

The Witness

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The Twelve Hour Day In Steel Is Condemned

Religious Forces of America Join Forces in Denouncing Long Day for Workers

The religious forces of America joined forces last week in rebuking the Committee of the American Iron and Steel Institute which last week reported unfavorably on the proposed elimination of the 12-hour day in the steel industry. The report of the Committee was made through its Chairman, Elbert H. Gary, at a meeting of the institute in New York on May 25th, and was adopted by the Institute.

The statement issued is put forth in the name of the Commission on the Church and Social Service of the Federal Council of Churches, the Social Action Department of the National Catholic Welfare Council, and the Social Justice Commission of the Central Conference of American Rabbis.

In round figures these groups represent 50,000,000 members.

The statement declares that the report of the Iron and Steel Institute "shatters public confidence" and advances an "unworthy and untenable argument." The churches pronounce the 12-hour day regime "morally indefensible" and demand that it shall cease.

The full statement follows:

"The report of the Committee on Proposed Total Elimination of the 12-Hour Day appointed by the American Iron and Steel Institute shatters the public confidence that was inspired by the creation of the Committee a year ago at the request of the President of the United States. It is a definite rejection of the proposal for the abolition of the long day. The public demand, in response to which the Committee was appointed, is set aside as a 'sentiment' which was not 'created or endorsed by the workmen themselves.' The testimony of competent investigators, including eminent societies, is ignored, and the conclusion is put forth without supporting data that the 12-hour day 'has not of itself been an injury to the employees physically, mentally or morally.' This statement is made in face of the fact that the committee of stockholders of the United States Steel Corporation, appointed in 1912 to investigate this matter, expressed the opinion 'that a 12-hour day of labor, followed continuously by any group of men for any considerable number of years means a decreasing of the efficiency and lessening of the vigor and vitality of such men.'



Rt. Rev. Joseph H. Johnson, D.D.

"Objection to the long day because of its effect on the family life of the 12-hour workers is disposed of in the report with the complacent comment that it is questionable whether men who work shorter hours actually spend their leisure time at home. This is an unworthy and untenable argument which will be bitterly resented by the millions of home-loving workingmen in America.

"The Steel Institute's Committee contends that the workmen themselves prefer the long hours. Undoubtedly there are those who will voluntarily work long hours to their own hurt, but the Committee's contention is chiefly significant as showing that workmen whose only choice is between abnormally long hours of labor and earnings that are insufficient to maintain a family on a level of health and decency, naturally adopt the more arduous alternative.

"The plea that a shortage of labor makes impracticable the change from two to three shifts of workmen, affords but a meager defense. The shortage of labor was not the reason for the failure to abolish the long day two years ago when

(Continued on last page)

Church Presents Distinguished Service Crosses

Members of All Saints Church, Omaha, Honored for Their Untiring Efforts

A unique episode in the eleven o'clock service at All Saints Church, Omaha, on the first Sunday after Trinity was the presentation of six "distinguished service" crosses to members of the congregation. The crosses were specially designed and made for the occasion by Spaulding & Company of Chicago, and were awarded as a mark of appreciation for the long continued service of the recipients. It is anticipated that the Vestry will ask the Rector to make a similar presentation to persons selected because of unusual or distinguished service to the parish and the Church on the first Sunday of June in each succeeding year.

Those to whom the crosses were awarded on June 3rd are as follows: Mr. C. S. Montgomery, one of the founders of the parish, a vestryman since September 1, 1885, and senior warden for twenty-four years; Judge W. A. Redick, also a founder of the parish and member of the first vestry, junior warden for over twenty years; Mr. Frank A. Ewing, parish treasurer for twenty-five years; Mr. J. H. Simms, organist for twenty-eight years; Mrs. Fannie Haller, head of the Primary Department in the Church School for twenty-five years; Mr. Charles A. Bothwell, chorister for twenty-five years.

The crosses are engraved with the name of the recipient, the dates and character of service. Each cross is serially numbered and a memorandum of the same placed in the official parish records.

The presentation by the rector, the Rev. Thomas Casady, took the place of a sermon and was accompanied by a short account of the service rendered by each individual. Following the presentation the choir and congregation sang the Doxology.

Dr. Freeman Elected Bishop of Washington

The Rev. James R. Freeman, rector of the Church of the Epiphany, Washington, was elected the third Bishop of Washington on June first. He will succeed the late Bishop Harding.

Bishop Johnston Celebrates Eightieth Birthday

A reception to celebrate the eightieth birthday of the Rt. Rev. James S. Johnston, the Bishop of West Texas (retired) was held in San Antonio last Friday

Current Comment

By The Observer

One thoroughly satisfactory feature of the Church Press of the Episcopal Church at the present time is the unanimity with which all Church journals are doing their utmost to arouse public opinion in the interest of a lasting peace. One would rather be tiresome than silent on this subject. The horrors of another war are unthinkable. But wars are almost certain to recur unless we work to prevent them.

In a recent book called "The Friendship Indispensable" (MacMillan Co.) Dr. Charles E. Jefferson of Broadway Tabernacle, New York, has this to say, and it is well worth quoting: "It is the duty of the Church to watch these men—to expose them—to rebuke them (militarists). They are among the arch mischief-makers of our time. The Church must keep its eye on all jingoes no matter where they are to be found, whether in the House or in the Senate, or in the newspaper office. Jingoism is a disease, a pernicious and degraded form of patriotism. Journalists who in their papers habitually jab at foreign nations, and by their idle gossip and poisonous rumors darken the mind and embitter the heart should be abhorred and feared. Politicians in high places who speak of sister nations in terms of insolence and insult should receive the hot condemnation of all who love mankind. No man is fit to hold political office in the United States who cannot speak respectfully of every foreign nation, and who does not breathe in all his public utterances the spirit of international good-will."

Dr. Jefferson's book is a plea for the lasting friendship of the English Speaking peoples, and is well worth reading. It is a sincere effort to promote goodwill. It is not an even performance. There are places where we shall smile a little. For instance "the three London Churches Best Known to Americans are probably St. Paul's Cathedral, the Metropolitan Temple, and the City Temple." Well—and does Dr. Jefferson really think more Americans know about the Metropolitan, or the City Temple—than about Westminster Abbey? This is not a review—or we should say more. The book may well be read by all of us.

The Summer Schools and Conferences are now beginning. All over the land from Coast to Coast for the next three months, Church folk will be gathering for these altogether delightful occasions. No agency like them has appeared in our time for the breaking down of prejudice and the promotion of goodwill and fellowship. People come to learn, to make and to renew friendships, to find out how much the Church really does mean to all of us. What a wonderful thing it would be for the Episcopal Church if we went to God's Home every Sunday in the same spiritual and mental attitude!

Our Bishops

Joseph Horsfall Johnson, the Bishop of Los Angeles, was born in Schenectady, New York, in 1847. He graduated from Williams College in 1870 and from the General Theological Seminary in 1873. The first years of his ministry were served in New York state, first as the rector of Trinity Church, Highland, and later as rector of St. Peter's, Waterville. In 1886 he became the rector of Christ Church, Detroit, where he remained until consecrated a bishop in 1896.

I see that the Pope is likely to call an "Oecumenical" Council for 1925. And the World Conference on Faith and Order is to take place in 1925. And later in the same year will come our own General Convention in New Orleans. Surely we are living in interesting times. One wonders if thoughtful Romanists are not conscious of the irony of the use of the word "Oecumenical" in reference to their council—and that it is their absence which alone prevents the Conference on Faith and Order being a truly Oecumenical gathering.

