

The Witness

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Extension Work For Candidates Meets With Favor

Clergy and Secular Agencies Enthusiastic and Heartily Cooperate With Plans

Under the plan which was outlined in an article by the Rev. Gilbert P. Symons in The Witness for June 9th, five candidates from Bexley Hall Seminary have accepted positions in social agencies connected with the Cincinnati Council of Social Agencies and Community Chest. The students are to be in charge of Dr. William S. Keller, the Social Service Editor of The Witness, and a prominent physician of Cincinnati who is receiving the fullest sort of co-operation from Dean Mercer of Bexley, and from rectors and Churchmen of Cincinnati.

Four of the larger parishes in the Cincinnati convocation of the Diocese of Southern Ohio have provided Sunday work for these candidates where they will work in the early summer under the direction of the parish priest and later to take charge of the services in the capacity of lay reader.

Eight of the well known social agencies are co-operating with the local committee and candidates will spend full time in active field experience.

The local committee has provided housing quarters in the Diocesan House and in addition the men will receive remuneration for services. Plans follow:

Candidate—H. S. S. (ordained deacon) will live at Christ Church parish house and assist in the services at Christ Church. Week days will be spent at the Associated Charities in family welfare work—studying the needs of families, raising standards, housing investigations, giving material relief and all other service based upon the effort toward rehabilitation.

Candidate—A. C. L. (middler) will be the lay reader at Calvary Church, Clifton, and for weekly employment will assist the Ex-Sec. of Cincinnati Social Hygiene Society and do follow-up work in cases of adult delinquency at the Municipal Court. This work will also include a thorough study of protective social measures and an educational program aimed to enhance the health and happiness of coming generations in the conservation of home and family life.

Candidate—J. F. S. (middler) will live at the diocesan house and assist the rector at Christ Church, Glendale. During August and part of September he will serve as lay-reader and be in charge of the services. Field experience will be spent at the Juvenile Court and the Court of Domestic Relations. Training will consist of the pro-



Rt. Rev. James Wise, D.D.

bation follow-up work of these two courts, also attending court sessions in cases of divorce and juvenile delinquency.

Candidate—R. M. W. (middler) will live at the summit house of the Cincinnati Children's Home (non-sectarian), Madisonville. On Sunday he will assist at services at the Cathedral.

Field work will consist in supervising recreation at the Children's Home (Ninth Street) during the morning hours, and in charge of the Camp for boys at Madisonville in the afternoon. This work will also include a study of the scientific social principles involved in placing dependent children in private homes for boarding and adoption.

Candidate—B. M. H. (middler) will live at the Diocesan House and assist the Supt. of the Cincinnati City Mission. Sunday he will visit Missions and serve as lay reader. Field work will be spent in visiting hospitals, jails and infirmaries. He will also assist at clerical and social service work at the Children's Hospital (Episcopal) and have charge of some services in the Hospital chapel. Also supervise the recreation of convalescent and crippled children.

Church Advertising Experts in Conference

Advertising is Effective Way of Reaching the Great Mass of Non-Churched

That religion was always in the background and at times prominently in the foreground was a striking characteristic of the Convention of the Associated Advertising Clubs of the World, held at Atlantic City, beginning Sunday, June 3. The Convention began with an inspirational meeting on Sunday afternoon. The chief address was by Fred B. Smith, on Advertising and the World Outlook. This address, which sounded the keynote for the Convention, proposed advertising as the most effective medium through which to promote world peace and world righteousness. On Sunday evening addresses on the subject of Church Advertising were made in thirteen of the local churches, one of them in St James' Church by the Rev. Robert F. Gibson, of our National Publicity Department.

In his opening address Lou E. Holland, the president, reminded the Clubs that "Truth" was their emblem and slogan, and told how the Association was endeavoring, among other things, to expose and suppress falsehood in advertising. He built his discourse in part on the words of our Lord, "Ye shall know the truth and the truth shall make you free." He stressed the vital importance of religion and urged the members to attend Church.

The Church Department of the Associated Clubs held three half day sessions, in which the subject of Church Advertising in all its phases was discussed by publicity officials of the various communions and by prominent editors and publishers. There were three Churchmen on the program. Mr. Arthur E. Hungerford, of Baltimore, a member of the National Publicity Department, spoke on "How Can the Church Secure Publicity?" Mr. E. P. Beebe, of the Iron Age Publishing Company, New York, spoke on "Some Practical Suggestions for Advertising." Mr. Gibson spoke on "Advertising as an Evangelistic Medium."

There seemed to be a general consensus of opinion that the advertising columns of the newspapers afford the best possible medium through which to reach the great mass of non-churched with the Gospel. It was shown that the churches are using steadily increasing space in the newspapers, but have not yet learned to use it effectively. There is a growing tendency to have the advertisements preach rather than consist merely of invitations to the services.

Current Comment

By The Observer

Ordinarily, we find the daily press uninteresting. Somewhere, Mr. Kipling called us a "press-ridden people"—and we are. Like Mrs. Gerrould of Atlantic Monthly and Harper's Magazine fame—"I believe in the remarkable rightness of Mr. Rudyard Kipling." He was undoubtedly right when he called us a press-ridden people. We buy our daily paper eagerly. Eagerly we scan the headlines. Then we throw the sheet away, grumbling. Mother glances at it in a tired way after supper, and then son spreads it out on the floor and reads the "funnies." Like Harold Lloyd in "Grandma's Boy," they are a part of the education of the normal American child.

About 9:30 in comes daughter from the Philathea, or Periclean, or Webster, or Wheeler Wilcox or some other equally charming debating society, and she grabs it up, with appropriate comment on small boys who leave it on the floor. How she revels in the long lists of names of those present in the society column. Thence to "Beauty Talks" and finally to "Advice to the Lovelorn"—and then with a sign, about ten o'clock the French lesson is remembered. Yes! friends—it is family life in the twentieth century A. D., in homes of culture and refinement.

But what a marvelous thing a modern daily paper is, if you take time to read it through. Here is a single issue of my home town daily, which is a good average type, with large sections of Associated Press and Public Ledger Despatches,—a good deal of "boiler plate," local news and State items—very much what you are reading in your home town daily.

And I read (A. P.) that Dr. Van Dyke preaches a sermon in which he pays his respects to Colonel Bryan, discusses evolution and the Copernican system, total abstinence, and the "dry rule," and heresy trials, and the Presbyterian General Assembly. Fine! Like the gentleman whose text was "the world and what's in it!"

Then Standard Oil has been fined "millions" again. This time in Brazil. What becomes of the millions that Standard Oil is fined? Why not establish an international agency for fining Standard Oil—and so pay off war indebtedness? Read your daily paper carefully, and you will become an original thinker and an expert conversationalist, with a handsome face and magnetic personality—all as depicted in the "ads"—you know.

