be very angry if she thought you thought hers was.” (Robert M. Gay in the February Atlantic.)

Has this anything to do with the disturbing absence of men from Church services in certain parishes—and what, oh what, shall we do about it?

Religious Instructions

By Rev. Frank E. Wilson

MOHAMMEDANISM

Last week I called your attention to the fact that the question of the Turk and the question of Mohammedanism were separate and distinct things. We discussed the Turk—who he is, where he came from, and what about him. This week our subject is Mohammedanism.

Mahomet (570-632 A. D.) in his youth had traveled in Palestine and learned something of both Jewish and Christian teaching. When he began to teach his own followers his doctrine was at first a kind of interpretation of Judaism with some Christian touches. Later he developed a new faith entirely.

“Islam” is the proper title for this religion, which is the Arabic word for “submission.” The “Moslem” is the one who “submits” absolutely to the power of God. Therefore fatalism becomes one of its most outstanding characteristics. Allah is supposed to wield a wholly arbitrary authority. His people are not expected to trust, but only to submit to His will because He has the power to enforce it.

The Koran contains Mahomet's teachings, which he gave to his followers by

a process of memorization. It is taught that the Koran existed in heaven before Mahomet's time, and that parts of it were read by angels to the prophet and so passed on to the Moslem world. The sanctity of the book is guarded to the very point of worship. I have been told that it is considered too sacred to be sold. It can only be given away. But while the book itself is given away, they will sell you the binding which surrounds it.

Islam may be summed up in five points: (1) Belief in one God—“there is no God but Allah and Mahomet is the prophet of Allah.” (2) Prayer five times a day offered in the direction of Mecca. (3) Almsgiving on a fixed scale. (4) A rigid fast during the month of Ramadan. (5) A pilgrimage to Mecca at least once in a lifetime.

Incidentally, Islam teaches polygamy and slavery. It teaches death to all unbelievers. It teaches a sensual, materialistic paradise for the faithful, and grotesque punishments in a fiery hell for the unfaithful. It teaches that most Moslems win their way into paradise eventually, but that those who fall in battle with the unbelievers reach paradise surely and immediately.

There are said to be two hundred million Moslems in the world (as against five hundred million Christians). But they are not nearly as united as most people think. They are split up into a number of sects between whom little even of Mohammedan love is lost. The Turkish caliph is far from being universally recognized.

Certainly this much must be said for Islam. It was a great step forward for the Arabian people of the seventh century. Previous to that time the Arabians followed a strange mixture of tribal religions, most of which had degenerated from whatever good there had been in them originally. It was an intricate mass of superstitions and idolatries, the worship of evil spirits, “jinns,” etc. All of this was wiped out and replaced by the worship of one God. For some strange reason the Caaba stone was retained and is still the center of a worship which antedates Mohammedanism. But, on the whole, Islam represented real religious progress to the Arabians of Mahomet's day.

Its great weakness is its absolute rigidity. While the rest of the world has grown, Islam has stood still in abject submission to a capricious Allah. Its great lack is its complete innocence of sacrifice and service. “God so loved the world that He gave”—is an unknown and incomprehensible idea to the Moslem. In a world stamped with the hallmark of Christian service Islam is simply an anachronism. Civilization has outgrown Mahomet. It is just approaching Jesus Christ.

Witness Fund

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

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Miss Young	.50
Miss Ward	5.00

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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.

Memorial Day has come and gone. Graves have been decorated, volleys have been fired and taps have been sounded by the buglers. All this is tender and fitting. But it is not enough. We need to realize that the soldiers who died for their country are more than memories; they are our mentors; they are our witnesses; they are our judges:

"If ye break faith with us who die,

We shall not sleep, though poppies grow
In Flanders fields."

And as a nation we are breaking faith with them. They fought to end war, and we after these four years and more since the Armistice are still playing politics with the League of Nations. We are still debating what to do, while fifty-two other nations are doing it. The dream of the ages, the Parliament of Man is assembled and our seat at the head of the table is vacant. As Lloyd George said at the unveiling of Lincoln's statue: "This torn and bleeding earth is calling today for the American of Abraham Lincoln."

Are the wooden crosses in France our final tribute to our heroes? Do we propose to go on playing politics over their graves? Or shall we raise for them a fitting monument by taking our part in building the World Peace whose foundations they willingly laid in their own young blood?

In the Ballad of St. Barbara, G. K. Chesterton presents a suggested inscription for a war memorial,

INSCRIPTION: one as he says, "probably not selected by the Committee":

"The hucksters haggle in the mart,
The cars and carts go by;
Senates and schools go droning on;
For dead things cannot die.

A storm stooped on the place of tombs
With bolts to blast and rive;
But these benames of many men
The lightning found alive.

If usurers rule and rights decay,
And visions view once more
Great Carthage like a golden shell
Gape hollow on the shore,

Still to the last of crumbling time
Upon this stone be read
How many men of England died
To prove they were not dead."

"His proceeding was not to group expressive words that mean nothing around misty and mysterious shapes
CONRAD: dear to muddled intellects and belonging neither to earth nor to heaven. His vision by a more

scrupulous, prolonged, and devoted attention to the aspects of the visible world, discovered at last the right words as if miraculously impressed for him upon the face of things and events."

That is Conrad in praise of Maupassant, but after all it is autobiographical, auto-critical. He is probably the greatest English stylist of our time, and yet he learned the English language late in life. It was Macauley's dictum that no man had ever written a masterpiece except in the language learned at his mother's knee. Exceptio probat regulam. Conrad's answer to Macauley is "Youth" and "Romance" and "Lord Jim" and "Aylmer's Folly" and "The Nigger of Narcissus."

"The greatest American since P. T. Barnum" has suffered defeat once more. The

DEFEAT: Presbyterian General Assembly would not elect him moderator. Nor would it support

his anti-evolution resolution. But has he given up his fight against archaeologists, embryologists, morphologists, paleontologists, alcoholologists, and all the other enemies of the race? He has not. His "head is bloody, but unbowed." Plitdown is still his washpot; over Neanderthal and Heidelbergian has he cast his shoe. Other fundamentalists may falter, but not he; other obscurantists may surrender, but the Peerless Leader will go on forever fighting alone if necessary the battle of the windmills. All of which, as Cervantes once pointed out in a book, is very noble and chivalrous, even if it is Quixotic.