Let's Know

By Rev. Frank E. Wilson, D. D.

CONFIDENT CHEERFULNESS

A couple of weeks ago Dr. Atwater filled his column of "Cheerful Confidence" gossiping about his neighbors on the editorial staff of this paper. He said never a word about me. It really seems as though such an omission ought to be somehow corrected, but possibly the things which Dr. Atwater might say if he were urged would be things which are better left unsaid. Anyhow it is more desirable to be safe than sorry and therefore I shall proceed to talk about myself with "Confident Cheerfulness."

The fact is—I am taking a vacation both from my parish and from this column. Regarding the former, my parish seemed to think they were entitled to it. Regarding the latter, it was part of my agreement. When Mr. Spofford asked me several months ago to undertake this column once a week, I replied that I contemplated spending the summer in England and that I would be glad to tackle it in the fall. Whereupon he seized the bull by its proverbial forelock and suggested that I should write as long as I was in this country and conclude with a farewell column until September. That's what this is all about. I am saying "Good-bye" for the summer.

Having obediently adhered to all the requests of the managing editor, I now turn upon him in the hearing (or rather, the sight) of all who read this paper. I submit that I was placed under a severe handicap when I was asked to write a column a week under the caption of "Religious Instruction." Some dear, good souls, who read every word of their Church paper out of a Churchmanlike sense of duty, could probably be counted on to read even the "Religious Instructions" but for the rest of our subscribers the very title would tend to a prodigious yawn. It sounds ponderously pious or pleasantly platitudinous. In no case is it much of a help to "confident cheerfulness."

I ask to be relieved of that caption for my column when we resume our acquaintance in September. As an experiment I am using a different one this week and I make bold to predict that twice as many people will read it this time as have ever done so before, even though it contains nothing but a bit of "confident cheerfulness" about myself. How do you like this title? It is meant to convey the thought that we are both learning something together—"Let's Know."

The idea is not exactly to beguile you with sugar-coated religious instruction but rather to avoid that unnatural stiffness with which we are apt to approach the things of God. The Christian Gospel in its many developments and applications should be vitally interesting to Christian people. It is so, if we come to it with "confident cheerfulness."

What subjects do you want discussed in this column? Let's Know. Just recently a friend of mine and his three children have been baptized though I have talked religion with that man for fifteen years. In all our discussions we never touched on the real difficulty which was holding him back until it cropped out accidentally about four months ago. Have you some questions in your own mind which you would like to have this column consider? Not, of course, that I am capable of answering all questions but perhaps I can find answers to them and in any case, I am not afraid to say—I don't know. The managing editor will be glad to forward to me your suggestion or questions. This column should be ours—not mine. Let's know.

Meanwhile—I bid you a temporary Good-bye. One of the best things about going away is coming back home.

Witness Fund

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

This fund is used to pay the subscriptions of clergymen and others who look forward to receiving The Witness but are unable to have it unless helped by friends in paying for it

Mrs. Carruthers	\$ 1.00
Mr. B. Jester	1.00
Miss M. S.	1.00

Total	\$ 3.00
Total for 1923.....	\$80.50

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.

What is so rare as a day in June without a commencement? And what is so rare in a day in **COMMENCEMENT:** June as a commencement speaker who does not ring the weary changes on the old ding-dong of "You are not ending your career, but rather beginning it; not closing the book, but closing only the preface; before you rises the mountain and you are to climb it; before you stretches the ocean and you are to sail it; before you the virgin forest and you are to break the trail. Go up and not down, forward and not backward,"—ding-dong-bell; bell-dong-ding—the while the sweet girl graduate, and the sweltering boy graduate in his new uncomfortable shoes, are saying to themselves—"Please sit down. This is our party and we want to commence to commence."

Tongue-twisters are the rage in some newspapers. We submit this headliner: **Bishop Blake Buncoed by BUNCOED: Bolsheviks Brought Briskly Back by Brother Bishops.**

C. R. Crane, former minister to China and an authority in Near East affairs, gave this recent interview:

"The Bolsheviks have deluded the Methodists. The Methodist Bishop who is now flirting with the Bolshevik government and acquiescing in the attacks upon the Orthodox Church is being shamefully fooled. The Church the Bolsheviks are trying to stamp out today is not the Church of the Czarist regime. It is a reformed Church with the finest living Russian—Tikhon—as its patriarch. No Church martyr in history has had a more severe test of his spiritual qualities than has this wonderful man. He has lived up nobly to his great responsibilities in the face of these ferocious Bolsheviks."

Now "longen folk to gon on pilgrimages" and who can blame them? "Nobody" said DeQuincey "is angry with **VACATION:** swallows for vagabondizing periodically, and surely I have a better right to indulgence than a swallow: I take precedence of a swallow in any company whatsoever." Our Lord put it even more succinctly,—"Ye are of more value than many sparrows."

Many foolish people indentify vacation and vacancy; they confuse a hollow-day with a holiday. And the result is boredom and worse. The right vacation includes not only change of scene but change of occupation. A holiday should mean more than rest: it should mean recreation, re-creation, and sheer idleness never created anything. Where are you

going to spend your vacation is important, but how are you going to spend it is even more important.

Every day can be a festal day if one will only mix the ingredients in due proportion; every letter in the **FEAST:** word "Feast" represents an essential part of the whole: Food; Exercise; Amusement; Sleep; Task. There they are, and none must be omitted. If you take out the "e" of exercise the result is "fast," not "feast": it would be a "feat" to get along without sleep, but it wouldn't be a "feast": and the experience of the race has proved that it is not "safe" to omit "task" for that gives the tang to all.

Social Service

By William S. Keller, M.D.

MENTAL HYGIENE

Mental hygiene concerns itself with the conservation of mental health. It aims to prevent the development of mental disease, feeble-mindedness, epilepsy and mental factors which lead to crime, dependency and pauperism. It also aims to improve human minds, make better brains and increase human happiness. This is a simple definition of mental hygiene. We will endeavor in this article to tell you in simple, non-technical terms something in a general way about the more common types of mental disorder, the insane, feeble-minded, epileptic and the psychopathic.

An insane person is one who is mentally ill—a mind that has deviated from the normal. Mental diseases differ from one another just as physical diseases differ in their causes, symptoms, treatment and their ultimate outcome.

There are in the United States more than 400,000 insane persons in hospitals. More patients in insane hospitals than in all the other hospitals in the land, including all kinds of physical ailments.

We may safely say that many of these insane patients could have been spared this life of hospitalization if their condition could have been recognized early when something could have been done to have prevented their mental breakdown.

Feeble-mindedness represents a condition known as arrested development. It varies in its extent, in some instances making it impossible for him to adjust himself to normal life or to use ordinary judgment or self-control or to conduct his affairs wisely. (See Witness, edition Jan. 20 and 27, 1923, for articles on Feeble-mindedness.)

The epileptics represent a group that suffer from periodic convulsive seizures. Very little is known about the causes and cure of epilepsy. Many of these persons adjust themselves to society and the problems of life and others require custodial care. The majority of these cases lead eventually to mental deterioration. Epilepsy is to a slight degree preventable by early treatment and training.

There is another large group of persons who, though not insane and not feeble-minded, are unable to baffle with the nor-

mal problems of life. They may become vagrants, dependents, delinquents, or frequently repeated business failures. These people may be classified as normal and frequently have good intelligence. Serious behavior tendencies are frequently noted, and these behavior tendencies are the expression of mental attitudes, mental trends and twists that constitute a decided departure from normal mental health.