"Devil is Captured." That headline fascinates me, then terrifies me. What will become of our jobs? I can hardly control my feelings when I read what follows: "A Tasmanian devil, scourge of sheep-herders, has been captured and brought to the London Zoo." Now I know why so many American clergy are determined to go to London this year. And I wonder if the Anglo-Catholic Congress will take action.

Then—across the page—I read that the Flying Cloud, new yacht of the Duke of Westminster, is equipped with seven bathrooms. How we rejoice in intimate personal details. How fine is the enterprise of modern journalism. The interesting news of the universe brought to the plain citizen for two cents at his supper table.

Then on the front page is a thriller from Roy Chapman Andrews, Head of the American Museum of Natural History Expedition to Mongolia, by Courier to Peking, thence by Cable; Special Cable of the Philadelphia Public Ledger—all of that—and then some. It makes fascinating reading. Here is just one sentence: "We have removed two almost complete skeletons and parts of several others, including herbivorous disosaurs 30 feet long, and an aguanobon of the smaller carnivorous species, the bones of which are at least 5,000,000 years old."

Far too dogmatic! Mr. Andrews and his expedition ought to have been sent by the government to Cambridge for a year to learn the sin of dogmatism and the tendencies of modern liberal thought. Then we should have had a reasonable statement acceptable to the cultured mind of today "Ancient myths placed the age of these skeletons at 5,000,000 years, but modern science shows a tendency to dispute this, and place the date at not more than 4,299,999 years B. C." That would make us feel much safer and more broad-minded.

And now I am beginning to fear that man Spofford and his blue pencil, and it is too hot for an argument with him—besides, I am going out to a vestry meeting and therefore must keep my sense of humor in check. But I must pass this on to you from my daily paper. As good republicans and democrats and both in one, you can't afford to miss it. First the headline, "Royal Blood Has Dash of Modern Red." Isn't that intriguing? Then, read: "King George has a radio receiving set in his private apartments and some enthusiasts predict it will not be long before he establishes a royal sending station to gain intimate and cordial with his people."

Come one, kiddies, listen in! A bed-time story by the King! This has got the old Sand Man beat a mile.

After all—the world is getting to be a friendly place. And the A. P. and the Public Ledger are helping. Let's pray for the conversion of Mr. Hearst.

Dr. Z. B. T. Phillips Declines Election

Announcement is made by the Rev. Z. B. T. Phillips, D. D., Bishop Coadjutor-elect of Bethlehem, that he has declined his election.

Dr. R. E. L. Strider Elected Coadjutor

The Rev. R. E. L. Strider, D. D., rector of St. Matthew's Church, Wheeling, W. Va., has signified his acceptance of his election as Bishop Coadjutor of West Virginia, which took place at Fairmount, W. Va., at the special diocesan Council held there May 31st.

Young People's Work

By Rev. Gordon Reese

A NATIONAL ORGANIZATION

Bishop Mikell of Atlanta and Bishop Burleson of South Dakota want National Young People's organization.

"I have read the article to which you called my attention, which has just appeared in the Witness, and I entirely agree with it. I am trying now to have every Parish in this Diocese start a chapter of the Young People's Service League. And I urged it in my Diocesan Address. The Church needs the service and enthusiasm of our young people, and the young people need the Church. I should be heartily in favor of a national organization of our young people."

Yours faithfully,

H. J. Mikell.

"I have read with much interest the article in the Witness for June 2nd, suggesting a national organization for the young people of the Church. It was my sincere hope that such a step would be taken at the General Convention in Portland. I am convinced that some organized work among young people is an absolute essential for the Church's welfare. Experiments great and small, have been made in many dioceses. We began in South Dakota two years ago, but it is unfortunate that those interested should be left to work their way and make unnecessary mistakes. It is also undesirable that they should form plans and develop methods which may not be in accord with the best interests of a national organization. The fewer re-adjustments that must be made in the development of the work, the greater will be its success.

I recognize that the Church leaders may have felt it was better to have a period of experimentation, from which experience a national organization could be developed. But this ought not to go on indefinitely, and in my judgment enough has been demonstrated to make clear the necessary for a national organization and the general lines on which it should be constructed.

Whether the National Council will feel qualified to set up such a plan without authorization of the General Convention, I do not know; but they have in other cases met these necessities, at least tentatively, as was done with the Nation Wide Campaign. At any rate I heartily favor the largest step which may be taken toward giving a national status and oversight to the enterprise."

Faithfully yours,

Hugh L. Burleson.

A National Organization for Young People

Question—Is the Church ready for such an organization?

No, the Church is not ready. The Church was not ready for the Nation Wide Campaign, but those parishes, missions, and Dioceses which were willing to venture for God and His Church, know the material and spiritual benefits which

they received and experienced when they were willing to "attempt great things for God and expect great things from God."

The Church was not ready for the Christian Nurture lessons which were found after practical experience in the Church, to be the best teaching material ever produced by our Board of Religious Education. But those thousands of teachers who have used Christian Nurture rise up and thank God that there were some men and women in our Church who had courage and conviction and who believed in Christian Nurture.

The Church was not ready and will probably not be ready for a long time to inaugurate a Nation Wide movement of Week Day Religious Education as outlined by the Department of Religious Education, yet that fact did not deter those who knew the need of week-day religious education from employing a man who is giving his entire time to that work—Mr. Edward Sargent, one time Superintendent of Schools, Meadville, Pennsylvania.

The Church was not ready to undertake a great program for our college students, yet under the direction of Rev. Paul Micou, the Episcopal Church no longer can be accused of neglecting the Young men and women who year after year leave their homes for College and University. The Church follows them and stays with them during these years of preparation.

The Church as a whole is not ready for a National Young People's Organization because as a Church, we are not willing to venture along with the young people for God.

As I write I think of the thousands of young men and young women who have left our Church Sunday Schools and who are "drifting." Who are tied up to no organization in the Church. I have in mind two young men who left High School, not for the University, but to work. After several years of drifting they came to a Summer Camp Conference. There they listened to the claims of the ministry one evening about the Campfire—today they are in college preparing for the ministry.

Believing in the Young People and realizing that the future Church depends entirely on the training and education the youth of the Church receives today, this Column of the Witness wants to go on record as favoring a National Young Peoples' Organization and is anxious that the Young People of every Diocese know this and that they may feel free to send articles relating to this work to the Contributing Editor.

Venturing further, we wish to go on record as favoring the following program. This program is somewhat like a railroad time table schedule,—subject to change.

1. A National Young People' Department under the Presiding Bishop and Council. (As suggested by the Woman's Auxiliary Executive Committee).

2. Some Bishop who has been successful in young people's work, not only in theory, but in practice, to be the Executive Secretary of this Department.

3. Associated with him several men, clergy and laymen, as well as women, who have had experience in young people's work.

Up-Stream

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

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

"The Election of Bishops" says Dean Inge "would mean death and bondage for the Church. There is hardly BISHOPS: one among those bishops who have conferred distinction upon the Church of England, and have shown wisdom and statesmanship in their high office, who would have had a chance of election at the hands of ecclesiastics and church laymen."