Cheerful Confidences

By Rev. George Parkin Atwater, D.D.

WRITING A BOOK

Some time ago a young woman asked me this question: "What is the difference between the Old Testament and the New Testament?" The question rather staggered me. I felt the same perplexity in endeavoring to give a brief but clear answer, such as one might feel who was suddenly asked the difference between a grapefruit and a sewing machine.

I had not the least idea in the world what information the young woman had on the subject and I feared that even the most simple statemen of such an obvious matter as dates might not be thoroughly intelligible.

But I began a slight exposition, taking the time element as the most natural point of departure, and from that developed a few of the important differences. Every reader of "The Witness" will know pretty much what I said.

The question, however, brought to my mind again the problem of the Old Testament, and I wondered if many people were in perplexity about its nature and scope. It seemed rather hopeless, however, to gain the time to develop this line of thought.

Then came a request from "The Witness" to provide a series of instructions for Lent. This was last December. When I accepted, my thoughts turned to the Old Testament and I drew an outline of a series of articles. About the middle of Jan-

uary I was taken ill with some sort of interior disease, of which I would tell you more if I knew how to spell its name. (I hope the readers will forgive me these quite personal reminiscences.)

The doctor put me to bed and insisted upon my staying there for four weeks as a rest cure. Here was my chance to write "The Witness" articles, and also to give some attention to the problem of the Old Testament. So I persuaded some kindly visitor to provide a bookcase alongside the bed and gradually I accumulated such portions of my library as I needed. And so, day and night, my thoughts went to this subject.

Working at each opportunity, when the eye of the nurse was not upon me, I wrote the articles which appeared in "The Witness" and then, realizing that they were scanty and incomplete, I determined to enlarge upon them. The result is a small book which gives a summary of the Old Testament history and also a course of readings.

It is intended to give the general reader such information about the background of the Old Testament as will serve as a basis for reading the narratives themselves, and it also contains, in tabulated form, such passages as should be read to give one the heart of the Old Testament, together with suggestions for appreciating what is read.

It took me considerable length of time to find the proper title. It was not exactly a chart, nor was it an outline, and yet it had something of the nature of each. I began to realize that my effort was to spread the Old Testament before the eye much as a good map presents the important features of a landscape. I hit upon the title "Word-Map"—and so it was named.

After two months of rather constant effort to condense a vast amount of material into a relatively small space, my "Word-Map" is ready. My hope is that both readers of the Old Testament and parents who wish to read to children, and Sunday School teachers will find it of value.

It seems quite unusual to spread the brief history of a book before the readers of this paper in this fashion, but when I chose the title "Cheerful Confidences" for this column, I did so with the expectation of saying a few things of quite a personal nature. So the reader is earnestly requested to overlook the frankness of my appeal to your interest and realize that I have been working to serve the Church and the children.

The Parish Publishers of Akron, Ohio, have issued the "Word-Map" and have it on sale at \$1.00 per copy. It was found impossible to make the book complete at the earlier price as advertised in "The Witness."

ADDRESS CHANGES

In asking for a change in your address please give the old address as well as the new one. Also it will help us very much, and insure better service, if you will state whether it is a permanent or a temporary change.

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Fake Lives

By Bishop Johnson

In Denver recently we had the trial and conviction of a score of bunco men who had victimized a large number of credulous folk with a clever swindle by which the victims were supposed to get a large sum of money for a relatively small investment.

The swindlers had considerable capital and it cost the state a whole lot of money to convict them.

After they had been incarcerated an attorney said to me: "The state ought now to prosecute the victims."

After considering the matter awhile I thought the point was well taken, for from the standpoint of honesty and integrity the lambs were no better than the wolves, simply more foolish.

And so my mind went back to the words of the practical Apostle, "Be ye doers of the Word and not hearers only, deceiving your own selves."

Surely the man who deceives himself is living a fake life.

Unfortunately, it is so easy to deceive ourselves.

We never fool God; we seldom fool our neighbors for a long period of time; we are so prone to fool ourselves, and as soon as we have succeeded in fooling ourselves we become the prey of all sorts of fakirs.

For a fakir has very little chance of victimizing a man who has real convictions.

The world is full of Lydia Pinkhams, Get-Rich-Quick Wallingfords, Professional Soul Savers, Political Demagogues, Philosophical Quacks, Predatory Prophets and Prophetesses just because there are so many people who do not think straight, who lack definite moral convictions and whose flabby consciences are willing to make a personal profit by subordinating a principle to some immediate personal advantage.

If they are poor, they will do anything to get rich; if they are sick they will do anything to get well; if they are conscience-stricken they will do anything to get saved, no matter whether the "anything" is unreasonable, immoral and manifestly impossible.

In other words, they fancy that God has made a world in which privileged persons may do evil in order that good may come.

Their immediate necessity seems to be the mother of their inventions to fool

themselves into thinking that they are fooling God.

The great sin of this so-called practical age is the failure to so evaluate morals as to put them first in their standard of life. Let me enumerate the sins of unreality to which human greed and vanity will carry our poor human nature so that we become the victims of predatory professionals.

The first guilt of unreality that finds lodgment in the human brain is the exaggeration of our individual importance because of some purely extraneous accident.

This may be due to the fact that we have inherited or accumulated wealth, knowledge, social position or political influence.

As soon as a man fancies that he is something of a superman or miniature Kaiser, he substitutes sham for reality and becomes the eager victim of psychical sharpers who appeal to his vanity and destroy his sanity.

He fancies that because he can command servants or disciples or social climbers that he belongs to a distinctive caste which is in some mysterious way superior to the contacts and reactions of ordinary life.

