

The Witness

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Dr. B. I. Bell Enters Plea for Cultural Education

Says Educators in America are Busy Training Young People to be Money Grabbers

In his commencement address at St. Stephen's the president of the college, Dr. Bernard Iddings Bell, took occasion vigorously to combat the modern tendency in American colleges of permitting men to take specialized and technical work for which they receive the Bachelor's degree. He said in part "premedical specialization among college students is a common characteristic of that American educational decay which must alarm most thinking people. Our American colleges and universities are turning out vast numbers of people who know nearly everything except the one thing needful for the survival of American institutions. That one thing needful is sufficient knowledge of the bases of human strife, social, artistic, philosophical, which alone enable people to understand one another and to cooperate with one another. Concerning the things that unite men, the things which all men share, the ordinary graduate of most American colleges is densely and complacently ignorant. It is a dreadful thing to consider a college education from any other angle except that it may make possible a larger vision of one's fellow men, a finer, more sane, more humble love of humanity. Teaching a man how to make a living is a purely incidental part of a real college training. A college is a place for maturing men, or enlarging mental vision, for developing philosophical understanding, for bringing about a humanized urbanity.

"One would think that this was axiomatic, yet it is along this line that the college which holds to its ideal purpose must expect attack,—from a small visioned public and from short sighted students. 'Why,' ask many undergraduates, 'should I take merely cultural studies. Since I am to be an artist let me study art. If I am to be a medical man, let me live in laboratories. If I am going into business, let me devote my whole time to finances. If I am to be an engineer, let me give up this rubbish and study engineering. I have not the time for cultural pursuits. I must acquire some trick technique somehow speedily to accumulate a pile of money for myself and my girl.'

"To meet this demand, many of our institutions of reputation and honorable history have been transforming themselves of late years until they are little more than glorified trade schools. Their bachelor's degrees mean next to nothing

of real culture. Their possibility of contributing anything much to the restoration of a civilization which is perishing is mighty small indeed. If among the eminent Dives's of one sort and another, among their alumni, there are occasional persons who have any vision of human life except in terms of cash and pleasure, it will not be the fault of these eminently degenerate institutions. One thanks God that there still remain some colleges whose insistent aim it is to produce men rather than technicians. The place for technical study is not the college. In the case of men of inferior intelligence, it is a trades school. In the case of clever men, it is a post graduate school. At the present time, the college has all it can do to avoid being squeezed out itself and having with it squeezed out the bases of true culture, between the upper mill stone of cupidity and the nether mill stone of stupidity. As for St. Stephen's College, it understands the tendencies of the time in American higher education and it would die rather than conform to them."

Communion Service Discussed in English Church

Proposal of Alternative Offices for Holy Communion Starts a Controversy

By Rev. A. Manby Lloyd.

An article by Dean Carter in "The Guardian," has aroused controversy in England. He made bold use of the word "Mass" and spoke of the "Sacrifice." This has aroused Low Churchmen and Moderate High Churchmen, The Grey Book, The Red Book of the English Church Union and the form published by the National Assembly.

The proposal to print alternative offices of the Holy Communion in the Revised Prayer Book is severely criticized, and most of the people I have consulted fear it would mean a war in every parish and an ultimate split, not between Catholics and Evangelicals who are inclined to leave one another alone, but between Erastians and non-Erastians. However that may be, a fierce controversy rages in all the Church papers, and Canon Carter's bold paper in the "Guardian" on the "Sacrifice of the Mass" holds the chief place.

It has brought Canon Adderley into the fray. "Father Jim" takes up his usual role of mediator between the warring factions and asks pertinently if the controversy about the Eucharistic Sacrifice has not lost its importance and its acrimony from the fact that all parties have to a certain extent modified their idea of the meaning of the Sacrifice of Calvary itself?

Emphasis is now laid less on any forensic atonement, and more on the sacrifice of love and obedience, manifested by Our Lord in "His perfect Life and culminating in Death." The natural result of this is that when Catholics talk of "offering Christ" in the Eucharist, and Protestants of "offering themselves," they both tend to mean much the same. Christ offered Himself and so set the example of the one and only true sacrifice of any man to God. If communicants are in Him by a fresh renewal of spiritual union, their offering of Christ or of themselves is practically one and the same thing.