"We know," he continues "only too well the type of bishops whom we should get under a system of election. They would be safe men, narrow men, small men, men who would earn the satirical compliment which Prince Hal paid to Pistol: 'Thou art a blessed fellow to think as every man thinks: never a man's thought in the world keeps the roadway better than thine.'"

"The worst scandal we know against the ministry," says a writer in the Christian Century, "is 'REVEREND': that its members allow themselves to be called

'Rev. Smith' and never breathe a protest. They ought to fight it to the last ditch. The next time the ex-member of the legislation who is now editing the *Cross-roads Courier* prints such an item as this: 'Rev. Smith of the ——— Church is a booster for the Chamber of Commerce. Keep up the good work, Reverend.'—let the too long-patient pastor parry thus: 'Go to, Honorable Hotchkiss. Reverend me no reverend unless you can also initial me some initials.'

Honorable and reverend are adjectives; they can neither stand alone as titles nor be used with a surname without intervening initials or name-title.

Tolerant as we are by custom and conviction, we can hold no fellowship with this miscreant locution. We accuse and convict it of heresy, malfeasance in office, conduct unbecoming the profession, evil association, incivility and general incompetence. A bas 'Reverend Smith!'

A recent canvass of all parts of the country for favorite hymns gives the following the highest

CHOIRMASTERS: rank:
Abide With Me

Nearer, My God to Thee

Lead, Kindly Light.

Rock of Ages.

Jesus, Lover of My Soul.

Well, any one of us could have named these offhand and in about that order. It is of added interest, however, to learn the favorite hymns of some of our contemporaries. Here they are:

"The Spacious Firmament on High," is the choice of Chas. W. Elliot, "Lead,

Kindly Light," is the choice of Nicholas Murray Butler. "One Sweetly, Solemn Thought Comes to Me, O'er and O'er," is the choice of William Jennings Bryan!

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.

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The Editorial

By Bishop Johnson

RUDENESS TO CHRIST

The glory of the Gospel is that it reveals a personal God who, through His only begotten Son, calls us to be His children, and, except we are willing to become as children in our relationship with Him, we cannot become members of His household. It should be the concern of parents that their children have good manners.

It may not be altogether true that "manners maketh man," but it is unquestionably true that nothing differentiates the attractive from the unattractive child as good manners. God may love an ill-mannered child but He cannot admire him.

Somebody has well said that our religion is the 'practice of the presence of God,' so that our whole life is lived as though, "Thou God seest me" (at all times and under all circumstances) becomes the greatest factor in our daily life.

It is this principle that lies at the basis of our Lord's Real Presence in the Holy Eucharist. Of course He is present there, for He is always present wherever we are, and so He could not be absent at the time which He appointed for our worship and remembrance of His love.

Surely no one who believes in God's constant presence in our lives could dare affirm that He absented Himself at this most sacred hour, but would be present rather in the most intimate and personal relationship.

Just as our earthly father might be present with us all day at the workshop, but would be more intimately present in a conference at which we might discuss affectionately matters of intensely personal concern.

The Lord's Supper is just such an intimately personal relationship which Christ has established that "He might dwell in us and we in Him."

* * *

But mere intimacy without reverence and without good manners will in the end breed contempt.

That is why so many ecclesiastics are rather hard-boiled in the matter of delicacy in manners toward God, and it is for the same reason that many cultured people have bad manners in Church.

If Church is the place where we come in most intimate relationship to our Heavenly Father, then it is there that we

ought to cultivate courtly manners, even more than in the drawing rooms of mere people who have a little transitory importance.

And so as we enter God's House we should do so conscious that "the Lord is in His Holy Temple."

If we are really conscious of this we will not enter the Church late for while being late on occasion may be a necessity, being late as a habit is certainly rudeness.

There are parishes in which half the congregation is habitually late. There is no apology for this but indifference and indolence otherwise rudeness.

As we enter God's House we should enter it with the same consciousness of God's honor as the rules of court procedure require that you approach the person of the earthly king who represents merely the majesty of the Kingdom.

Easy familiarity with God in public worship is a sign that one is utterly lacking in appreciation of the wide difference in dignity between the creature and the Creator; the subject and the King; the Son and the Father of us all.

The cheap familiarity that characterizes much public worship in America is responsible for the lack of reverence which is the great blot on juvenile character.

Where can there be any reverence if there is none in the House of God?

Moreover in the communion service the Church has seen fit to require that one who proposes to receive shall confess his sins and be shriven before he presumes to eat of that bread and drink of that cup.

The easy familiarity with which people approach the sacrament, who have entered the Church after the absolution, is contrary not only to good manners but to personal humility.

There is a lack of reality in the whole magnificent service if we thus minimize the vital importance of each vital act.

In the same way the frequent habit of leaving the Church after the sermon, after the prayer for the Church Militant, or, having received, to leave before the thanksgiving or before the blessing, gives the same impression that would be given to your host, if after the meat course, you pushed back your chair, saying I do not care for salad or dessert and so I am going home.

What are the extraordinary engagements that cause people to hurry away from Church before the service is completed? We can sympathize with meek housewives who have husbands that are merely alimentary canals, surrounded by flesh; but the American habit of escaping the blessing may be the cause why the lives of the unblessed are so lacking in blessing.

It would seem as though God's blessing was one of the chief things for which men ought to go to Church. To turn one's back upon it without grave necessity and humble apology to God is an insinuation that His blessing is not worth waiting for. Nobody could repeatedly do this thing without being rude to God.

Of course there is a great company of independent thinkers who do not esteem

these things as being of vital importance, but that is merely because they have an exaggerated sense of their own importance and a very imperfect idea of the tremendous significance of God's presence in His sanctuary.

To leave the service which our Lord instituted before it is completed is to do as Judas did whose mind was so intent on the thirty pieces of silver that he forgot his manners.

It is a poor precedent for Church people to follow.

It is not only rude but it destroys the beauty of the service.

Some clergy mangle the service by mumbling it and think that they are doing God service. Why anyone should think that an indistinct utterance confers distinction on the priest or gives glory to God is more than my poor brain has even been able to fathom.

We are in Church to honor God—not to insult Him, for He is a person who in the person of His dear Son was most gracious to us. We can at least be gracious to Him.

We do not do honor to Christ by murdering the service.

But the laity can be guilty of equal rudeness, when in criticizing the habit of the clergy, they commit unspeakable rudeness in their mangling of the continuity and beauty of the service by their original entrances and exits.

Having been given the power of speech with which to glorify God, men stand like wooden images during the hymns and psalter giving neither interest nor praise.

Having been given a body which they decorate most elaborately and feed most bountifully, they refuse to offer their bodies to God in the posture of Christian convention, but substitute for it an attitude neither giving glory to God nor grace to their own bodies.

Having been given much of this world's goods they glorify God by giving Him as an offering on His altar about the same sum, sometimes not so much as they bestow with princely largesse in tips upon their servants. What we need in worship is to visualize the reality of it all,—that Christ has invited us to be His friends; that God has asked us to be His Sons; that we each of us, should be joyous in conducting ourselves as a child of the King.