All one can say is that he is due for a tremendous cropper in the Day of Judgment, even if he carries his fiction into an elegant and capacious mausoleum.

There are no supermen as the Lord Jesus very plainly indicated, and we are in reality every one members one of another, for God has made of one blood all nations of the earth and there is no respect of persons.

The United States is full of egotistical victims of profitable "propheteers."

The men who haven't humility is the hopeless victim of attractive liars. He may be practical in every other way, but is believing a lie when he fancies himself superior to the common obligations of us all.

I know of nothing that requires closer self-scrutiny than the absolute necessity of not overestimating our own importance, unless it be the correlative sin of personal vanity, which is envy.

In the same category as this primary class are all those who have failed to gain recognition for a success which they imagine that they ought to have attained.

Let me quote from a work of fiction, words that describe just what I mean:

"He was the kind of a man who being first of all a disappointment to himself, had never forgiven himself for his failure, and was consequently disagreeable to everyone else in proportion to that person's success."

The same human soul that will be arrogant over success will be bitter under adversity. The Kaiser in Prussia is identically the same person as the Kaiser in Holland!

The difference is not in the soul of the man, but in the accident of his environment.

Just as Napoleon showed the smallness of his greatness in the retreat from Moscow.

In all times of our adversity as well as

in all times of our prosperity, may the good Lord deliver us from playing the fool.

There are two ways by which the unscrupulous spiritual adventurer can play upon human nature. The one is to ingratiate himself by flattering the vanity of the successful; and the other is to proclaim to the man who pities himself the wrongs which he fancies that he endures.

This is the stock in trade of the professional demagogue, and inasmuch as most people are discontented with their lot and envious of others, he readily gains a large and sympathetic audience.

Many large and influential political and religious sects are built upon the emotional appeal to the wrongs of their hearers and the vices of those who are absent.

Some sects will die when they run out of this ammunition—to justify themselves that they are righteous and to despise all those who oppose them.

The next streak in human nature which unfits men from a rigid evaluation of themselves is anger.

An angry man is temporarily insane. I know because I have been angry, and I never was angry in my life when I didn't play the fool.

It makes no difference whether the anger is a sudden flare or a brooding, sullen flame, it accomplishes the same result—it warps a man's judgment of himself, so that he is incapable of reason.

A priest who loses his temper scolds his people, grumbles at his fate, must either seek another parish or see the one that he shepherds fall to pieces.

The layman who is constantly taking offense at this or resenting that is a poor soldier of Christ and will end by losing his faith in order to propitiate his idol.

Whole parishes have been ruined and the joy of service has been impaired because there are two or three madmen in the congregation.

Greed is perhaps the most prolific of those vices which make a truly spiritual life impossible, for one cannot serve two masters, his own selfish interest and God's will.

It is the most difficult vice for a man to recognize in himself, for the meanness becomes so much a part of one's self that it is almost impossible for the man to distinguish between the me and the meanness.

But in all instances it is the same. When a man refuses to acknowledge his fault, but rather excuses it or condones it, he becomes incapable of receiving the truth.

It is then true as Christ said so strangely and yet so accurately, "Because I tell you the truth therefore you will not believe me."

A perverted mind which refuses to discipline itself becomes the victim of perverted prophets, just because it refuses to think straight, to be honest with itself and prefers the comfortable lie to the unwelcome truth.

Man's first conquest must be the accurate inventory of his own liabilities. Unless he is willing to do this he will end in moral and spiritual bankruptcy.

Field Experience for Candidates

By REV. GILBERT P. SYMONS

A committee in Southern Ohio is already putting into effect a plan to extend theological seminary courses into actual modern conditions. Six or seven young men have volunteered to dedicate the coming summer to actual contact with problems of social service, education and Church extension. The committee has endorsed the argument and plan which follows:

The seminary graduate who is not content to take his ministry as a round of set church functions soon finds himself drawn into an unknown and uncharted country. He is faced by mendicancy and destitution, bad housing, unemployment and deserted families. He finds not only high infant mortality, but also casual and chronic disease of body, mind and temperament in all ages of people. Truancy, habitual lying, petty theft, self-delusions and sexual misconduct disclose themselves among the children of his neighborhood. Boys roam the streets in gangs, playing destructive pranks. Girls in school, or beginning work in factories, scorn the tame pleasures offered by his church societies, preferring habitual "movie" attendance, late hours on the streets or in dance halls.

Sooner or later there leak out stories of shocking misconduct among high school pupils and young clerks. Little by little there dawn upon him the first recognitions of the fact of mental and temperamental defect, of incompatibility in families. He begins to frown when he finds men boarders crowded in with families in few rooms. Reluctantly he comes to acknowledge the high percentage of abortions, deaths from malpractice, unmarried motherhood, gambling, pandering, bootlegging and commercialized prostitution of both sexes.

He comes either to shrug his shoulders and pass by on the other side, vainly seeking to express his ministry in a round of services and visiting in a pitifully small congregation, or in a kind of despair he begins at a late hour to match his wits to the whole situation, meanwhile cursing the system that dropped him into such a labyrinth with hardly a warning or an hour's preparation. He may be, and ought to be, well grounded in philosophy, doctrine and history. He may have, and ought to have, a nice taste, pure manners and a good character. He is a fair preacher, a good mixer and so all-around read in political and economic science that he leaves politics and parties severely alone. In short, he has had a classified theological education—the kind that would be instantly recognized in the best theological circles of the seventeenth, eighteenth or nineteenth centuries. But with it all (in the cruel phrase of the day), "it doesn't get him anywhere."

He faces the world with bare hands and a few books that mock him with their apparent other-worldliness. He knows that he is handicapped; forced to make a standing start. The physicians and surgeons of the city, men no older than himself, all trained in the operating theatre

and the bedside clinics. Yes, more. They had a year or two of internship in hospital before facing the world. The young lawyers have had their court practice; the engineers their workshop and construction-party co-operative courses. In every profession he finds an apprenticeship in "doing it" had been a great part in "learning it."