"Repetition" is no more a wrong word in the case of the Sacrifice of Christ than in the sacrifice of ourselves. In a certain sense we repeat our self-sacrifice every time we commend ourselves to God in prayer, but that does not cut off our self-sacrifice from every other act of self-oblation. So, in the same way, when we "offer Christ" we do not offer a new thing, but the same Holy Thing, born of Mary, that lived and died, and rose and is for ever, as Dr. Westcott said, "turned towards the Father with Everlasting pleadings."



Rt. Rev. E. L. Parsons, D.D.

Current Comment

By The Observer

If you want something to read aloud to your own boys and girls—especially if they are under twelve years of age—get a copy of Dr. Walter Russell Bowie's latest book, "The Armor of Youth." So many of you are taking these boys and girls away for vacations—they are out of Sunday School, and all too often away from all Church influences. Many a Rector would be glad to know of mothers reading just such little papers on Sunday evenings, to their own children, and others who might gather on the porch, or on the shore. Dr. Bowie has a unique gift for this kind of thing, and no better book of its kind has been published. (Revell Company, Publishers.)

Another book has come to our hands which may well be commended to our readers at the beginning of the summer days. I refer to Volume V of Dr. Paterson Smyth's "The Bible for School and Home." (Doran and Company, New York). This volume deals with the first half of the Gospel Story. These books ought to be in the possession of every Church School Teachers, and regular "drives" should be started for parents to buy them. I think they are without question the best books available today to help fathers and mothers recover their place in the religious education of their own children. There are countless "Bible helps" of various kinds and called by various names. But none of them compare with this one,—as a really practical work, which keeps steadily in view the task of both parent and teacher,—namely real instruction in the Christian religion. Yes, you can afford it. Give up your subscriptions to all other papers,—and don't buy other books,—till you own "The Bible for School and Home." You can afford it, all right—and probably without such a tremendous sacrifice, either.

A very different book,—but equally worth reading is "The Returning Tide of Faith," by Dr. Neville S. Talbot, Bishop of Pretoria (Revell). This ranks with "The Return of Christendom" as one of the really great religious books of the year. It should form a part of the summer reading of many clergy and would form an admirable text book for a discussion group of men and women in the Fall and Winter.

The following sentence from the Preface, although it makes a reference to South Africa has very deep significance for us in America, too. "The 'average man' in his 'misty-mindedness stands in manifest danger of being exploited by one or other of the many cults and religious movements which have sprung up like weeds all over the world. Some of them are of the most irrational and dangerously emotional kind. The truth is that we live in a time of the recurrence of 'religion.' And, as history abundantly proves 'religion' may do much to add fuel to the natural folly, credulity and superstition of

Our Bishops

Edward Lambe Parsons, the Bishop Coadjutor of California, was born in New York City in 1868. He graduated from Yale in 1889, and from the Union Theological Seminary in 1892, later attending the Cambridge Seminary. After two years as an assistant at Grace Church, New York, he went to California, where he was the rector in several of the larger parishes, the last being St. Mark's, Berkeley, where he was rector from 1904-19. He was consecrated Bishop in 1919. He is a leader in social and industrial reforms, and was recently elected to fill the presidency of the Church League for Industrial Democracy, left vacant by the death of Bishop Williams.

mankind. . . . Odd as it will seem to many it is clear that the Christian Church, if she knows her business, will again have to be the champion and guardian of rationality in faith in the face of irrationalism in religion."

I wonder whether she does know her business?

Cheerful Confidences

By Rev. George Parkin Atwater, D. D.

TAKE OFF THE DOG COLLAR

I am having a little vacation at Atlantic City where the sea breezes blow the cobwebs from the mind and the shops are ready to apply the lance to any swelling of the pocket. It is always a good plan to walk on the ocean side of the Boardwalk.

On Sunday morning I went to the Church of the Ascension, of which Dr. Durell is rector. A roomy chapel is being erected as a memorial to Dr. Niles, the former rector. It is not complete and the bare brick walls are an eloquent appeal to the congregation to make the church "all glorious within." It shows an ambitious congregation full of faith.