A certain well defined group in this class are known as psychopathic.

They are frequently known as the emotionally and mentally unstable group.

If children, they represent the "problem children" in the schools.

In a recent mental survey these children are spoken of as "overactive, restless, emotional, violent tempered child; the apathetic, weak willed, physically inert, sluggish, oversuggestible, inadequate child; the selfish, egoistic, unappreciative, cruel, ungrateful, individualistic, egocentric child; the self-centered, unappreciative, shut-in child; the timid, hyper-sensitive child with feelings of inferiority. The causes for these conditions are varied—they may be found within the individual himself (in physical disorders or in mental conflicts) or they may be environmental in origin (factors in the home, in the school, at work and at play)."

A physician who specializes in this form of mental and nervous diseases is known as a psychiatrist. It may be said he practices or specializes in psychiatry.

Mental hygiene and social psychiatry is one of the pressing needs in medicine today. Many of the chronic invalids who fill physicians' offices are due to the doctor's ignorance about psychiatry. Thus quackery flourishes and all new fads in "thumbery of the spine," chiropractery, electric, religious and various psychotherapeutic agencies get a fair per cent of so-called cures from this large group of mentally and emotionally unstable persons.

We do not mean in this statement to depreciate the assistance of properly applied psychology and the very great value of faith and intelligently diverted spiritual aid.

The lawyer, as well as the doctor, has neglected this class of persons. The causes of criminal conduct and the individuals who commit crime is as yet an uncharted sea for the majority of law schools.

The teacher must know more about the fundamentals of mental hygiene and the principles of mental health, inasmuch as she may probably be the first person to detect the criminal conduct.

Last, but by no means least, we advocate that the clergy should know more about the psychology of the abnormal child and the psychopathic child and adult.

Spiritual treatment for nervous and mentally maladjusted persons must be undertaken only by persons thoroughly informed with the pathology underlying such conditions.

It is unfair to the person under treatment and a curse on the Church if it is not pursued in a scientific way.

If it is pursued in a scientific way it offers to many of these patients almost what we may term a panacea and produces marvelous results.

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What Is Wrong With the Church

By Bishop Johnson

The problem before the Church, this Church of ours today, as I see it, is not the recasting of its creed, but the conversion of its constituency; not whether the virgin birth is de facto or merely de jure, the belief of the Church, but whether "death unto sin and a new birth unto righteousness" is the fervent desire of its people. It is not the inertness of a dead creed, but the inertia of smug people and smug clergy which is preventing the Church from exerting the power of the Spirit in the life of the nation.

For one thing is certain, and that is, whether we accept a definite faith in the acts of the Christ as true history or mere allegory, neither the assertion of the one, nor the reiteration of the other, is ever going to change mean, selfish natures into persuasive lives. The only thing that is patent to the observer is that nothing can be more deadly than a congregation of self-satisfied ecclesiastical genuflectors unless it be a congregation of self-centered intellectual gymnasts.

Spiritual paralysis may result as certainly in Sadducee as in Pharisee from the same cause—too much psychic feeding without sufficient beneficent exercise.

* * *

The Church is confronted today with a crisis in its affairs, which is very serious. It is not a very serious matter whether the National Council has or has not made a mistake in administering its affairs. No one questions that we have a most extravagant National Congress which annually squanders millions foolishly, but few would advocate the repudiation of our national debt because Congress had been guilty of gross extravagance; but in the Church we justify ourselves in repudiating our present indebtedness, not because the effort of raising a million dollars would strain the prosperity of our members, but because so many of them are too self-centered parochially to feel any allegiance to the National Church and are therefore unconcerned as to its present predicament. They would see no humiliation in a bankruptcy of the whole Church if their own particular portion of the Church remained solvent.

The priest who can encourage a lavish expenditure on parochial ornamentations and not feel humiliated by our national condition deserves to wake up and find

that his parish is an insignificant portion of a discredited institution—a seemingly healthy finger on a paralyzed body.

* * *

One looks further than the mere incident of our present deficit. One looks to a next General Convention, in which we propose to honor some one by electing him as presiding bishop of this Church. Will it be an honor?

One looks forward to the election of a National Council. Who will accept the succession in membership of a body that has been tacitly repudiated?

Who would care to have the honor of presiding over a constituency, not of bankrupts, but of those who have deliberately repudiated their debts while they have embellished their dwellings?

Can there be any honor in being a member of a parish which dresses itself in tessellated pavements and floreated windows, while it repudiates its share in the work of its representative assembly?

* * *

There was a time in our history as a nation when each individual state tried to enrich its own little commonwealth while it repudiated all federal obligations. And they carried this to the point whereat their name became a byword among the nations and their own little constituencies felt the inevitable reaction from the de-based credit to which they had contributed.

* * *

Frankly, if the Church does not meet its present obligations its constituency is not loyal and will deserve the odium that their own parsimony will bring upon them.

If we take no interest in the work of the whole Church, then the time draws near when you will be unable to sustain any interest in your own little portion of the whole.

You cannot tarnish the reputation of the whole while you preserve the unblemished integrity of the part. There is no more deadly fault in human affairs than the placid inertia of people in the face of pledged responsibility.

The citizen who shirks his political duties because politics is dirty is an undesirable citizen, for he accepts the protection of a government which he is too self-righteous to support.

The communicant who is baptized into the Church has assumed the responsibilities not merely of a parish, but of the Body of Christ. To repudiate the latter is to ultimately invalidate the influence of the part to which he is attached.

It is no alibi to say that one will not support the United States government because he is a Democrat and the administration is Republican; nor is it any more commendable for a sworn citizen of Christ's spiritual kingdom to refuse support to the Church because a certain stripe of ecclesiastical partisanship is in power.

It is a small and mean repudiation of personal responsibility on grounds that are absolutely inadequate.

* * *

And yet I fancy that much of the indifference to the facts that confront us is due to the childish fact that if I can't have my own way I absolutely refuse to pay.

The Church needs a decent morale more

than it needs more creed or less creed; and no credal additions or subtractions will change a small soul into a generous one.

I fancy Christ wants us to follow Him and we want Him to accommodate Himself to our whims.

It is this feud spirit in ecclesiastical circles that is hindering the united effort to make the Church the force that it can easily become.

Summer Reading List

Everyone wants to take several good books on his vacation. The following books are recommended:

The Return of Christendom

By a group of English Churchmen, with introductions by Bishop Gore and Bishop Brent and an epilogue by G. K. Chesterton. Recommended by Dr. Stewart and The Observer as almost indispensable.

\$1.75 a copy, postage 10c.

Common Sense Religion

By Rev. Frank E. Wilson, D.D. Recommended by The Observer.

\$1.50 a copy, postage 10c.

Lies

By Rev. Studdert Kennedy (Woodbine Willie).

\$1.50 a copy, postage 10c.

I Believe

By Rev. Studdert Kennedy.

\$1.50 a copy, postage 10c.

The Sorrows of God (Poems)

By Rev. Studdert Kennedy.

\$2.00 a copy, postage 10c.

(These books by this famous English preacher, who is to visit America in the Fall, are highly recommended by Bishop Johnson).

Religious Perplexities

By L. P. Jacks, D.D. Dr. Joseph Fort Newton says: "I do not remember to have read anything finer, or more to the point, or wiser in spirit, in all my life."

\$1.00 a copy, postage 8c.

Religious Foundations

By Rufus Jones, Seeborn Rowntree, A. Clutton-Brock, L. P. Jacks, and others. "Indispensable to all thoughtful Christians."—The Christian Century.