He begins to realize why men put him in a class by himself, and an effete class at that. It is not because his profession is obsolete and uncalled for—not for a moment!—but because there has been so much left out of his training. Of course, he often is a splendid fellow, with as ready wits as the next—and a softer heart—and somehow he can be trusted to "muddle through." He is in a class with that notable "million men who would spring to arms overnight" and be flung into the battle line the next morning.

Those who face the truth will not hedge and begin to apologize and explain. They will acknowledge that the picture is not overdrawn; and will begin to ask where the trouble lies, and what is the solution.

The trouble does not lie in the fact that he has spent so many years with the classics and the humanities, with history and foundation studies in systematic theology, philosophy and biblical literature. The solution does not lie in recruiting ministers from the ball park and the counting room. God save the nation when the ministry joins other professions in abandoning the study of history and the arts; philosophy, the classics, and above all the mastery of the English language and literature. Your self-made business magnate is talking sheer twaddle when he sneers at the study of Latin, Greek and Hebrew. That is no solution.

Does not the solution lie in supplementing even the modern seminary courses with some study and much practice in fields opened up by psychological, medical and social science? Let us see what could be done.

In the first place, some small place can be found in seminary term-time for graduated studies in modern social science. An hour a week will lead a student through the vocabulary of the social services to an appreciation of the aims and methods of great modern social agencies. Beginning, preferably, with a study of the child and child welfare, he will see how almost every modern science is drawn in to make its contribution to the saving and the bettering of the race. A modification of such studies as are the theoretic basis in the training of the modern "social worker" will find its place in the seminary curriculum, even if some other study has to be weeded out. Experts in social service, physicians and heads of institutions would willingly make occasional visits to the seminary to speak plainly of what they know and find. Round table conferences could be held with the students.

In the second place, the dean of the

seminary would take the heads of associated social agencies in nearby cities into confidence and make arrangement with them to look upon his students and seminary as their own. The dean would arrange that as many of his men as were acceptable be pledged positions in the summer months in the actual work of such agencies. While at work in the summer the student would receive remuneration like any other paid social worker, or else be subsidized by the Church through a seminary fund. This summer work would begin with simpler, more elementary tasks, working up, as summers passed into posts where the graver and more difficult situations were faced. For instance, a Junior might spend his first summer supervising recreation in a city playground or doing boys' work for the Y. M. C. A. assistant and observer in a vocational or psychiatric clinic. In his third summer he would be a volunteer but authorized assistant to the staff of the Family Court. This series can be infinitely varied. No man can cover all positions and take in all experience. However, so interallied is all social work that no matter what department he finds himself in, his contacts will be so numerous, the agencies are so interdependent and co-operative (to the shame of the exclusiveness that still reigns in the Christian churches) that he will get what he needs, no matter where his work may lie. To be in the work and at the work is the thing he needs.

Note that he has been preparing in term-time for this activity. He does not come as a raw and untutored novice.

Social service is not the whole story. Our man is preparing for the ministry. What does he know in the seminary of church societies and agencies? What does he know of the actual art and craft of conducting meetings effectively, of keeping church records, of districting and organizing, of training Sunday and week-day schools? What does he know of parish visiting, of relief work, of prescribing on the spot to sufferers in mental anguish, of dealing with deep trouble? Your parish priest is his helper there. In every city there are rectors of wide experience and poise who would gladly impart all they can for the sake of the companionship and assistance of an eager and likable young candidate. Too many of our rectors work themselves to death, single-handed and lonely, with never a chance of relieving their repression by the training and fellowship of a disciple. Paul had "sons in the Gospel," but our missionaries carry on alone. (It is almost proverbial that a "curate" has not—or is not expected to have—the mind of a disciple.) Saturday afternoons and Sundays could be spent with and for some rector. That would guarantee some clinical experience in pastoral work, religious education, church extension, and some knowledge of church finance, records and publicity. And perhaps some Saturday the two would go a-fishing! And next day the apprentice

would take the whole service. Not all work and no play!

The seminary professors would turn over their man to an Extension Course Committee, say: a social worker or Judge, a doctor, and a rector. The committee would see that the men are well housed, preferably in a diocesan building. They would introduce them to their work, keep in contact, and call for, say, three reports. They would be eminently advisory and friendly. We have not to deal with children but earnest men. At the end of the summer, before the student leaves the city for a vacation of two or three weeks, the committee would fill out and sign a certificate showing what work had been done. This would enter into the student's complete record. At some later day it would be highly useful to him. There need be no reason why many men upon graduating might not take a curacy, part of which should be occupied in real post-graduate work of the kind done in the summers, leading to a degree from the seminary of Bachelor in Social Science. Such a man would find his place in some seminary in charge of the department of social science, or as diocesan social service executive secretary. We need such men in the Church. They ought to be in Orders. They must be trained. How better can we train them, and still get them young and strong? The men in the Church today who are wise in these things are either about worn out, or too important generally to dislodge for a special piece of work. We need heads of Seamen's Institutes, superintendents of prisons, child caring institutions and hospitals and other Church agencies. But they must be trained in a way satisfactory to modern science.

Think of the effect of such a "clinical" course upon the student.

As it is today, the student gets three years of theory. Three years of destructive analysis and difficult abstruse studies. He is surcharged with a compacted mass of lore for which he can find no discharge. Most of it seems to have little reference to life about him. He is glad to forget it when summer comes, when he can take up the realities of selling aluminum, or canvassing for a Dictionary or working in a resort hotel. If he spends the long vacation in loafing about, or being in lonely and mystified command as "lay reader" in some mission, so much the worse for him. If he does not quit before it is all over in an honest sense of futility, he is ordained and shot into the world.