And it is so often the one who is most punctillious in demanding that people shall respect his own dignity in his house, by practicing the conventional manners of society, who is guilty of flagrant rudeness in the House of God.

HERE YOU HAVE IT!

"I will discontinue the classified ad. The results from it have been so good that the house is filled already."—Mrs. A. J. Newman, who advertised board and room.

"In regard to our classified ad in The Witness, we can say that we have been much pleased with the results."—Wilson Index Co.

IF YOU ARE LOOKING FOR HELP, A JOB, HAVE THINGS TO SELL, ETC.,

— USE —

Witness Classified Ads.

3 cents a word

3 cents a word



Always Working For the Future

ARTICLE BY GILBERT SYMONS

DRAWING BY WILLIS GEORGE

What a great change we have in today's picture. We have had Joseph down in a great pit. We have had him robbed, and sold as a slave. We have had him rising from hard labor to be "major domo" for a nobleman. We have had him wrongfully kept in prison for over two years. Last time we had him suddenly hauled out into the light and planted before Pharaoh to untangle a royal snarl at a moment's notice.

It is more than a dozen years since his half-brothers put him to shame for his visions back in Canaan. In spite of everything he has been following the lead God gave him, the lead that he should become a leader. He has graduated from the High School of thumps and buffets. Men have beaten and kicked him, bought and sold him. He has had to sweat in the sun and shiver in the dungeon. He has been lied about and punished for being true.

Do you think this was all nothing to him? Oh, no. Many a time he has felt very sore and homesick. Many a time he has cried to himself and wondered whether God would help. But there is another side. We do not know the names of the people who have been good to him. But be sure there were some. God always has, in every place, some servants who work for HIM. They may be slaves, they may be poor mothers, they may be foreigners. It may be a bird, or a little spider, or a little white cloud no larger than a man's hand, but they are all God's servants to the man who needs help and who can see a sign. Don't you think it is fine to think of Joseph in Paradise, now,



smiling and thanking some poor Nubian slave-woman, who once gave him a drink of cold water, or who stole out and poured oil on his wounds when he had been beaten? They aren't Nubians and Hebrews any longer up there; but they are as the angels.

Now look at our Joseph. Governor! Rider in the Second Chariot! He is making a speech from a porch in one of the provinces. His officers stand respectfully about him, as he tells people himself what they must do for the next seven years. Back in Canaan men scoffed when Joseph spoke of the Future. Down here, if any one scoffs he does it softly and very much to himself. I don't see anyone scoffing, do you? I see them taking it all in. That is often the way. What won't sell at home, is often prized abroad. The great governor Za-phe-nath (they don't know the name Joseph) is explaining the new laws. One fifth of everyone's income must be paid in good grain every year for storage in the local granary, for the next seven years. Is that hard? Something coming, the FUTURE, will be harder; and the Future is Joseph's speciality. What about people who raise no grain? They must buy grain and take it to the district officer. See, here is the

district marked out on the map. Now good people, peasants, soldiers and gentry, you know the new law. A cruel law, you say? No, a kind law. It is for your good. Wait and see. Wait and obey.

That little lad at the left, the one stretching on tip-toe to see that great Governor—something ought to lift him up to get a good look. He would see a hard face, a fighting face. But he would see eyes with mercy in them, eyes that can see God and the Future.

Well, people, great Za-phe-nath must be on his way. There are other districts besides yours. The stamping horses spring over with the Second Chariot. Make way, people! Out of the way, little boy! And then off they go in a rattle and a cloud of dust.

* * *

Children do you know the key to the great Bible men and women? It is this. They were not satisfied with what anyone could see. They wanted to see further. They wanted to see God. They never did exactly see God, but God encouraged them. HE sent a voice. HE would send a messenger. HE would send a vision, pulling away the veil and showing them the Future, and what HE wanted in that Future He would say to such seekers: "Now, you know what is coming, and what I want you to do for ME and my folks. Go and do it. Men will laugh. Never mind. Never give up. You have MY secret. Go and do it!"

Isn't that so? Try it out. Take any great character and see if he doesn't have a great secret from God, and about the Future.

Cheerful Confidences

By Rev. George Parkin Atwater, D. D.

CHURCH ADVERTISING

The Associated Advertising Clubs of the World are meeting at Atlantic City. I attended one session of the group interested in Church Advertising. There were about sixty men present, among whom was Dr. Robert Gibson, of our Department of publicity. There were seven or eight papers or speeches.

It was an interesting presentation of a complex subject, but not very satisfactory. The main stress of most of the speakers seemed to be upon the advertising that would fill a Church building at the services. They frankly wanted "audiences."

Dr. Gibson gave a very effective address on the necessity for the Churches to unite in advertising the need and use and value of religion. He said that a newspaper page full of the competitive advertisements of neighboring Churches was a menace to religion, and confirmed the aversion of the non-churchgoer. Dr. Gibson presented one of the few big ideas of the session.

One energetic parson from the Midwest told how he got a Sunday evening audience. It was wonderful. The listeners sat with open mouths at his energy and versatility. His plan was a combination of Community singing, front page advertising, combing the community, glad-hand, Shriner's circus and trading stamp ideas. It was amazing. And he got what he wanted, "an audience."

One man told us how not to do it. He said the writing of "ads" was an art. One ivory panelled advertiser put this notice in front of his church.

Subject tonight

THE THREE FAILURES

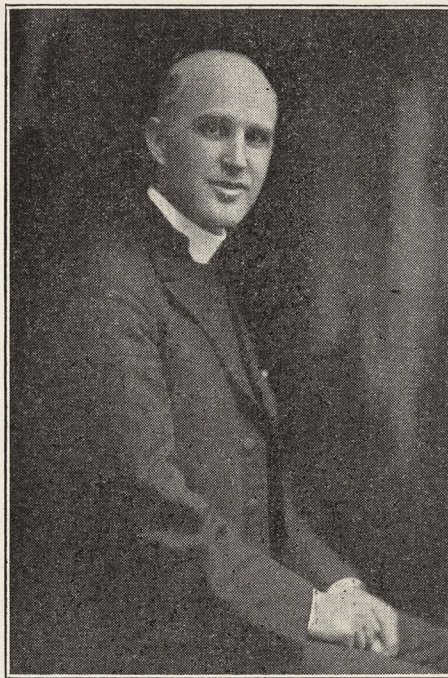
CHOIR—ORGAN—SERMON

There seemed to be some confusion as to what the Churches should advertise. My total impression was that the following were advocated.

- (1). The location of the Church and the hours of service.
- (2). The special ability of the preacher and the excellence of the choir.
- (3). Sermon topics that would catch the eye, and tickle the fancy.
- (4). The welcome and friendliness of the Church.
- (5). The need of people for the fellowship and religion of the Church.
- (6). The great verities of the Christian religion.