\$1.00 a copy, postage 8c.

Evolution: A Witness to God

By Rev. George Craig Stewart, D.D. Lectures delivered at Princeton, Wisconsin and Northwestern Universities.

35c. a copy, postage prepaid.

A Man's Religion

By Rev. J. A. Schaad. Presents the Christian religion in a way that appeals to red-blooded men.

35c. a copy, postage prepaid.

The Personal Christ

By Bishop Johnson. Meditations on the Life of Christ, with suggested Bible readings.

50c. a copy, postage prepaid.

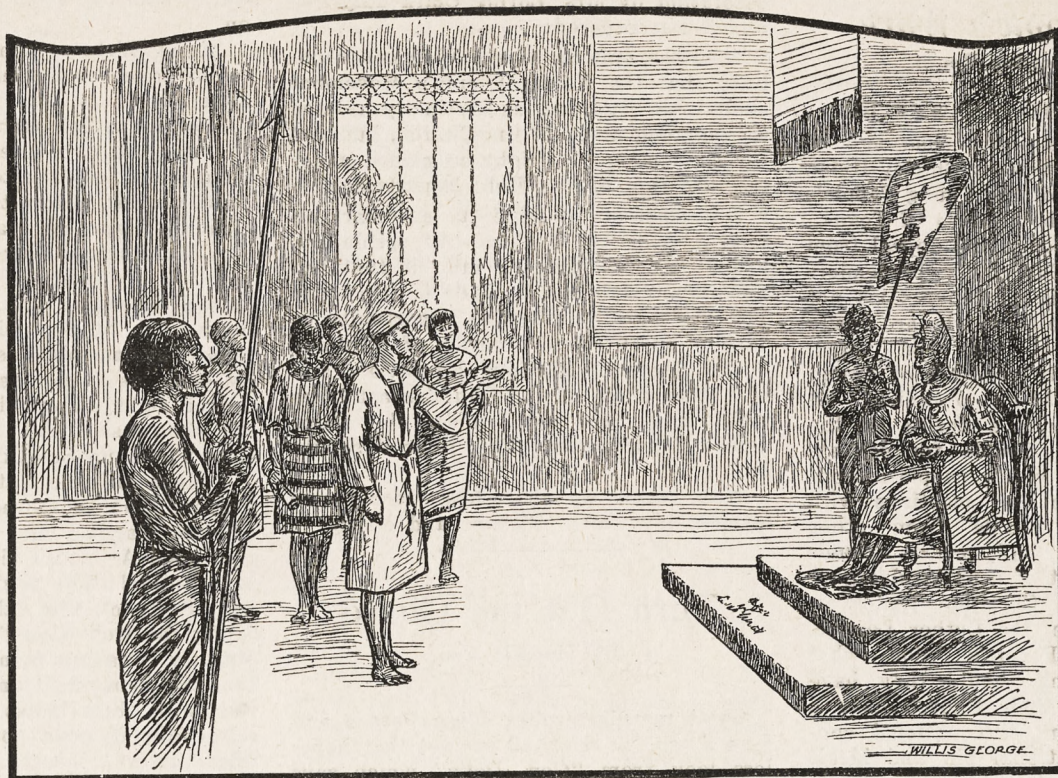
The Historical Development of the Church

By Bishop Johnson. Brief outline of Church history, from lectures delivered at Gambier and Wellesley in 1921.

35c. a copy, postage prepaid.

Witness Books

6140 Cottage Grove Ave., Chicago



“He Shall Stand Before Kings”

ARTICLE BY GILBERT SYMONS

DRAWING BY WILLIS GEORGE

“Think on me,” said Joseph as the Cupbearer left the prison. Oh, yes, to be sure, the Cupbearer will think on Joseph. A long time goes by.

Hundreds of days. Hundreds of nights. Then one morning something happens in the palace. Pets and people, be sure you keep out of Pharaoh's way this morning. His face is black as thunder. Then it goes white as a ghost's. He shakes his royal head over some puzzle. He narrows his eyes to slits, and wrinkles his brow. The Pharaoh has had a nightmare; a dream he cannot understand. “Fetch me all my great scholars, all my wizards!” is the order; and the servants scatter north and south. They are glad to get away and to have something to do. It is very hard on the nerves to stand near Pharaoh when he has had a bad night. The wizards gather in from north and from south. Pharaoh has had a dream, two dreams, about cows and corn, and wants a plain answer, and wants it on the spot. The wizards grow panic stricken. Their eyes are shifty. Their wise talk is all tangled nothings. Their stories disagree. Pharaoh mistrusts them. Then he loses his temper. “Turn these rascals out! Away, before I do worse! My dreams are too deep for them.” So away go the crestfallen wizards. They have made a botch of it. The Cupbearer stands by. He cannot leave. He must think, and think fast. It reminds him of the time when he was in prison, when the gods gave him a dream. Why, exactly! Why had he not thought of it before? Joseph, the interpreter, that nice young Hebrew! Gone now is all talk of another time, another time. This is the time, “High

born! Son of our Lord the Sun! Hear the words of your unworthy Cupbearer. We had dreams, we two in the Round Tower, I and that other of unholy memory. We were troubled; but there was a stranger, a young Hebrew. His God is with him and he told us what came to pass upon the Royal Birthday. He is a true wizard, a marvelous interpreter. Let him be fetched and all will be well.” At a sign the Cupbearer dashes away. Joseph is out of prison before he knows it. The barbers scrub him and shave him: head, cheek and chin. The tailors get him into good robes, and all the while the Cupbearer babbles of dreams of cows and corn. The Cupbearer is in a tearing hurry, like the hare racing after the tortoise. In no time at all the change is made from dungeon to star-chamber.

“So, this is the Hebrew interpreter. Well, young man, listen to my dreams. I was by the Nile. I saw seven fat cows come up from the water. They grazed in the marsh-grass. It was a fine sight. Then came up seven other cows, lean and scraggy, the meanest cattle I have ever seen. Did they graze in the marsh-grass? No! They devoured my seven good cows! A horrible sight! I awoke and it was a dream. Wait! I slept again and saw wheat growing. A stalk grew up before me, and out of it came seven full, rank ears. Then another stalk with seven ears also, but they were thin and poor. And the East Wind blew, the Scorcher from the deserts, and the seven thin ears withered away. And I awoke and it was a dream. Now, these two dreams! No one tells me their meaning. You tell me.”

Joseph is cool. He looks Pharaoh

straight in the eye, and then past him to the Nile visions. It is all plain as day. A plain sign from God. “Majesty, your two dreams are doubles: two dreams and one meaning. The seven fat cows are seven years, seven rich years. The seven full ears of wheat are seven full harvests. The seven lean and hungry cows are seven hungry years eating up all the former plenty. The seven blasted wheat-ears are seven years of famine. It is a warning from the God of my fathers. I humbly counsel you to prepare. Take from now on in taxes not only a tenth, but a double tenth. For seven years do this: twice one tenth of all grain, and hoard it in granaries. Famine is coming. Every grain saved will save life. I counsel you to set your finest man over the country and begin this work at once. Let him have a free hand and many helpers if you would save Egypt.”