Is it hard to imagine how the "extension course" would break up into digestible portions the theory he has learned; and vivify and vitalize it all? There is nothing wrong with the theoretical studies except their unbroken and unrelieved cast of unreality. And it is this unreality which is keeping good men—I had almost said, better men—out of the ministry. We hear a good deal nowadays about plans and devices for "recruiting." Much of it is poppycock. A ministry that has a programme, with a schedule of training to match it, scientific as well as consecrated: a ministry that sends out men "able to serve and save" as the other redemptive

and constructive professions understand service, will do its own recruiting. It is a matter of record that some of the finest material for the ministry turns away to so-called "secular social service," medicine, Red Cross, Y. M. C. A., Relief agencies or scouting or business because a theological training and the fabled "curate and pink teas" cast is on the thing. The vocation of the Ministry must become a more compelling thing, and it will not until the Minister ranges forward into his rightful place as a scientific servant of man. "Jesus knew what was in man." He is the ideal.

We do not mean that the minister must spend his time in institutionalism. Modern social science itself is the force that is pulling even the Church away from institutionalism. The minister, above all, must know humanity. It is the stuff in which he works. He must know its typical ailments and reactions. He must not be a stranger to the inexorable laws of its life, as unfolded by modern science. If this may frighten any with the danger of materialism, make the most of it. Nothing could be further from the truth.

What, for instance, is a great part of our most powerfully placed clergy doing with the phenomenon of divorce? Studying it patiently as a pathological fact? Learning its predisposing causes and complicating symptoms? No. Inveighing against it. Denouncing it. Prohibiting it, and punishing the sufferers! That may be orthodox, but it isn't service. "If the blind lead the blind, shall not both fall into the ditch?"

The Dean of the Seminary will look to several sources for help and encouragement in carrying out this extension schedule. The first help will come from the hearty backing of the Seminary Trustees in seconding the plan, which though an in-

novation, will be such a forward step. Then the Bishops, realizing the great final value of the extension course, will greatly help the Dean by sending on their candidates for the full year: for the "clinical" work as well as the class room. So the schedule will have the man; and the man will come (as he would come to the Engineering College) ready and free and eager to have his place in the extension plan.

Already, in this diocese, a schedule is shaping itself, whereby theological students may take posts this summer in the Juvenile Court, the Associated Charities, a Hospital, a Child-caring Agency, a Social Hygiene Society and the Y. M. C. A. Several rectors are assisting by pledging Sunday work and oversight. The committee in charge of the work in the diocese of Southern Ohio is: Rev. Dr. Frank H. Nelson, Mr. Oscar E. Rupp, Rev. Gilbert Symons, Mr. W. E. McCaw, Mr. Morrison R. Waite, Dr. William S. Keller, chairman.

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SUMMER CONFERENCES GETTING UNDER WAY

Plans Completed for Conferences of Second Province

This will be the eleventh annual session of the Summer School for Churchworkers held at Hobart College, Geneva, New York; and the fourth session of that held at Princeton Seminary, Princeton, New Jersey. These two schools are authorized by the Synod of Province II, are under the same Board of Governors, and have similar though not identical programmes.

This year the Geneva school offers in the Department of Religious Education, classes in Church School teaching—both method and content; arts and crafts; how to conduct a Christian Nurture School; and how to conduct discussion classes, for adults. In the Department of Christian Social Service, one class on social service, one on general case work, and a Girls' Friendly course. In the Department of Missions and Church Extension, a class on The Church's Life, one on Japan and one which will be divided between the work in Mexico and in India. The General Department will present the Church's Program and Stewardship, Church History, Pageantry, and the Problems of Girls (for leaders).

At Princeton the programme for the Department of Religious Education substitutes a course in Story Telling for the Arts and Crafts offered at Geneva, and one on the Church School Service League for the Christian Nurture School. In the Christian Social Service Department, a course on Social Legislation will take the place of Geneva's course in Case Work. In the Department of Missions and Church Extension, there will be a course on the Why and How of Missions instead of The Church's Life; and one on Our Foreign Born instead of the work in India; and in the General Department, Church Women's Opportunities and Possibilities will take the place of the Problems of Girls.

In both schools special attention is given to the Young People's Department, and separate classes are planned for them, in Missions, Social Service, Bible Study, and in the Young People's Fellowship. These classes are restricted to students between the ages of seventeen and twenty-five. They are housed in the Junior section of the school under councillors, and a Recreation Leader sees to it that their days shall not be dull.

After the morning hours of study, there is a period of recreation, conferences of Church societies, Sunset Service, a half-hour of story telling, and some inspirational or social event to close each delightful day which has of course started with a celebration of the Holy Communion.

Conneaut Lake Summer School Increases in Popularity

Conneaut Lake is a beautiful body of water in the northwestern part of Pennsylvania. Here is a comfortable hotel and quite a large summer colony. Here some ten years ago the Bishop of Erie established a Summer School for the training of Church School teachers. The growth of the school was steady and last year the

program was enlarged to include practically all kinds of Church Workers. While the School is now officially sponsored by the Dioceses of Erie and Pittsburgh it offers its opportunities to 50 persons from other Dioceses and guarantees them a hearty welcome.

The rates are low, the accommodations are comfortable, the fellowship is inspiring, and few if any schools offer such exceptional and varied opportunities for recreation. The courses are intensely practical and are designed to meet the needs of the clergy (who have made up at least 25 per cent of every year's registration), of young people (whose enrollment last year was over 50 per cent of the total), of Woman's Auxiliary Leaders, of Church Organists and Choir Directors, of Leaders in Boys' and Girls' Organizations, and Church School Teachers and Officers. The instructors are chosen from those who know what they are to talk about and who have had practical experience in their subjects. The dates are July 5th to 14th and early registration is desirable. The executive secretary is Miss Charlotte E. Forsyth, 325 Oliver Ave., Pittsburgh.

The Faribault Summer School Comes Late

Through the kindness of Mr. Charles W. Newhall, headmaster of Shattuck School, the Faribault Summer School for Church Workers will hold its third annual session at Shattuck School, Faribault, Minn., August 29th to Sept. 5th.