I wondered how the Roman Catholic priest who attended the session was impressed by the idea, so plain to the conference, that churches were engaged in a scramble for audiences.

The conference left me perplexed and a little wearied. There is no doubt that printers ink can help organized religion. But even as the best advertised goods in America have quality and service behind them, so the Churches in order to advertise conscientiously must have value and service behind them. What do people ex-



Dean Mercer

of Bexley Hall, who is cooperating with a committee of Cincinnati Churchmen in the Field Extension Plan for Students.

pect of the Churches? First and foremost, religion; spiritual truth, spiritual energy; vital ideals; the presence and power of God and Christ to be imparted to men; a field of service and a loving fellowship in the household of faith. If getting an audience is the aim, then the radio may well take the place of the preacher. Advertising ought to aim at creating the desire for the values of the Church, not merely at getting a crowd for a demonstration. The first step in successful advertising is to have the goods which an advertisement sets forth, either expressly or by implication.

At the end of the session, a question was asked, as to the psychology of advertising. Then arose a man, who did not give his name, but who made a model speech. That speech was two minutes long, but it had more real value packed into it than one would have thought possible. He was asked to repeat it, and nearly every hearer copied its headings. Every one who did so carried away a set of principles that will be worth while in every presentation of any subject, whether advertising, or sermons, or teaching.

Here is the speech boiled down to a few words.

"In every advertisement or presentation to the public the following order must be observed. This must be done by type, and by the ideas presented.

- (1). Get the attention.
- (2). Arouse the interest.
- (3). Create the desire.
- (4). Stimulate and secure the action, (or the result or the order.)

That speech is the psychology of good publicity. This man crushed the ore of the discussion, and refined and minted the gold. Learn that speech by heart.

The Buncombe Family

By Homely Joe

Memorial Day and the Fourth of July are the times when the Buncombe family step to the front. In our town they step to the front of the platform in the cemetery. They lightly set aside the tumbler and the pitcher of ice water upon the table before them. They clear their throats and then begin: "Mr. Chairman and gentlemen of the Committee, Ladies and Gentlemen, Veterans of Former Wars, Friends and Fellow citizens of Jefferson County!" Blah! Only the Buncombes can fill the air with a mouthing of such nothings and still look important about it. Any honest man would blush or hide his head, or at least snicker to relieve the tension. Not so Mr. Buncombe. There he goes again, like a mule braying down in the corral. "Shot and shell. Leaving all that was near and dear behind them. They paid the one, last, supreme sacrifice! The grand old Eagle screams as she hovers above our victorious standard, the glorious starry banner leading onward to victory or to last supreme sacrifice the noble youth of our land, every one of them one hundred per cent Americans." Blah! We get the list of all the "Martyred Presidents," and all the wars we ever engaged in. Some people seem to like it. It pretty near drives me crazy. To see one of these old Buncombes pawing over the flag, and pointing to high heaven and patting the G. A. R. on the back—well, I tell you, I get restive. I want to yell "Bunk!" and throw something. My widow-sister, she say: "For pity sake, Joe, what ails you? You're worse than a child. The whole town'll be looking at us in a minute." That's just because I shake my head a little and prod my cane into the cemetery grass and keep on asaying "Bunk!" to myself to relieve my feelings since a man isn't allowed to smoke.

Last Memorial Day was different. We were all there in the cemetery waiting:—the Orphans Home Band, the G. A. R. (5 still on deck) the Women's Relief Corps and the American Legion. Oh yes, we have a few Spanish War veterans, but they look as if they don't fit in and they know it. The Civil War was so long ago and so bloody. The Great War was so little time ago and so still more bloody. But the Spanish war was so medium long ago, and so short and so kinda harmless, no wonder those Spanish Veterans look sheepish and wish to goodness the committee wouldn't ask just four men to march in line and carry a banner. All they did (one of them) was eat embalmed beef down in Chickamauga Park, while the other two was sick of typhoid-malaria in Camp Alger and came home inside of six months without the honor of shedding anybody's blood, not even their own. No wonder they look sheepish.

Well, last Memorial Day we were all there. We waited and we waited. We sighed and whispered and looked at watches. The chairman sent out scouts and the scouts came back shaking heads which meant "no good" to all in sight. At

last the chairman took us into his confidence. "Fellow townsmen, I have a very great disappointment in store for you all—for myself no less than others!" How men do spin out language once they get on a platform! "I am grieved to announce to my assembled friends that the orator of the day, the congressman from the 2nd District, is unaccountably and unavoidably detained." "Hooray!" I wanted to cheer, but sister was already pressing hard on my corns and looking daggers sidewise.

"Fellow citizens, our friend, the Episcopal Rector providentially has visiting him today a brother clergyman of one of the sister communions, a fellow laborer, I might say in adjoining vineyards of the Lord, Ladies and Gentlemen I am proud to be able to substitute for my loyal Congreeman" (grunt from me) "the name of the name of" ("Kemp") "oh, yes, the name of Reverend Kemp!" Feeble applause.

Boy, that was a speech! Not a line of bunk in it. Not an extra gesture. That Reverend Kemp didn't have to have the flag handy to point to—nor the skies either. Didn't use the word "empyrean" once. Not a word like it. All plain common horse sense. Didn't talk about the eagle nor the starry banner nor the proudest nation God ever set between two tremendous oceans. None of that. No Buncombe! I can't recall all he said, that thin fellow in black with a white tie. But as the boys will say, it was an earful. Asked us if America was agoing to split up into various and sundry Klans for self protection. If all the "Road-Houses" had to do was to hang out the American flag to get credit for obeying the Constitution. Asked us how much more heathenish delight in blood shed we were going to demand before we grew up. Asked us what in God's name Providence thought of us standing calmly by while the world went to ruin. Had the nerve to say that there was something greater than even patriotism—a greater loyalty than even to the United States.

After we broke up I got hold of Parson but his friend was gone—just a rusty flivver heading down the road to Pike County.

"Who is he, Parson?" "Churchman?—no, not with that white tie! Oh, no, not a churchman said Parson, "wish we had more like him. Haven't seen him in years. Quite a scholar! Quite a thinker!"

I forget now whether Parson said he was United Brethren or United Presbyterian. Anyhow, he was no relation of that bad old man Buncombe!

Churches Take Up Fight Against Twelve Hour Day

With the statement that the American Iron and Steel Institute's committee in its recent unfavorable report on the abolition of the 12-hour day had failed to give the public the other side of the question, the research department of the Federal Council of Churches is continuing the fight against the long work day.

The department recently made public a letter from J. F. Welborn, president of the Colorado Fuel and Iron Company, of Denver, in which John D. Rockefeller, Jr.,

Our Bishops

James Wise, the Bishop of Kansas, was born in Scotland in 1875. He graduated from the University of Nebraska in 1895 and from the General Theological Seminary in 1901. His first charge was in Omaha, where he remained until called to St. Louis to be the rector of the Church of the Holy Communion in 1909. He was consecrated a Bishop in 1916. He was one of the founders of *The Witness*, and was, for a time, the editor of a page devoted to religious education, a subject with which he has been closely identified.

has an interest. In it Mr. Welborn tells how his company during the last five years has demonstrated that the abolition of the 12-hour day is entirely practicable.