It is like an oracle speaking, like the true voice of the gods. Pharaoh feels it is the truth. He sighs with relief. His mind is at rest. He could sleep now like a child. But about an officer to take charge of all this? Who should it be? Why not the man who interpreted the dream? Right! The idea rings clear and plain like a bell. Pharaoh beckons Joseph near. He draws off from a finger his ring, the precious stone carved with the Sacred Beetle and the pictures of the Royal Name. Who wears that ring is like Pharaoh himself. “Young man, your name is strange. I give you another. Let all men call you ‘Zaphenath Peneah; God speaks and lives.’ You are the Governor. Yours is the second chariot. You ride behind Pharaoh. It is good!”

Young People's Work

By Rev. Gordon Reese

WHAT SHALL OUR ANSWER BE?

There appeared a short time ago in these columns, an article by Shirley Helm, one of the members of the Young People's Service League of the Diocese of Texas.

It is a direct challenge and appeal from the youth of our Church to the leaders in the Church. This challenge does not come as a surprise to those who are busily engaged in working with the young people. With literally hundreds of Young People's Societies being organized all over the Church, with a desire on the part of the Young People for self-expression, with many young people attending summer schools and meetings with groups of young people from other dioceses, with their high school friends of other beliefs, part of a national organization such as the Christian Endeavor, the Epworth League, the Luther League, the Baptist Young People's Union—what more natural feeling should they have than a desire that their Church have a national organization with national conventions, with a national pin and ideals in organization which the young people of the whole Church could have in common.

Then again, many of the young people who are growing up have been spending the past four years linked up to a national movement, the Church School Service League. They have received invaluable training, they have been engaged in world wide service, they have tasted of the Church's life, and they want to continue as workers in it, but they want their own organization.

Those who know young life best tell us this is a perfectly natural instinct and that if the Church be wise she will adjust herself and her organizations to the life of the growing boy and girl.

Woman's Auxiliary Speaks

It is interesting that the Woman's Auxiliary that great army of women in our Church who have done so much by their prayers and gifts to spread the Gospel, should be the first to suggest a statesman-like platform for a National Young People's movement. I quote from the minutes of their last meeting in New York, a resolution. The preface to the resolution is as follows:

"The question of the Young People resolved itself into ways in which it was considered the Woman's Auxiliary might help the movement. The place of the movement was first considered. It was felt that some permanent connection be had with the Council directly or with the Field Department.

Mrs. Phelps and Miss Tilotson indicated that if under the Department of Religious Education the Young People might consider it only an upper grade of the Church School or the Senior cycle of the Church School Service League.

The opinion of the members of the Board was practically unanimous in agreeing with these opinions and the following

resolution by Mrs. Loring Clark duly seconded was ordered:

It is the opinion of the Woman's Auxiliary that the Young People's Movement should be regarded as distinctly related to the whole work of the Church, but that for convenience it might be placed under the direction of the Field Department."

No comments of mine are necessary on such a clear cut business-like resolution. From that resolution I take it that the Woman's Auxiliary is desirous that the Young People be given an opportunity to develop an all round program of Missions, Social Service, Religious Education, and any other phase of the Church's activities which might not come under the above named departments. This is as it should be.

Next week we shall hear from some laymen, laywomen, Bishops and clergy.

Turn Out the Guard

By Homely Joe

Some mornings when Plain Parson and I go down for the mail we get that hopeless look from "Gen. Del'y" which says without words: "Nothin' doin'." She's late again." Depressed, but still hoping, we repair to the Athens Fruit & Candy Parlor for the morning Record (our metropolitan daily). If Nick Poolos sees Parson coming he prepares for the Cloth by retiring the "punch-board" behind the Coco-Cola lady with his best Greek-Orthodox smile. Parson rattles off the same old tattoo which he fondly thinks means: "It is a fine day. I thank you," in modern Greek, and then says: "Same church, you know, Nicholas; your church, my church, all the same." At which Nick swells up, and like as not treats us to a chair apiece and some of his salty peanuts. Nick is really a fat old robber; an amiable but unregenerate Spartan. He has more than once said to me: "You tell Reverenn, your Pappa, me lika heem; but too much gooda beesness Sunday. No can come hees chirrch, too dam bad!" I tell Parson no such ungodly thing, but I notice the Poolos kids come to Sunday School, sometimes with a bag of muscatel grapes for the kindergarten teacher. It's a funny old world.

Parson reads choice bits to me from the daily press, he being the better scholar and not having my trouble with nose glasses. To hear Parson read even such a yellow sheet as the Record you'd think it was the "Christian Science Monitor." He knows I'll dig out the scandals for myself, later on, anyway. He gives me the headlines and then waits for me to stop work on the peanuts long enough to grunt, and then he'll go on. This morning it was:

"SECRETARY OF WAR HUMILIATED!"

and then looks over his glasses to me, as if to say: "Well, what do you know about that?" "Not guilty," I says. "I salute all high Gov't officials when they deign to pass through our humble borough, even Internal Revenue at the Cigar Fac-

tory. Who has been so unpatriotic? Read on."

"Only thirteen men turn out on guard to do honor to Secretarial Party at Fort Rosecrans!"

Now isn't that outrageous? What words can do justice to the situation? Humiliated, mortified, insulted, disrespected, undone, yes, sir, before the eyes of the whole nation! (Japanese papers please copy.) The Secretary of War said so himself that night at the informal dinner (why so informal) given in his honor by the Cuyamaca Club of San Diego. I can see all those Cuyamacans blushing for shame just as plain as I can see myself in Nick's mirror right under where he has written in whitewash: "All kind Sundays. 15 Cent Plees, no Smokking here."

I blush and the Nation blushes, all but Parson, who, unmoved, has gone on to Chinese Bandits, and Nick Poolos, swatting good American flies. Shades of General Butler! The Sec'y of War; the 3rd. ass't Sec'y of War; the deputy Chief of Staff; the Gen. Comd'g, W'n. Dep't.; the Military Attaches from Siam and Honduras; the Senators from W. Ariz. and So. Cal. with their ladies and lesser officers all advancing upon poor little Fort Rosecrans after a hearty breakfast, arrayed in semi-tropical but nevertheless brilliant uniforms!

The sentry on Post No. 1 challenges with a sharp cry fit to suit both Rudyard Kipling and Sir Gilbert Parker: "Halt! Who is there?" (Who is there, my countrymen? He'll find out pretty soon. Charge bayonets, you loafer, right thumb too far front.) Answer: "The United States Secretary of War with a Large Party!" (Present Arms now. Snap into it.) "Corpril o' th' Guarrd. Turn out the Guarrd! 'Nited States Sekatary of the War with a Large Party!"

There is a scuffle and a scramble in the guard-house, and then by long and by short there line up all of a baker's dozen of our brave defenders at present arms, and three long ruffles on the drum.

The Secretarial eyebrows rise. It is hottish in San Diego, but no near-Mexican heat ever brought such blood to that honest Massachusetts cheek. 13 men on Guard at Ft. Rosecrans? Only 13 men? Only 13 ordinary, common soldiers—not counting the O. C. Post; company officers; the Adj't.; the Bugler and the Hospital Steward? Only 13 men-at-arms?—and the Military Attaches of jealous Foreign Powers scarce veiling their contemptuous amusement behind a mask of long-schooled Oriental and S. American visages? Only 13? Damn the luck!

Well now, Mr. Secretary, listen a minute. You must remember it's Spring Cleaning time, and how much notice did we have, anyway? There's one man used to be a gardener, and he's already mowed and watered the lawn, and trimmed the real California privet. There's another perfectly good border-hero been beating rugs and waxing floors since long before reveillé. The 2nd. Bugler tacked up all this bunting himself with a step ladder, and the Major's daughter, and is even now grinding furiously at the ice-cream freezer in the back kitchen in dungarees. The

Major's Lady has to have a little help, for pity's sake, or where will you all get your nice, frozen dessert?