Four courses will be offered in the Christian Nurture Series. The leaders of these courses will include the Rev. Phillips E. Osgood, the Rev. F. D. Tyner, and Miss Mary A. McKinlay of St. Mark's, Minneapolis. Bishop Bennett of Duluth will conduct the devotional Bible Study for the entire Conference. Miss Julia M. Fish of Detroit, Mich., will handle the conferences on "Young People's Societies and Activities." And the Rev. Mr. Osgood will conduct a course on "The Uses of Religious Drama in the Parish," continuing the historical course on Religious Drama which he gave last summer. Courses will also be offered on "Christian Social Service" and "Woman's Work in the Church," and Bishop Bennett will lead the Clergy Conferences and Course on Parish Efficiency.

An exhibit of Church School work and Church literature will be in charge of Mrs. F. E. Olney. Miss Edith Davies of St. Paul's Church, Minneapolis, will be the Dean of Women. The registration fee is \$4.00 for the session, and board and room \$15.00 for the entire period. Address all inquiries to the registrar, the Rev. Herbert L. Miller, Seabury Hall, Faribault, Minn.

New England Conference States Aim

The Conference is organized under the authority of the Province of New England, and is designed for the assistance of persons desiring information, inspiration and practical help in Church Work. It offers courses helpful in deepening the personal spiritual life; in giving an intelligent un-

derstanding of the Church and the Bible; in presenting the fundamental principles governing missions and social service; in preparing for the work of teaching and the management of the Church School; and in meeting the problems of business and the duties of the home.

The Conference is designed for the training of the ordinary Church worker and to meet the common and fundamental problems of Church Work. It also seeks through spiritual leadership and fellowship to give such a vision of a life of Christian service as will lead to a deeper personal consecration. The Conference is for both men and women. Several of the courses are designed especially for young people, not boys and girls, but young men and young women who desire to equip themselves for a larger service in tasks to which they are committed. Church School officers and teachers will find much to assist them in their work. Workers with boys and girls will be repaid by an acquaintance with the best methods. Others will be assisted in deciding where they can best serve. College students will find the conference helpful.

Fourth Conference in Oklahoma

The Missionary District of Oklahoma announces the fourth annual session of its School of Methods at Norman, the home of the State University.

It is a training school for leaders in each department of the Church School, who will put the instructions received into operation in their respective parishes and missions.

First period: Departmental for Primary, Junior, Senior and Church School Service League supervisors on how to carry the lessons taught in the Sunday school classes into practical service.

Second period: How to teach the life of Christ.

Third period: An Adult Bible course, followed by discussions on how to organize and conduct adult Bible classes.

The afternoon conferences on Women's Work have for subjects: The Woman's Auxiliary; The United Thank Offering; Educational Work; The Supply Department, and The Girls' Friendly Society.

Conferences on Church School Administration embrace such topics as Records, Reports, the Class Treasury System, Teacher Training Classes, Promoting Religion in the Home, Organizing and Conducting a Daily Vacation Bible School.

Evenings: Instructions on the use of the New Hymnal, followed by an address on leading subjects of the day.

A pageant will be given the last day of the school, entitled "Friends Wanted."

The slogan for this year is "A Teacher Training Class in every Parish and Mission."

Lake Wawasee Summer School Starts Next Sunday

Programs for this popular Conference for Church Workers are now available. The Conference opens on Sunday, June 17, and those attending will assemble as

far as possible in time for supper. During the week the Rev. C. S. Chalmers, rector of St. Mark's, Toledo, will lecture on Religious Education; the Rev. Wm. B. Spofford of Chicago on Social Service; Mr. Percy Knapp and the Rev. W. Leidt of New York City on Mission Work; Mrs. J. D. Herron of Cincinnati, Provincial vice-President G. F. S., on her special work; Mrs. R. W. White, provincial president, on the Daughters of the King; Mr. Emory L. Gallup, organist and choirmaster of St. Chrysostom's, Chicago, on Church Music. The Rev. R. S. Chalmers will deal with the Young People. Other teachers include Mrs. Cleon Bigler of Kokomo, Miss Myrtle Kimes of Gary, Miss Vera Noyes of Chicago. The Daily Bible Lecture will be given by the Rt. Rev. S. W. Griswold, D.D., Bishop Suffragan of Chicago. The registration fee of \$2 should be sent at once to Miss Theodora Young, Howe, Ind. A special price of \$17 for board and room at the new South Shore Inn has been arranged. Wawassee may be reached on the B. & O. and thence by launch across the lake, or by the Winona Traction to Milford and thence by automobile bus. It is ten miles west of Kimmell on the Lincoln Highway. The Conference closes the morning of Saturday, June 23. Register early with Miss Young if you want good accommodation.

Wellesley Draws People From Foreign Lands

Man is a creature of habits, and habits can be either good or bad. One of the good habits being formed in these days is that of attending Summer Conferences, and the Conference for Church Work, meeting at Wellesley College June 25 to July 5 this year, is presenting a program which should attract many.

Religious Education, Missions, Christian Social Service, the Drama, Church Music, and the more devotional subjects, such as

the Psychology of Religion, Religious Healing, Evangelism, etc., with special classes for young people, are to be treated by experts of wide reputation, who give their services freely and gladly in order to train leaders for Church and Christian work, by presenting to them the latest and best methods and material.

The delegates also will represent many types and classes. College students, missionary volunteers, missionaries on furlough, theological students, foreign students from China and Japan, normal study leaders, young people facing the opportunities of life earnestly and eagerly, but not yet sure which of many paths to choose, and sundry other folk will gather on the beautiful campus at Wellesley for the ten days of the Conference. Social, intellectual and spiritual fellowship will find their full expression, and with the like for boating and bathing and occasional excursions for those who come from a distance the recreational element will not be lacking.

The clergy will do well to see that delegates are sent from their parishes to specialize in various sorts of work, and for all who wish to prepare themselves for more efficient service this Conference presents an opportunity to be welcomed and used to the full.

Programs with detailed information may

be had on application to Miss M. DeC. Ward, 415 Beacon St., Boston.