The letter was addressed to Raymond B. Fosdick, of New York, a director of the Company, and was transmitted to Rev. F. Ernest Johnson, director of the Federal Council's research department, in answer to a request for information concerning the company's experience.

In giving it out Mr. Johnson expressed surprise that the testimony which it contains should not have been secured by the Iron and Steel Institute's committee for inclusion in its report to the President of the United States.

The Social Service Commission of the Diocese of Long Island have also issued a statement condemning the report of the American Iron and Steel Institute. It is pointed out that the continuance of the twelve hour day is contrary to the findings of the Federated American Engineering Society, and also is contrary to a report submitted over thirteen years ago by a committee of stockholders of the U. S. Steel Corporation.

Another Japanese Bishop Is Elected

The Rev. Yasutaro Naide, rector of Christ Church, Osaka, Japan, was elected on June 7th, by the Synod of the new Diocese of Osaka to be the first Bishop, according to a cable from Bishop Tucker just received by the Department of Missions.

Like so many other young Japanese men, Mr. Naide grew up indifferent to all religious teaching and quite out of sympathy with what he considered to be the superstitious forms prevailing in Japan. The death of his mother when he had reached the age of seventeen started him thinking about the future life, and while almost in the depths of despair his attention was attracted one evening by a poster announcing a Christian preaching service. He went to it and as he listened to the Christian message, a new hope and peace came into his life. After the service, he asked for further instruction. Finally he was baptized and confirmed and later decided to devote his life to the preaching of the Gospel that had meant so much to him.

He was educated at Trinity Divinity School in Tokyo. On May 31st, 1891, he was admitted to the diaconate by Bishop Hare of South Dakota, then on an official visit to Japan at the time when the Episcopate was vacant. Three years later, he was advanced to the priesthood by Bishop McKim. Soon after, he was stationed in Osaka, where he has built up a large self-supporting congregation of which he is the successful and well beloved pastor.

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GENERAL NEWS OF THE EPISCOPAL CHURCH

Dr. Nelson of Cincinnati Is Honored

The Rev. Frank H. Nelson, rector of Christ Church, Cincinnati, was recently honored by being unanimously elected the 1923 honorary member of the Council of Social Agencies and the Community Chest. Dr. Nelson was chairman of the Community Chest Drive this past year, and Mr. Fred A. Geier, who nominated him for this honor, paid a very real tribute to this popular rector.

Southern Dean Given Honorary Degree

On June 6th, at the Annual Commencement of Rollins College, Winter Park, Florida, the degree of Doctor in Divinity was conferred upon the Very Rev. C. Stanley Long, Dean of St. Luke's Cathedral, Orlando, Florida. Rollins College has maintained, for many years, a high place among the educational institutions of the South, and this is the first doctorate it has conferred upon a Clergyman of the Church.

Hobart Gives Honorary Degrees to Five

Hobart College gave honorary degrees to the following at the Commencement last week: Bishop Moore of Texas, Dean Washburn of Cambridge Seminary, Prof. Frank Thilly of Cornell, Rev. Clarence Jones of St. Mary's Church, Brooklyn, and Rev. Frank E. Wilson, rector at Eau Claire, Wisconsin, and a member of the editorial board of *The Witness*.

Bishop of Georgia Joins Scholastic Fraternity

During the commencement of the University of Virginia, the Bishop of Georgia was initiated into the Phi Beta Kappa Fraternity on Monday, June 11. When Bishop Reese graduated from the University this fraternity was not in existence.

Tells of Barnardo Homes In England

In an address, remarkable for its simplicity and force, Mr. J. N. Stephen of London, a layman of the Church of England and secretary of the Barnardo Homes spoke in the pulpits of Christ Church and St. John's, Savannah, Ga., and in the parish churches in Augusta, by permission of the Bishop of the Diocese. Miss Effie Bentham, in charge of the Homes, with Mr. Stephen, her secretary, are making a five year tour of the world in the interest of the Barnardo Homes for destitute children, telling the appealing story of the origin of these 156 homes in the British Isles, and other parts of the British Empire, founded sixty years ago by the late Dr. Barnardo. Miss Bentham and Mr. Stephen spent a busy three weeks in Savannah speaking in many churches, before the Rotary, Civitan, Lions and other clubs, and at the meetings of women's organizations. The Homes, where 13,000 destitute children are housed and cared for, many of them coming to America to

become good citizens, have received the endorsement of many of the Bishops of the Church, among them, the Bishop of Georgia, and the President of the National Council. After leaving the Diocese of Georgia, Miss Bentham and Mr. Stephen will continue their tour of the South, East and West.

Children's Service Instead of Church School

The Church school of St. Thomas', Denver, will have no regular sessions during the summer, but instead there will be a special children's service each Sunday morning, with a boy choir, and talks by the rector, the Rev. R. B. H. Bell.

Represents Bishop at Anglo-Catholic Congress

The Rev. Neil E. Stanley, of the Associate Mission of the Diocese of Colorado, is spending the summer in Europe. He will attend the Anglo-Catholic congress in London as the representative of the Bishop of Colorado, one of its patrons.

Dedicate New Parish House at Hoboken Parish

On the first Sunday in June, Bishop Lines held a service of Dedication for the new Parish building at St. John's Church, West Hoboken. After the morning service, the whole congregation went into the Parish House for its dedication. Under the Rev'd Allen Greene, the Church has gone on prosperously and the Parish House which has cost \$32,000 and is an excellent building, is a great possession for the work of the Parish.

Ideal Place for Church Conferences

Nearly 100 people, representing many parts of the Diocese of Newark, came together for the opening of the new year

at Eagle's Nest Farm on the Delaware River, just below the Water Gap. Much has been done in the way of building and clearing up the grounds, with a full schedule of summer conferences, appointments for Church choirs, boy scouts and also meetings of men for missionary conferences. These two farms of 180 acres with 600 feet on the Delaware River and stretching back on the high ground, were given to the Diocese by two women representing families which have been living in the Parish for several generations, Mrs. Sarah E. Albertson and Miss Ellen M. Cummins. Both were at the meeting and greatly pleased with the thought that their old homes and the farms belonged to the Diocese.

Roman Children Help American Mission

Children in Rome have recently sent an offering of \$100 for use in Wyoming. During the past winter the Rev. Dr. Sedgwick, rector of Calvary Church, New York, has had charge of St. Paul's Church, Rome, having exchanged with the Rev. Walter Lowrie.

A letter just received at Church Missions House tells of Dr. Sedgwick's gathering a Sunday School of thirty-three children, two-thirds of them native Romans. At Christmas they raised a fund to help in the support of a playground for the city children, which had been given by the Junior American Red Cross.