I hear a scream. Is the major's Lady going into a fit?

No, it's Number Three coming in at last and whistling for the deepo.

Parson and I leave Athens and all International Complications and hustle round for the mail.

Still, it is too bad about the Sec'y of War humiliated before the eyes of the whole Nation? And that reminds me, my sisters can't get a man for love or money to beat the carpets. One more day to look and then I'll have to beat 'em myself. What's the Nation coming to?

Cheerful Confidences

By Rev. George Parkin Atwater, D.D.

BISHOP WILLIAMS OF MICHIGAN

The Church Papers have been filled with accounts of the life, and the work, and the character of Bishop Williams. There are men who must be known personally in order that their philosophy of life and action may be completely understood. I think that Bishop Williams was one of these men, therefore, all the light that can be thrown upon him, as a man, must have some value to the readers of his books.

It was my privilege to know him well for more than twenty-five years so I am going to take the liberty of contributing one personal reminiscence.

In the summer of 1908, the Pan-Anglican Congress met in London. It was a gathering of Churchmen from all over the world sent as representatives from their various dioceses to attend this great assembly. Bishops were there from every place upon which the sun shines and a vast group of clergy from every branch of the Anglican communion. Many laymen were there also.

As one of the four representatives of the diocese of Ohio, I sailed from New York on the Celtic early in June. What was my joy to see Bishop Williams come across the gangplank. I knew that we should have some good times on board that ship and so it proved.

When the clerical party finally assembled on ship-board to get acquainted, we found there were three Bishops, Bishop Johnson of Los Angeles whose cordial bearing and fascinating conversation was a delight to us all; Bishop Williams whose great genial nature and stirring enthusiasms gave a zest to the entire trip; and a third Bishop whom I shall not name, who permitted us, on one occasion, to shake his hand and admit that, otherwise, it was a nice day. It would be useless for me to try to give an account of this voyage across the ocean because it would require many columns to describe the pleasant gatherings which we had.

When we reached London our little party from Ohio went to a modest hotel in Southampton Row not far from the place where Miss Amelia Sedley took Becky Sharp when they left boarding school. (I have been reading "VANITY FAIR" lately.) Bishop Williams was en-

gulfed in the lavish hospitality of London and disappeared behind the portals of the home of some mighty Lord.

About four days later, when our party returned to the hotel for a late dinner, the head porter—that personage who speaks all languages, knows all streets, gives information about all trains, and has a capacious palm—said to me:

"There is a gentleman in the writing room who has been asking for you."

This took me by surprise, as to have a caller in London seemed an impossibility and, therefore, quite a momentous experience. The porter evidently saw the perplexed look on my face for he added, in a voice filled with awe and with a note of solemnity as if he were an usher in Church giving a message to the Junior Warden: "I think he is a Bishop."

This was somewhat dumbfounding. I knew it could not be the Archbishop of Canterbury and so by a process of rapid elimination as I went toward the writing room, I reached my conclusion and the Bishop at the same moment. They were identical; it was Bishop Williams.

After greetings, he explained to the group from Ohio how he happened to come to us. It seems that he had been entertained at the great London home of Lord

They had been gracious and hospitable but evidently the Bishop had been somewhat tried by the formalities of the occasion; also he was amused by the noble lord's comments.

"Michigan! Oh — yes — Michigan! Yes! And have you any water in Michigan, my lord," asked his lordship.

(You see in England, every Bishop is called "my lord." This must be borne in mind even in this country. It accounts for the remark of the choir singer, no doubt trained in England, who, when a certain Bishop had preached for over an hour said, at the conclusion of the sermon. "Good lord." It was the English method of commendation only.)

Bishop Williams was undoubtedly startled at the question of having water in "Michigan." Brushing aside any totally false inference that his lordship was referring to drinking water, Bishop Williams said:

"Water, my lord? Why we are in the state that is almost completely surrounded by three of the greatest fresh water lakes in the world and, moreover, we have numerous inland lakes which are reported, in pamphlets addressed to tourists, as having the best fishing in the world."

Bishop Williams told us several other equally interesting comments or questions emanating from his lordship. But it so happened that the lord and his wife went to Scotland for shooting leaving Bishop Williams alone in the immense house completely surrounded by footmen. A valet attended to his personal needs and he had his meals alone with one head footman standing behind his chair and two others—one on each side of the room at a slight distance—and another within call. He said that he stood it for one day and it became so oppressive that he had to flee. So making his excuses and happening to remember where we were, he sought our hotel where he revelled in the joys of democracy among those who had enjoyed the fishing of Michigan and with whom a joke was really a laughing matter.

This was so characteristic of Bishop Williams that I am thus tempted, through these columns, to share it with the readers of "The Witness." The most companionable and genial and lovable of men, all that he has written must be read in the light of his nature and disposition. Great as was his mind, his heart was even greater and the power of that mind and the joy of that heart will be an influence which will live for a long time among those who knew and loved him.

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GENERAL NEWS OF THE EPISCOPAL CHURCH

Notables Ask Harding To Free War Prisoners

A number of college presidents, governors, editors, lawyers and clergymen and other prominent persons were among the signers of a petition asking for the release of fifty-two prisoners convicted under war-time laws sent to President Harding by the Joint Amnesty Committee.

The signers included William Allen White, Kansas newspaper publisher; Rabbi Stephen K. Wise of New York, Dr. Harry Emerson Fosdick of the Union Theological Seminary; Miss Julia Lathrop, formerly chief of the Children's Bureau, and Francis B. Sayre of the Harvard Law School, son-in-law of ex-President Wilson.

The governors who signed the petition include Hunt of Arizona, Sweet of Colorado, Davis of Kansas, Dixon of Montana and Walton of Oklahoma.

The presidents of Vassar College, Mount Holyoke College, Smith College, University of Wyoming, Oberlin College, Trinity College, Bryn Mawr College, Swarthmore College, Temple University, St. Stephen's College and Catholic University also were listed among the petitioners.

A protest against the continued imprisonment of fifty-two convicted during the war and now confined in government penitentiaries has been sent to President Harding by Alfred Bettman, Cincinnati attorney, who was assistant attorney general during the war.

The fifty-two persons were convicted of violating the espionage act. Alfred Bettman at that time was in the Department of Justice at Washington.

False Stories Circulated About Tyson Foundation

Several weeks ago the Associated press sent out a news story to the effect that the Tyson Foundation, meeting in New York, was planning to rewrite the Bible in the light of modern scientific knowledge. The latest paper to take up the story is the Literary Digest. Dr. Tyson writes the editors that the story is made out of whole cloth, which he cannot but feel is done maliciously by people who are trying to discredit the constructive work of the Foundation.

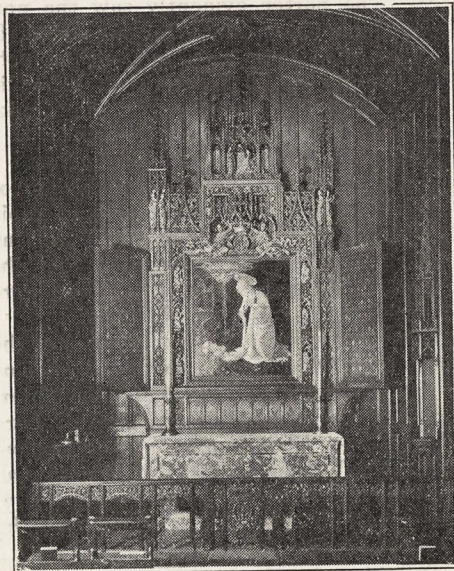
The Witness repeated the yarn in a recent issue by quoting from an item sent to us by a Cincinnati paper. We are very glad to be put straight on the matter, and in order to aid the Foundation is making its purpose clear to American churchmen, will publish within a few weeks, an article by Dr. Tyson on the work of the organization. Incidentally, the managing editor states that he has repeated during the past few weeks, four reports which came from Associated press sources, and in each case received protests from people involved, as to the falsity of the news.