Eagles Mere Conference in July

One of the most beautiful mountain resorts in the country, and the most beautiful in Pennsylvania is Eagles Mere in Sullivan County. This spot with its wonderful Lake of Eagles, its splendid elevation, and its renowned popularity, is to be the scene this summer, for the third time, of a Conference for Church Workers under the auspices of the Department of Religious Education of the Harrisburg Diocese in which it is located. Though this Con-

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(A GENERAL CONFERENCE)

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

Send at Once the Registration Fee of \$5.00 to
Miss Marion DeC. Ward, 415 Beacon St., Boston, Mass.

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.

ference can in no sense compete with the older Summer Schools, nor do those backing it desire to have it do so, yet it cannot be gainsaid that it fills a real need not only in its own and adjacent dioceses but in that movement for the extension and strengthening of Christian education in which such undertakings as this play so important a part. The faculty is perhaps all told the strongest yet assembled for the Conference; the courses cover the various phases of Church School and Parish work as well as the work of the Church at large; the accommodations and recreation privileges the best that will be provided in any summer school or conference in the Church. While every parish in the Diocese is expected to send representatives and the Clergy will be out in force, it is hoped that there will be numerous registrations from other Dioceses. A card to Miss Winifred Maynard, Trinity House, Williamsport, Pa., will bring in return a program with all details of courses, rates, etc., will be sent, as well as a descriptive booklet about Eagles Mere. The registration fee is \$3.00, which should be sent in at once by those expecting to attend.

Summer School of Religious Education in Southwestern Virginia

Under the guidance of the Diocesan Department of Religious Education, Rev. Karl M. Block, of Roanoke, Chairman, a Summer School will be held at the Virginia Episcopal School, Lynchburg, June 18th-23rd inclusive. Provision has been made for 125 persons, exclusive of faculty and officers. The only set costs to students are the registration fee of \$2.50 and \$7.50 for board and lodging for the week; the railroad fare both ways between home points and Lynchburg being paid by the Diocese. The opening address on the evening of the 28th will be made on Bishop Jett. The Rev. W. E. Rollins, D.D., Professor of History, Virginia Theological Seminary, will lecture daily taking as his subject the Study of St. Paul's Epistles.

The Rev. W. A. R. Goodwin, D. D., Professor of Sacred Literature and Social Ethics at William and Mary College, Williamsburg, Va., will lecture on Parish Organization and the Teaching Mission of the Church. The Rev. Cary Montague, City Missionary at Richmond will discuss Social Service in the Parish. The Rev. Chas. E. McAllister, Rector of St. John's Church, Hampton, Va., will take as the subject of his talk The Principles of Pedagogy. There will be two coaching classes daily on the Christian Nurture Series, that on primary courses being conducted by Mrs. John R. Loman of the National Dept. of Religious Education and that on senior courses by the Rev. J. Lawrence Ware, Educational Secretary of Province of Washington. In addition to the above set program, provision has been made for daily conferences and interesting evening meetings as well as periods for recreation.

Eighth Oregon Summer School in July

Plans for this year's session of the Ore-

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gon Summer School are assuming definite shape. It is now decided that the school will be held in the same place as last year, at the beautiful Chautauqua Park, near Gladstone, about two miles from Oregon City. The period will be from July 24 to July 31st. A preliminary notice just issued sets forth the object of the school

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to be "the inspiring and training of men and women for greater usefulness in the work of the Church." The "School" idea, rather than that of the "Conference" is being stressed, and the title of the institution has been changed accordingly.

The following regular courses will be provided: Christian Social Service, the Rev. Herman R. Page; Missions, Mrs. Thomas Kirby and Mrs. Wilson Johnston; Religious Education, the Rev. Thomas Jenkins; Group Leadership, Ven. Jay Claud Black.

The Department text-books will be used as the basis of study in each course.

The small registration fee of \$5.00 will entitle the student to the full curriculum, and in addition to the regular courses, Bible Classes will be provided at suitable hours. Dr. Powell of the Divinity School at San Francisco, a specialist on Bible Class work, will be present, and it is expected that Dr. Ramsey, Dean of the Pro-Cathedral in Portland will give a course in some feature of Bible study.

Lectures and addresses on live topics will occupy the evening sessions. Bishop Remington, of the Diocese of Eastern Oregon will lecture on the World Conference of Faith and Order. Other features which it is hoped to have for evening gatherings will be lectures on Church Music and Church Architecture.

A Young People's Rally will be held on the Sunday. Further information desired by intending registrants may be obtained from Rev. J. A. Cleland, 104 Ninth St., Oregon City, Ore.

Witness Editors Give Courses at Gambier

The Third Annual Conference for Church workers, and the Fourteenth Summer School for the clergy will be held at Kenyon College, Gambier, Ohio, from June 25th to July 6th. Courses are to be given in every phase of Church work. Among the lecturers are a number of

Witness editors, including Bishop Johnson, Dr. George Craig Stewart and Mr. Robert Scott Chalmers. A meeting of the Church League for Industrial Democracy will also be held during the conference period, which will be addressed by Mr. Spofford.

South Dakota Summer Conference During June

The third annual Summer Conference for Church Workers will be held at All Saints School, Sioux Falls, June 19 to 28. A fine faculty and an enrollment already up to the limit of 125 give ample assurance that this year's conference will be even more successful than those held before, though a number of records will have to be broken to do that.

The faculty is headed by Bishop Hugh L. Burleson, dean, whose course is "The Church in Japan;" and includes the following, with the subjects they will teach: Bishop D. L. Ferris, of Western New York, "Personal Religion;" Bishop G. G. Bennett, of Duluth, "Life of Christ;" Rev. Charles N. Lathrop and Dean E. B. Wood-

ruff, "How to Promote Social Service in the Parish;" Rev. Geo. H. Richardson, Ph.D., "The Old Testament in Modern Times;" Mrs. Edna Biller, "The Program Presented;" Rev. W. A. Jonnard, "Christian Nurture" and "Hand Work in the Church School Service League;" Rev. Charles T. Bridgeman, "Church Work Among the Foreign Born;" Mrs. Dorothy Weller, "Pageantry;" Mae Cash Marsh, "Leaders Among Girls;" Mrs. J. N. Rutter, Nellie Smith, Ruth D. Harmon, Louise E. Rich, Deaconess Gertrude J. Baker, courses in Christian Nurture; L. Gilbert Piaggi, Music.