Since Christmas the children have been working for the general missionary undertakings of the American Church and have now sent in their contribution of \$104.97 to help in the support of St. Michael's Mission, Wind River, Wyoming. Dr. Sedgwick writes: "This little offering represents the missionary zeal of St. Paul's Gospel again going forth from Rome."

The Book Store Church Missions House

The Christian Service Series

Vol. I. **The Social Opportunity of the Churchman.** By Rev. Charles K. Gilbert and Rev. C. N. Lathrop. Price, 25c.

Rev. S. Roger Tyler, Huntington, W. Va., says: "It is the best thing of the kind we have seen, and we want to offer our hearty congratulations."

Vol. II. **Social Service Through the Parish.** By Jeffery R. Brackett, Ph. D. Price, 50c.

Prof. Francis C. Peabody, of Harvard University, says: "I congratulate you and your commission on so concise, convincing and serviceable a statement."

JUST OUT

No. 5521. **A Practical Program for Church Groups in Jail Work.** By Rev. Charles N. Lathrop. Price, 15c.

An expert in jail inspection says: "It is a really worthwhile piece of work, and I think you are a subject for congratulations in pioneering in a work of this kind."

ORDERS SHOULD BE SENT TO THE BOOK STORE.

THE NATIONAL COUNCIL

281 Fourth Avenue

New York City

Remarkable Growth of Rhode Island Parish

Last week the number received by confirmation into St. Luke's Church, Pawtucket, R. I., since 1919 was raised to a total of 509, the impressive services being before a congregation taxing the capacity of the church. This year's class numbered 74, and Bishop Perry, in making his address, paid a high compliment to the faithful and energetic work done by the rector of the parish, Rev. Arthur J. Watson. The bishop said in part: "The growth of St. Luke's parish has been phenomenal. A mission outpost without the usual equipments becoming a parish of power in the brief space of five years." Five years ago the mission had a communicant list of about a hundred people. It now has over 610 communicants, and give over \$650 for Missions to less than \$50 that it gave several years ago. The Parish is made up almost entirely of English born mill operatives. Mr. Watson hopes to have a new plant some day to take the place of the tiny one which is outgrown. He has plans for one costing \$70,000, with but \$17,000 on hand to pay for it.

Ordination in Diocese of Minnesota

On St. Barnabas' Day, June 11, 1923, at St. Mark's Church, Minneapolis, Minnesota, Bishop McElwain advanced to the priesthood the Rev. William B. Heagerty, M. D. He was presented by the Rev. P. E. Osgood, and the Rev. F. F. Kramer preached the sermon.

Consecration of Christ Church, Norfolk, Va.

On Sunday, June 3d, the Rt. Rev. B. D. Tucker, D. D., Bishop of Southern Virginia consecrated the new Christ Church, Norfolk, Va., the final indebtedness on which had recently been extinguished by the members raising the sum of \$50,000. The event was of further interest in as much as it marked the fifteenth anniversary of the Rev. Francis C. Steinmetz as rector.

Festival Day at Denver Church

St. Barnabas', Denver, the Rev. Charles H. Brady, rector, recently celebrated its patronal festival in an interesting and varied way. On the eve, which was a Sunday, the graduating exercises of the Church School were held, and diplomas presented to eight pupils who had completed the Christian Nurture course. The rector spoke on St. Barnabas, and later preached on "The Spirit of St. Barnabas in the Life of the Parish."

The day itself began with Holy Communion. A picnic for the younger children was held in the afternoon, and also a tea for the women of the parish. The Camp Fire girls held a solemn ceremonial in the evening, to which their parents and friends were invited.

Japanese Bishop-Elect to Visit America

California Churchmen, or some of them at least, will shortly have opportunity to see and hear Dr. Motoda, the Japanese Bishop-elect of the new Diocese of Tokyo.

Dr. Motoda is one of five delegates representing the Japanese Department of Education at the World Conference on Education which will meet in San Francisco June 28th to July 5th.

Get Those Magazines Off to Alaska

This is the open season—from May 1st to September 1st—for magazines sent to interior Alaska. Send enough reading matter now to last through next winter when navigation is closed and the limited capacities of dog-sled mail prevent delivery.

Did Any Church Beat This Record?

Has any school in the country three pupils whose gifts for the Church School Lenten Offering equal those of three pupils at St. Stephen's, Wilkes-Barre, Pennsylvania?

One gave \$128. One gave \$100. One gave \$92.

All of them are young women. All of them earned their money.

Large Gift for Kenyon from Mr. Mather

Mr. Samuel Mather has presented Kenyon College with \$100,000 for the erection of a dormitory in memory of the wife of Bishop Leonard. He has also assumed the chairmanship of a committee to raise a second \$100,000. The ground has been broken for this structure.

CHURCH SERVICES

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

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Broadway, Fulton and Vesey Sts.

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Daily Services: (7:45), 8, 12 and 5

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Communion, 11 a. m.

Classified Advertisements

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

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OVER 5,000 PEOPLE WILL ATTEND SUMMER conferences. All of them should be Witness subscribers. Some person can easily earn his or her way to each of these conferences by securing subscriptions while there. For details address The Witness, 6140 Cottage Grove Ave.

Bishop's Day Is a Popular Affair

"Bishop's Day" is a feature of the rural Missionary work of Chenango County, New York, each year. Large numbers of parishioners from all the Mission chapels of the county unite in a splendid service at Norwich, where Emmanuel parish and its choir act as hosts. Bishop Fiske held the service this year on June 18th and spent four days in a tour of near-by parishes, with convocation at McDonough, which is twelve miles from the railroad. Many of the clergy and laity attended.

Portland Churchmen to Present Address to President

A committee from the Portland, Oregon, Council of Churches have drawn up an address that will be presented to the President on his visit on July 4th. After good wishes and welcome it says "We are today the spokesmen for millions of men and women of good-will who are working and praying that the grim reaper of War may never again trample on the fair face of this sun-lit earth." While unwilling to urge specific methods the Council "assures you of our loyal co-operation in your endeavors to secure this end....some world parliament or assembly of nations might achieve success." The chairman of this committee on international friendship is Mr. Estes Snedecor, a prominent Presbyterian, the secretary, Mr. John W. Letahaby, the executive secretary of the diocese, while Mrs. Wilson Johnston and Miss Anne Mulheron (both Churchwomen) are members. In December a mass meeting is planned in the Auditorium with some of the leading thinkers present in the cause of peace and good-will.

Producing Men for the Ministry

Three candidates for the ministry, with a fourth one probably in the fall, are reported by Trinity Chapel, New York, which means one to every hundred communicants. Let us hear from other parishes with as good a ratio.

Rector Celebrates Tenth Anniversary

St. Mark's Episcopal Church, Milwaukee, Wis., celebrated the Tenth Anniversary of the rectorship of the Rev. E. Reginald Williams on Monday at 10:30 a. m. with a Holy Eucharist celebrated by the rector in the presence of the Rt. Rev. William Walter Webb, D.D., Bishop of Milwaukee, attended by his chaplain, the

Very Rev. Charles S. Hutchinson. The sermon was preached by the Rev. George Craig Stewart, D.D., L.H.D., rector of St. Luke's Church, Evanston, Ill.