Dr. Young Preaches at Kemper Hall

The Reverend Charles Herbert Young, Rector of Howe School, Howe, Indiana, was the special preacher on Founders' Day at Kemper Hall, Kenosha, Wisconsin.

Beautiful New Chapel for Baltimore Church

A beautiful new chapel has been built at Grace and St. Peter's Church, Baltimore, Rev. H. P. Alman Abbott, D. D., rector. The new chapel, built at a cost of over a hundred thousand dollars, stands as a symbol of motherly love; not only in its position with reference to the chan-



cel, but also in its rich and elaborate symbolism.

Besides the chapel, an exquisite Sacristy has been erected which is undoubtedly one of the finest in the country. It is interesting to note that all of these improvements have been carried on and executed while the church has been paying its Nation Wide Campaign Quota in full, having contributed more than any other church in Maryland in the three year period.

Program of Albany Cathedral Summer School

The 18th annual session of the Albany Cathedral Summer School will be held

from June 25th through June 29th. The lecturers are Professor Batten who is to lecture on the new psychology, Rev. Frederick Grant of Chicago who is to lecture on the Bible, Rev. Richard Hogue of the Church League for Industrial Democracy who is to lecture on industrial problems, Rev. Lucius Waterman, on the Holy Eucharist, Bishop Oldham on the spiritual life of the clergy, and others.

Active Service League in Maryland

The annual meeting of the Church Service League of Maryland was held on May 24th. There was a Corporate Communion at St. Paul's Church at 11 A. M., the Bishop of Maryland was celebrant, assisted by Dr. Kinsolving. The United Thank Offering of \$2,747.90 for the past six months was presented. This amount compared with \$935.00, which was the sum had at the end of the first six months for the last Triennial, and is a rosy outlook towards the \$25,000 goal.

The standing committees giving reports were—The Supply Department, with a record of 7,220 garments, 277 knitted articles and 25,083 surgical dressings: The Church Pantry with 6,154 donations of jams, jellies, etc., and the Social Service and Educational Departments.

Bishop Cook gave a most inspiring address. He said that many Dioceses had splendid Church Service Leagues on paper, but he considered Maryland's the first working federation in the American Church.

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Commencement at Seabury Divinity School

The first event in connection with Seabury Divinity School commencement was the Alumni banquet, Monday evening, May 21st. There was a large number of graduates present, and much enthusiasm for the future of the school developed during the evening.

A corporate communion of the Alumni at 7 a. m. May 22nd, opened commencement day, at 9 a. m. The annual meeting of the Alumni Association was held in Johnston Hall. At this meeting \$2,400, given by the Alumni during the year for repairs on Seabury Hall, was turned over to the board of trustees. Officers for the ensuing year were elected and plans adopted to increase Seabury's service to the Church.

The board of trustees met at 1:30 p. m. and at 2 o'clock the commencement exercises were held in the school chapel. A large congregation was present. The Rt. Rev. E. V. Shayler, D.D., Bishop of Nebraska, delivered the baccalaureate sermon, which was an eloquent appeal for earnest devotion in the work of the Master. The Rt. Rev. F. A. McElwain, D.D., Bishop of Minnesota and president of the Board of Trustees, conferred the diplomas and degrees.

Former Methodist Minister Ordained

On June 1, 1923, the Rev. S. F. Oustard was ordained to the diaconate in the Pro-Cathedral Church of the Nativity, Bethlehem, Pa., by the Bishop of the Diocese. Mr. Custard was formerly a Methodist minister. He spent the last year in the G. T. S. from which he was graduated on May 30, 1923. He will serve his diaconate as curate at the Pro-Cathedral.

Allentown Parish Enter New Church

On the evening of June 1, 1923, the congregation of St. Elizabeth's entered their new Parish House in Allentown, Pa. For more than fifteen years they held services in an old school house. Now they have a very pleasing and commodious Parish House. The Bishop confirmed a class and spoke words of congratulation.

New Priest for Church in Chicago

The Rev. C. E. Williams, formerly the assistant at St. Paul's Church, Chicago, took charge of St. George's Church, Chicago, on June first. During the past few years this mission church has made real progress and it is fully expected that the finance committee will ask the convention for admittance as a parish under the leadership of Mr. Williams.

New Principal for St. Faith's School, Saratoga Springs

The trustees of St. Faith's School, Saratoga Springs, N. Y., announce the election of the Rev. Charles H. L. Ford, instructor in latin and history at Howe School, as principal. He will succeed the late Rev. Harry Clarke Plum, who in the decade of his service won for the School unique distinction as a home school of fine ideals and high scholastic standing. Rev. Mr.

Ford graduated from St. Stephen's College and the General Seminary, was ordained deacon and priest by Bishop Olmstead of Central New York, held rectorships in that Diocese until the war when he was an army chaplain overseas. Later he was for two years chaplain at St. John's Military School, Manlius, N. Y., going thence to Howe School.

When Klan Comes In Rector Goes Out

The Rev. Leonard B. Richards, rector of Christ Church, an Antonio, Texas, attended an organ recital at the McKinley Avenue Methodist Church on a recent Sunday evening. During the service a party of masked members of the Ku Klux Klan entered. Mr. Richards, with his family, therefore, walked out of the church.

Consecrate Church at Bellefontaine

Holy Trinity Church, Bellefontaine, Ohio, was consecrated on Trinity Sunday by Bishop Du Moulin. Dean White of Trinity Cathedral, Cleveland, preached the consecration sermon.

Church Celebrates Anniversary

The forty-first anniversary of the consecration of All Saints' Church, Valley City, N. D., was celebrated on Sunday and Monday, May 27-28. Bishop Tyler confirmed a class of fourteen on Sunday and was present at the reception the following day.

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A Parish Hundred Percent for National Work

The Missionary District of Oklahoma is ever trying to co-operate with the National Church and it is happy to report that all of the money asked for the national work of the Church during 1922, has been paid, excepting about a hundred dollars, and even this amount will soon be paid into the national treasury.

It is an interesting fact that when one wants to secure a certain amount for the work of the Church—be it local or beyond the parish lines—it is quite essential to believe in the project and to back up the belief by action. The Executive Secretary of the district had occasion to see a report the other day from one of the clergymen of Oklahoma, in which was related the interesting and inspiring news that the parish budget, for local and beyond, was over subscribed in the recent canvass. Actually 129 people were secured as partners in the work of the Church during 1923, out of 137, and even some of those not yet seen, will be brought into line.

Southern Ohio Loses Active Layman

In the recent death of Harvey E. Hannaford, senior member of a firm of noted architects, the Church Militant loses a loyal and valued member. Although one of the busiest of professional men, he always had time to help the Church. At St. James' Mission, Westwood, he taught a men's Bible class for years and served as a member of the executive committee. Many of the largest public institutions of this city are memorials to his ability, including the Cincinnati General Hospital, one of the finest in the world. Under his planning, care and supervision the notable church for colored people, St. Andrew's, Cincinnati, was erected. It has been suggested that the new St. James' Church at Westwood, which is being considered, be a memorial to Mr. Hannaford.