I chanced upon Dr. Durell on the Boardwalk and had a talk with him. Atlantic City is a difficult place for the Church. While the congregations are large, they consist mostly of transients. The residents of Atlantic City are many of them engaged in occupations which require attention on Sunday, when swarms of people crowd in from all near-by cities.

In the evening I went to St. James, of which Dr. Blatchford has been rector for twenty-seven years. He has done heroic service in upbuilding this church and parish. The sermon was preached by the Rev. W. P. Hill of Cherry Valley, New York. It was a stirring, helpful and straightforward sermon. It was twelve minutes in length and gave me another charge of ammunition in my crusade for shorter sermons.

The Board-Walk is a constant pano-

rama. Do you remember the days when the movies charged you ten cents to see, in a stuffy little room, what you could see on the sidewalk for nothing? A fire engine or a moving train was the favorite picture. The Board-Walk is a "movie" which never fails to interest.

I see many clergymen in the throng. This reminds me that on a visit to Atlantic City I stood in the up-town ticket office waiting to secure reservations. I was surprised to find myself standing beside a well-known bishop of the Church, one of our celebrities. I had met him on several occasions and was tempted, at once, to speak. But something restrained me. I was wearing a "wicked tie," so there was no chance of his feeling any obligation to search his memory to see if he was overlooking one of his clergy.

But the inevitable happened. A group approached and encircled the Bishop with gurgles of delight. The Bishop looked surprised and somewhat at sea. But they explained.

"Why, Bishop, we are delighted to see you. This is my cousin from Denver."

("Did you say Chicago or Pittsburgh?") asked the ticket agent. "Yes, yes," answered the Bishop.)

"Eight years ago you confirmed an aunt of mine, Bishop, at Hall's Corners. Do you remember her? She said you preached a masterful sermon."

"Well, I might remember her if I should see her, but," etc., said the Bishop.

"Oh, but she's dead now," added the visitor solemnly.

"So sorry," said the Bishop. "And is your uncle still living?"

(Now a Bishop is very seldom caught in that way. He steps along carefully in uncharted waters.)

"She was a maiden lady," a little confusedly said the visitor. "She lived mostly at Cincinnati."

"To what point did you wish a ticket?" severely interrupted the ticket agent.

"To Cincinnati," said the Bishop firmly. "No, to Chicago," he added. "I am very glad to have seen you. And give my regards to your" (here I gasped: was he going to send a message to that aunt?) He paused and then said triumphantly, "to your rector." Mind had mastered circumstances.

So I did not speak to the Bishop. And the next day when I saw a man sitting alone on the extreme end of a large ridge of rocks jutting out into the ocean, and when my companion said: "Who do you think that is?" I replied: "Probably a Bishop of the Church having a vacation."

Witness Fund

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

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Up-Stream

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

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

Once upon a time, so the story goes, though I have never been able to substantiate it—there was a lady **FACES:** who gained a reputation for sanctity because her face wore such a beatific expression as she came down the center aisle of the church on a Sunday morning. About her lips there seemed to hover the very spirit of prayer. Observers watched her with an admiration touched with pathetic envy. At last a friend of hers made bold to speak of it and to ask her how she accomplished such an impression. "Why," said she, "its very simple. As I enter the door of the church I fix my lips as if I were about to pronounce the word 'spruce.'" Her friend thereupon decided to imitate her technique and the next Sunday morning came down the aisle, wearing, as she supposed, the beauty of holiness upon her face. Half-way up the church however she was stopped by horror-stricken people who darted from their seats to ask her what was the matter. She explained the plan. "As I entered the door," said she, "I fixed my lips as if to pronounce the word 'hem-lock!'"

Try these exercises on your face and then offer again the ancient suffrage—"From lip service and empty forms, good Lord deliver us!"