The service was followed by a complimentary luncheon to the visiting clergy and guests, as well as the officers of the parish, provided by the vestry and St. Martha's Guild. Herbert N. Laffin acted as toastmaster, and addresses were made by the Rev. Arthur H. Lord of St. James' Church, Milwaukee, Dean Benj. F. P. Ivins of Nashotah House, the Rev. George Craig Stewart of Evanston, Ill., Dean Charles L. Mallory of Boston, Mass., the Rt. Rev. Wm. Walter Webb, D.D., Bishop of Milwaukee, and the Rev. E. Reginald Williams.

Leaves Field Department to Become Rector

Rev. B. T. Kemerer, for three years general secretary of the Field Department, National Council, on June 1st became rector of St. Clement's Church, El Paso Texas.

Mr. Kemerer's resignation from the Field Department is felt by his associates to be a sore loss to the general work of the Church. During his whole period of service Mr. Kemerer has given himself unsparingly and with sacrifice to the promotion of the Nation-Wide Campaign. The dioceses in every part of the country have profited by his council and leadership. Having a full understanding of the principles underlying the Nation-Wide Campaign, Mr. Kemerer has been able to present them to the Church with simplicity and forcefulness.

Alaskan Eskimos Doing Their Share

The Point Hope Eskimos are taking their share in the Church's program. There has come to the Department of Missions a remittance of \$75 from the congregation at St. Thomas' Mission, for 1923.

Bexley Hall

DIVINITY SCHOOL OF KENYON COLLEGE

Gambier, Ohio
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Very Rev. Samuel A. B. Mercer,
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ANNIE MARION POWELL, A. M., Principal.

If one-quarter of the congregation of the Church were to give as generously in proportion to their means as have these Eskimos of the barren Arctic, the Church would have money not only to meet her budget and priorities, but to do hundreds of other good things that are not even included in the program at the present time.

Head of Swiss Churches See Break Down in Europe

That the weakness of Protestantism is its individualism, and that it is passing through a critical stage is being pointed out by Dr. Adolph Keller, secretary of the Federation of Church, who is lecturing in this country.

"The outlook for Protestantism in Europe, and especially in the central part, is not forward or advanced. Rather it is a backward look and in some instances it

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CIRCULAR UPON APPLICATION

is a downward look. We hear in Europe that Protestantism lost the war. Politically it was won by England; economically by America; culturally by the Jews; religiously by the Catholics; strategically by France.

"The weakness of Protestantism throughout the world is its individualism and it is passing through a critical hour. In many places in Europe the ministers of churches have been forced into other means of making a living, as their congregations are too poor to give them even sufficient funds to support life. The parish schools, which are a social factor of far-reaching effect in Europe, have been abandoned in numberless cases, and the middle classes, upon which Protestantism depends in the world at large, is fast disappearing. Thousands have died of actual starvation.

"In the past four months 300 churches have been closed, and while we need financial assistance, we also need your spiritual help. There are only five small countries in Europe that can make a contribution toward the support of Protestantism in the other forty countries where are 51,000,000 people. These five small coun-

tries have in the past four months contributed \$200,000."

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Breaking Records in Diocese of Central New York

Bishop Fiske has confirmed over a thou-

and candidates for confirmation in the Diocese of Central New York in the first five months of the present year. This is more than the average number for the entire year when he came to the diocese. Last year 1834 candidates were presented.

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Social Service

By William S. Keller, M.D.

In last week's article we spoke of a large group of mal-adjusted persons known as the emotionally and mentally unstable group. So many persons could, to a certain degree, fall under this classification that it behooves us to tell in what respect they differ from so called normal adolescence.

Adolescence without strain, troubles and worries are certainly too unusual to be called normal—so that we include in normal adolescence—the mental hygiene problems that arise in almost every ordinary life at adolescence, other than the extreme mal-adjustments which point to serious mental breakdown.

A human life is made up of many details and segments. In every instance it must adjust itself to the physical, social and environmental condition.

The ideal adjustment is attained when the details and segments can be co-ordinated by wise direction to meet its own desires and can be discharged and directed satisfactorily and objectively in a socially approved way.

Persons who have a predilection toward mental and nerve weakness, have a certain lack of inhibition and their power of co-ordination of their cravings are limited by reason of poor judgment, restricted will power and lack of self control.

In other words, they do not, and cannot, use reasoning in combating certain antagonistic forces.

For the feeble-minded, especially, custodial care as an indirect control of hereditary mental defect is most important since no more direct method of preventing parenthood on the part of such persons seems likely to meet general approval or to become a practical program.

Sterilization ignores all the evils flowing from mental defect, other than inheritance.

It offends the sentiments of a very large number of persons whose wishes must be respected.

It has yet to commend itself to the courts and administrative authorities.

The state will always play an important

part in dealing with mental diseases—one of the most menacing of all social dangers.

It hardly seems necessary to mention the fundamental and far reaching character of the relationship existing between mental disease, mental defects and all forms of social and anti-social tendencies apparent in modern life.

We now know the futility of trying to deal with such matters as delinquency, dependency, extreme industrial friction, destructive radicalism, etc., without taking into account the mental factors involved.

We know that distorted and diseased mentality is responsible for a large proportion of such unhealthy social developments;—we also know how to handle them intelligently.

Equal opportunity does not mean similar opportunity. It does mean an equal chance for successful social adoption.

Capacity, both intellectual and temperamental, vary within wide limits, social and economic demands must be relatively commensurate with capacity if there is to be successful adjustment of individuals to environment with actual equality of opportunity.

It is to such end that mental hygiene addresses itself.

There is then no activity of a state more potent for good, more important for the individual or the state itself than an adequately conceived and successfully executed program for mental hygiene.

To promote mental health, to prevent

mental disease, and to provide adequate treatment for mental disease, especially in its early stages, promises not only more of human happiness but more of human efficiency than any other move of attack upon the ills of organized society.

In every Church community there are persons who belong to the mentally handicapped group. They not only may fail to be benefited by religious instruction, but very frequently (according to my own observation) act as disturbing elements in the Church organization.

Efficiency demands their recognition and special attention where this is possible.

The Church school (especially in large parishes) also can ill afford to group defectives and normals indiscriminately, in the same classes. This is becoming all the more apparent since the recent week day Church school movement is taking the children from the public schools where there are special class organizations for defectives.

It is gratifying to note that at the Gambier Ohio Conference for Church Workers and Gambier Summer school for Clergy (June 25th to July 6th, 1923 inclusive) there will be courses given in "Religious Pedagogy and Child Psychology" and "Psycho-Analysis."

This is certainly a step in the right direction. It is very much to be hoped that, in the very near future, our Seminaries may be induced to include in their course of study the subject "Mental Hygiene."

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