Two Schools in District of Spokane

So successful was the experiment of the District of Spokane in the matter of Summer schools, that this year additional facilities must be provided. Accordingly a second School will be held on Lake Chelan, which has been justly called the Switzerland of America. Those who come to this school will be treated to some of the rarest scenery that this country has to

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offer. Moore, the spot selected, lies fifty miles up the lake, at the foot of towering mountains which literally rear themselves from the lake bottom. This school will run from June 13th-22th, and will have a daily Communion service, a daily Bible class, and four regular classes for adults and three for Young People. The evenings will be devoted to recreation and stunts, closing of course, with a service by the school chaplain. A faculty of seven has been obtained; Bishop Page, Rev. Messrs Charles Street of Chicago, Dean G. W. Laidlaw, D. Vincent Gray, H. R. Page and Deaconess Corbett.

Ten miles up Lake Couer d'Alene, in Idaho, the regular school will be held from June 26th to July 6th. Courses will be given in Religious Education, Missions, Social Service, and Young People's work, as at the Chelan School. There will, however be a different faculty. The school here last year proved one of the greatest benefits to the life of the Church in the local field.

Racine Summer Conference Has Full Program

Additions to the preliminary printed program of the Racine Conference promise to make the schedule of courses one of the most interesting that has yet been attempted. Special social service studies by such authorities as the Rev. C. Clark Kennedy, Miss Christine Boylston, and Mrs. Martha P. Falconer will claim the attention of a large number of those in attendance. Then there is a special course in the second week on "The Return of Christendom" by the Rev. Niles Carpenter Ph. D., and a very special course for the clergy on "Preaching Missions" by the Rev. J. A. Schaad.

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Two years ago, when the last conference was held at Racine, more than three hundred registered and every inch of space in the dormitories was occupied. Last year the conference was obliged to suspend its session because of certain litigation which involved part of the Racine College property and various difficulties incident thereto. It is good to know that the litigation has been settled satisfactorily in favor of the diocese of Milwaukee and Racine Conference once more comes back to life.

Bishop Burleson will be there and Bishop Johnson and our inimitable Dean Lutkin. Mrs. Biller also will be on the faculty and Mr. Dibble and Dean Lathrop.

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Conference On Social Service Closes

(Continued from front page)

and the co-operation of various agencies with a trivial expense.

The Rev. H. Hobart Barber, chairman of the Social Service Commission of Georgia, found personal visits the only method and personal contact with the rectors the most successful plan. First came explanation, 2nd a program, 3rd parish organizations.

Canon Dunseath of the Diocese of Newark, told of a correspondence course in social service which he carried out in that diocese interesting 600 persons.

In the evening Mrs. Martha P. Falconer, director of the Department of Protective Measures of the American Social Hygiene Association held her audience in thrilled interest while she related personal experiences and investigations and pleaded for certain principles. Some these are:

No children in jail; abolition of the vicious fee system; more money for salaries and less for monumental jail structures; more Big Sisters at work; witnesses or uncondemned prisoners not to be imprisoned with men and women suffering from venereal diseases; adult probation, especially for first offenders; good medical work; trained police women; Care of discharged prisoners.

On Friday morning Miss Ruth Crawford gave a stirring challenge to the Church as the religious body best fitted to help many of the foreigners coming to our shores, whose ideas of a Church are not those of the Puritan type but rather those with a liturgy and ritual. She made a splendid plea for special training of our clergy and sympathetic action on the part of the laity to meet the problem of the immigrant.

The Rev. Mr. Trowbridge of New Mexico spoke of conditions there, where 67 per cent of the population were Spanish-Americans and 120,000 Roman Catholics to 15,000 of all other religions.

Canon S. Y. Dunseath, Social Service Secretary of the Diocese of Newark, answering the question, "How Can Church People Influence Legislation?" said it must be by direct personal appeal, though a

representative at the seat of government was desirable. In parish groups there ought to be a committee on legislation willing to co-operate with the diocesan body, but also appealing to legislators directly.

Miss Rosalie Phillips of Cincinnati, representing the Girls' Friendly Society, read a thoughtful and illuminating paper on the work of that organization through its homes, giving self support and self-government as basic principles. A home-like atmosphere and high moral tone should be maintained. Some practical standards are:

A living room in which to entertain friends; light and air; good sanitation; adequate toilet and bath facilities; single beds; laundry privileges; elimination of first hazards; a house mother, not matron, of character and vision with adequate salary and sufficient rest for recuperation.

On Friday afternoon Rev. Alfred G. Priddis of Buffalo, read the paper of Mr. Richard S. Newham, Grand Lodge Auditor of the International Association of Machinists, who was unable to be present.

In his opinion the Church might do much to obtain a solution of labor problems, by encouraging fair and impartial discussion. The Church is to be thanked for its influence in behalf of better conditions in op-

position to child labor and other abuses.

The reasons that workingmen show so little interest in the Church are varied and some mere excuses. He suggested week-day discussion of topics of mutual interest.

The unions had done much to prevent the growth of radicalism and stood for the enforcement of law. The unions have fought for laws of benefit to all workers, providing for factory inspection, safety appliances, compensation for injuries, child labor and the minimum wage for women workers.

It was urged that the Church exert its influence to oppose the movement to amend the Constitution to permit the passage of a law allowing child labor.

The open shop which is urged by Chambers of Commerce, etc., was condemned as an effort to destroy the labor unions.

The close of the Conference Friday night was marked by a ringing message from the Hon. George Wharton Pepper of Philadelphia, U. S. Senator from Pennsylvania. It was a clarion call to faith, faith between man and man, faith between groups, faith between employer and employed, faith between nation and nation, and in the nation and as the cap sheaf, faith in God.

It was a fitting close to a most helpful gathering of loyal workers

SPECIAL NOTICE

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Other revisions will not be ready until 1924.

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