They are the vestigial remnants of squirearchical days in the Church of England. They are as

PEW RENTALS: obsolete as wigs and witchcraft, as candles and crinolines and kings. Sir Roger de Coverley was wont to come impressively late to church, to enter his pew in great state, to look majestically over the congregation noting who was present and who was absent, to signal the curate to begin the service, and then to settle himself comfortably in his cushions for his customary nap. Pews in those days had both curtains and doors. Later the curtains came down: then the doors came off: then the names came off the pews; and now off come the rentals. No church can honestly put over its portal "Whosoever will may come" and then add in whispered letters—"and sit in the back seat until after the processional." In the Church of God there should be no special privileges, no class distinctions, but rather full democracy and generous hospitality. There is only one religious way to support the Church, and that is not the way of buying and selling seats in the Father's House. The only way is a graduated self-imposed income tax on the part of all the worshippers.



Rev. Robert S. Chalmers

Who is in charge of the Gambier Summer Conference, which is now in session. The week previous he gave a course on Church School Ideals at the Lake Wawasee Conference.

Young People's Work

By Rev. Gordon Reese

A NATIONAL ORGANIZATION FOR YOUNG PEOPLE

Last week this column made certain suggestions relative to a national organization for young people. This week we want to present a problem which confronts those who are to meet this so-called young people's situation.

First—Should the National Church promote such an organization with its trained secretaries, leaders, a national paper, et cetera; or,

Second—Should it be developed from the parish and then organized in a Diocesan way and following that, a group of Dioceses banding themselves together and calling themselves a province and following this, a national organization?

We want to answer that question as follows: It certainly ought not to be done by the first method, namely, that of a National Church forming an organization with a lot of machinery, especially with the Church in its present financial condition. For the Church to use the second method, namely, the evolutionary plan, will mean that the young people will remain as they are at present.

This column of The Witness wants to go on record following the suggestions made last week as favoring the following plan:

First—That inasmuch as the Department of Religious Education has been called upon to take care of the young people, for the present at least, that they form a Commission on young people's activities. This Commission would carefully consider the suggestions of Diocesan leaders and of a certain picked group of young people, and this Commission would be a clearing house for ideas, plans, programs, and organizations. Or better still, let the National Church delegate this young people's

work apart from any department of the Church; let this group be formed as a separate, distinct Department with a Bishop, preferably one who has had experience with young people, as Chairman, and associated with him certain men and women who have been successful in young people's work representing various sections of the Church, and let this group act as a clearing house, and after a year's endeavor, call together representative young people and leaders of young people's societies for a National Conference.

The question of a name, pin, et cetera, should be left as a matter of choice to each organization until such a National Conference be called. These questions could then be taken up, decisions made, and an organic unit become a reality, for only as the Church is willing to venture into new lines of endeavor will it meet and solve the so-called young people's problem.

Witness Books

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."

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The Editorial

By Bishop Johnson

THE PERSONAL EQUATION

Personality, without doubt, is the greatest gift of the Creator.

It is impossible to think of a world without persons who are capable of appreciating the beauty of sound and form and color. In fact, scientists tell us that there is no such thing as sound until there is an ear to hear it.

The most beautiful symphony is merely a movement of electrons, and attains the reality of music only when there is an ear upon which the sound waves beat.

And yet popular notions are very curious.

They rob God of personality by calling Him "nature," whatever that may mean; or a "First Cause," as though He had exhausted His personality in beginning things; or "Force" as though He were a great chemical compound.

And then these mortals turn around in their folly and attach personality to things which manifestly have no personality.

Listen to the citizens of Los Angeles or San Francisco, in their remarks about each other's municipality which belie their holy names.

San Francisco does this as though the angel of the municipality of Los Angeles had a mind and a heart and a voice, whereas Los Angeles is merely a collection of folks coming from San Francisco, San Diego, Iowa, New Jersey and parts adjacent who are utterly unconscious of the fact that they have a collective personality known as Los Angeles.

Yet the people of small towns in any state wax eloquent in their denunciation of the chief city in their commonwealth as though it possessed body parts and passions, whereas said city is merely a legal fiction which no mortal owns, controls or animates, made up mostly of people who come from the small towns.

* * *

In religion people deceive themselves in like manner.

They get angry with a parish and refuse to enter it as though they believed in demoniacal possession whereby the walls and seats of a building acquire a certain malicious attitude toward their peace and comfort.

They transfer personal qualities from the unfortunate rector whom they may not like, or the wife of the warden who may have snubbed them, to the whole Body of Christ and cease to have formal relations with Almighty God because some minister has a sibilant voice or some mistress has a malicious disposition.