Ninety Per Cent of Howe Students Go to College

The Spring months at Howe School, Howe, Indiana, have seen great activity among the students. The Tennis team has played in five tournaments and has won them all. The Track Team has closed a successful season, participating in three Field Day contests in which three School records have been lowered. The Rifle Team ranked high in the Corps Area

Match. Ninety per cent of the boys who graduate from Howe enter college. As an indication of the thoroughness of their preparation, it is almost unheard of that a boy from Howe fail in his college work. The wise combination of serious study and wisely directed athletics and military work certainly produces well developed boys.

Raising Money in Diocese of Newark

Two undertakings to raise \$100,000 each, with carefully thought out plans, may be suggestive to other parishes. The Ridgewood Parish, Rev. Edwin A. Carson, rector, has great need of a new and much larger parish house and has made plans for a suitable building to stand back of the church and connected with it by a cloister. In Whitsun-week meetings were held in five private houses in different sections of the parish, at which the committee and heads of departments of the parish work presented the whole subject, stating the needs and plans for obtaining the \$100,000. Subscriptions were not asked at these meetings, but measures were taken to present the subject to all the parishioners. The reports received are hopeful and many persons not belonging to the parish have sent generous subscriptions for what they regard as an undertaking for the welfare of the community.

St. Mark's Church, in the northern part of Newark, Rev. Louis W. Pitt, rector, has grown so as to make a larger church necessary. The work was begun in 1910 with a small group of Church people and with subscriptions of about \$2,000 from the people and \$1,000 from the Bishop's Church Extension Fund. The Church was ready for use at Christmas, 1911. Under the Rev. A. W. H. Thompson, the Church prospered and soon became self-sustaining. Rev. Mr. Thompson died in January, 1922, after a ministry of ten years, and last autumn Rev. Louis W. Pitt entered upon his rectorship. On Easter Day, in a church which accommodates 135 persons, there were at the early communion 160, at the mid-day service 229, and at the children's service 155, making the best of arguments for the enlargement of the church. This can be done by taking down the eastern wall of the church and extending it so that the chancel shall be at the

east end, instead of the south end. The plan for obtaining \$100,000 for the work is through 500 subscriptions of \$1 each per month, to be put into 500 building and loan shares, which will mature in about eleven years, paying for the whole work. Meantime, it is intended to build two bays of the proposed enlarged church to meet the present need, doubling the size of the present church. The completion of the subscription is assured.

Service in New York Church for Graduates

The third Annual Baccalaureate Service, in St. Mary's, New York, was held Sunday, June 10th. St. Mary's Church was the first church to have this Baccalaureate Service for all the graduates of the parish. This includes not only the college graduates but the high school, grammar school and all special schools.

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The Rev. A. W. Sidders, rector of Trinity Church, Trinidad, discovered that no Christian work of any kind had been done in a ranching town, thirty miles from his parish. He therefore took over a saloon where Union Services have been held for the past few weeks. Last Sunday he baptised twelve young people out in the open, using a collection plate for a font and a Ford for a pulpit.

Bishop Sumner Addresses Students

The Rt. Rev. Dr. Walter Taylor Sumner, Bishop of the Diocese, addressed the Nurses' Graduation Class in Seattle, Washington, and the Convocation of the Oregon Agricultural College. A record class was presented for Confirmation at St. Paul's, Oregon City, where the rector, the Rev. J. A. Cleland, is displaying marked leadership.

Sunday Evening With the Author of "I Believe"

The British Weekly says: "The city church of which the Rev. G. A. Studdert Kennedy is now rector, St. Edmund King and Martyr, Lombard street, is not well suited for overflowing congregations. The aisles are narrow, and must not be blocked. In a tiny side gallery, on Sunday evening, people were sitting on the steps and standing in odd corners throughout the whole service. After the anthem Mr. Studdert Kennedy brought some of the needs and problems of the present day needs before his people, and asked them to pray in silence for world-peace for the unemployed, and for all prisoners and

those condemned to death. The sermon was one which Mr. Studdert Kennedy has preached recently, and which he had been asked by several people to repeat. 'The highest thing in nature,' said Mr. Studdert Kennedy, 'is human life. This thought is as old as Aristotle, but modern science has confirmed it. Nature begins with the mineral, then goes on to the vegetable, to the animal, and so to the man. But the crown of humanity is that eternal life which Christ came to bring. If there had been no question of sin, He would still have come to us to reveal that. But the question of sin is a real one: and the strength of Christianity lies in the

fact that it looks that question in the face."

The books of Mr. Studdert Kennedy are keen, practical, informal and strongly appeal to the spiritual consciousness; they include "I Believe," "Lies," "The Sorrows of God and Other Poems."

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The Twelve Hour Day Condemned

(Continued from front page)

the public waited expectantly for such a salutary step on the part of the United States Steel Corporation. At that time there was appalling unemployment which could have been in large measure relieved in steel manufacturing districts by introducing the three-shift system in the steel industry. The task may be more difficult now than it would have been then, but a past delinquency affords no release from a present moral obligation.

"The Steel Institute's Committee finds that the entire cost of a change to the eight-hour day would have to be paid by the consumers of steel disregarding the possibility of some proportionate contribution out of the earnings of the industry. Thus the safeguarding of profits becomes a consideration superior to that of the wages and hours of the workers, and the willingness of the public to pay higher prices is made a condition of the accomplishment of a fundamental reform.

"The Steel Institute's Committee finds that there are 'questions of high importance' involved in this whole matter which they assert have no moral or social features. 'They are economic,' say the steel manufacturers; 'they affect the pecuniary interest of the great public, which includes but is not confined to employers and employees. This divorce between the 'moral' or 'social' elements of a problem and its economic aspects runs counter to the teaching of religion. It exalts a misconceived 'law of supply and demand' to a position of equal authority with the law of justice. It excuses inhumanities in the name of economic necessity. Furthermore, it overlooks an important series of demonstrations within the steel industry and elsewhere, of the practicability and superior advantages of the three-shift system. These demonstrations confirm in practice what no honest mind can question in principle—that bad morals can never be economics.

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"The one redeeming feature of the Committee's report is the intimation that it is not final. The public has waited long for the fulfillment of a virtual promise from the industry that the 12-hour day would be abandoned. The public expects the initiative to be taken by the United States Steel Corporation. It is a task that presents admitted difficulties, but none that a powerful corporation which has accumulated an enormous surplus should find insurmountable. The forces of organized religion in America are now warranted in declaring that this morally indefensible regime of the 12-hour day must come to an end. A further report is due from the Iron and Steel Institute—a report of a very different tenor."

Chimes In Memory of Sexton-Vestryman

The Rev. George R. Hiatt, priest in charge of St. Peter's Church, New York City, had an unusually interesting service of dedication at morning prayer at 10 a. m. Decoration Day, which was in charge of the Bishop, assisted by a number of visiting clergy. At this service the new chime of ten bells was dedicated. This chime was erected in memory of the late Mr. Isaac Butler, who for fifty-six years was sexton of the church and for the last six years of his life was a member of the

vestry. The chime is the gift of his daughter, Mrs. M. Annie Arnow, and the dedication took place upon the anniversary of his birth. At the same service occur the dedication of the marble honor roll which was erected in memory of those of the parish who served in the late world war, and also of the new choir floor which has been placed in memory of all the faithful men and women who served the parish in their day and generation.

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