* * *

We have heard of fairly intelligent men who repudiated the reality of a personal God by substituting golf for worship on the Lord's Day and who will break an offending mashie because they fancy it is possessed of a personal devil.

In the same way I have known people to put a taboo on certain acts or things as though a ladder had a personal reaction if you passed under it, and a certain day of the week was capable of personal malice if you did things thereon.

In a similar way it has been discovered that people who go insane have surrendered their own personality to some inevitable prejudice which acts for their ego in all things.

* * *

It is not uncommon for people to attribute personality to "The Witness" or to the "Presiding Bishop and Council" (pardon me! the "National Council," for acting upon legal advice, we have eliminated the small vestige of personality that once belonged to us. We are headed by that most stupid of all legal inventions, which has been adequately defined as "the collective imbecility of a number of fairly intelligent gentlemen"—a committee).

* * *

Now as a matter of fact, there are just three kinds of personality in the universe—the personality of God; of angels, upright and fallen; and of men; and it is as stupid to withhold the possession of personality from these as it is to attribute personality to things or to legal corporations.

It is not accurate to say that Episcopalians, Roman Catholics or Methodists do so and so, but only that certain individual P. E.'s, R. C.'s or M. E.'s do this or that, and yet we are constantly thinking of these ecclesiastical corporations as though they possessed a distinct personality.

* * *

It is the mission of the Church, as founded by her divine Master to reveal the personality of God to men and to dignify the personality of men in the sight of God.

"This is life eternal to know Thee, the only true God and Jesus Christ whom He has sent."

It is only in personal relationship that there can be any such things as moral responsibility, spiritual aspiration and eternal life.

This being so, one wonders why folks are so keen to deprive God of personality and to personify His creatures.

St. Paul deals very adequately with this question in the first chapter of Romans and unerringly puts it on the ground of sin.

He tells us it is "because that when they knew God, they glorified Him not as God, neither were thankful."

In other words, if God is a person and we are persons, the duty of gratitude to God is basic and fundamental.

The man who refuses to give Him thanks is an ingrate.

Because of this ingratitude, St. Paul goes on to say that "men became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools and changed the glory of the incorruptible God into an image."

In other words, having refused to be grateful to God, they became the victim of silly superstitions and "changed the truth of God into a lie and worshipped and served the creature more than the Creator."

This seems to be a rather adequate description of what is going on in society now.

It professes to be wise, but ignores the greatest of all gifts, personality.

Scientific men try to give meaning to a universe in which God has been deprived of personality and they fail utterly to give moral motivation to human life.

Society frowns at personality and substitutes mechanical formalities as the test of social distinction with the result that social circles are as stupid as they are purposeless.

Captains of finance who are expert in credits are dubs in the human equation because they think in terms of things and refuse to recognize that the person who works is an element in the business.

The political world is in chaos, because they have eliminated God as the Source of righteousness and, leaving the chief factor out of the equation, have used lies to solve the problem of human joy.

The insidious movement to deprive the Church of a personal Father in Heaven by those in high position who think more of things than of personality has tended to change the household of faith into an appendix of modern materialism, whereby they fancy that when they have changed the lovers of God into thinkers about God that they will accomplish great things. One wishes that he could bring back into the Church a St. John or a Mary, sister of Martha, who would show that personal love for Christ is a more potent influence in human life than all the effort to apply a knowledge of things and forces and theories to the personal relationship between Christ and those whom He has called to be Sons of God.

One wonders if, when they rewrite the New Testament, they will substitute for the human Christ with His personal touch, a combination of scientist, social leader and financial expert, who will solve the problems of this wicked world at the expense of preparing us for communion with Him in those mansions which He has prepared for us. God forbid that they should succeed in substituting a smug civilization here for eternal life there.



Without Money and Without Price

ARTICLE BY GILBERT SYMONS

DRAWING BY WILLIS GEORGE



The great famine had begun, famine in all lands. Joseph's storehouses that had been filled with seven years' harvests, now began to dribble out wheat to the needy. People came from Egypt, and from the desert and from Canaan, and Joseph was feeding his corner of the world. Every order for grain had Joseph's countersign. It was harder work to give out the grain with fairness than to heap it all up.

One day Joseph is at an eastern granary. Foreigners are there, Hebrews from Canaan. Joseph gasps with astonishment. He had been looking for them—his brothers—but when they did come, it made his knees shake. The same ten, Reuben and the others that threw him into the old cistern! He calls his interpreter, the man who can speak strange languages. "Call those Canaanites to me." Joseph sits in his state chair with his guards before him. The brothers troop in. Joseph speaks sharply. The interpreter gabbles and waves his hands. The great man has accused them of being spies, perhaps in the pay of some hungry nation in the far north. The Hebrews bow low and plead with their hands and eyes. No, no. They are not spies. Just ten poor brothers with an old father at home, and Canaan is starving. See, they have brought silver ring-money for a few sacks of wheat. "You are ten brothers, then? Only ten? All sons of the same father?" The brothers glance at each other in guilty fear. Reuben speaks to them, fast and low: "Brothers, did I not tell you to spare the child, and do him no harm? Now vengeance is com-

ing from God. Better tell the whole truth. We are in trouble at last." To the interpreter he says: "Tell the Great One we really are a family of twelve brothers. One brother is only a growing boy and the other brother is dead."

Joseph could weep. His feelings almost overcome him as he listens to good old Reuben talk. He understands every word. But he puts on a stern and hard face. "Nay, they are spies. Throw them all into prison." Three days later, Joseph has them all out before him again. They do not recognize him. Not a glimmer of memory of the brother they sold. "You say you have an old father and a little brother, a little brother whom you call—what do you call him?—Benjamin? It is likely a pack of lies. I will test you. This oldest shall stay here in prison. Come again for grain. Bring this Benjamin back with you. I have a secret test to know him. If you are true, and if you bring him, all shall be well and you shall live."

They pay their money and load up their asses with the precious grain, all but Simeon who is marched off in fetters. Joseph turns away as he sees their troubled faces and scarcely hides his tears. It is too much for him. Only God knows what feelings shake his great heart. Joseph gives a strange order to his Egyptians. His

men obey him without the lift of an eyebrow. He is their master, master of life and death. As they fill the sacks, they are to put each man's packet of silver ring-money on top, at the opening. The grain is a gift, paid for from Joseph's own purse.

On the way home, one brother opens his sack to feed his hungry beast, and out rolls the money packet. Is he glad? Ah, no. He and the others look at the money in terror. The harsh governor is not done with them yet. He will accuse them of stealing. It is a plot. What is God going to do to them? They are all guilty, and they all know it. The guilty cannot think good of others. They are filled with fear. "The wicked flee when no man pursueth."

At last they arrive at old Jacob's camp, late and weary and terrified. Now all sacks are opened and each man's money is in his sack. They tell their strange story of why Simeon has not returned and why young Benjamin must go back with them for proof, or all must die of starvation.

Poor old Jacob! He wails and beats his breast. Rachel's children—one dead so long ago—and now Benjamin ordered down into Egypt before this terrible Governor. God have mercy! It is a hard life for a poor old man. But the wells are drying up and soon this little grain will be gone. "Well, take Benjamin. And may Almighty God soften the heart of that powerful man and send me back my sons."

The caravan starts again southward. They are a solemn and sorry lot. God has taken HIS time, and they are learning their lesson.

Social Service

By William S. Keller, M.D.

AN APPEAL FOR SOCIAL INTELLIGENCE

Public opinion is often formed upon the casual and superficial conception of what the facts should be, and not upon what the facts are.

There is a group of persons in the Church that are awfully afraid that the clergy are going to know too much about social service and spend too much time in social follow-up and, by so doing, neglect some of their spiritual duties.

The impulse responsible for this type of public opinion comes largely from a minority group usually headed by leaders and high officials who represent the old school of theology.

Their opinions, by virtue of their positions in the Church, are often given wide publicity and to the uninformed and superficial observer, their voice carries the conviction of authority.

Creating public opinion on a subject about which there has been but slight and vague interest, with no definitely formed program, is not nearly so hard as where opinions have been formed and a program established.

The lack of conviction and impetus from which the social service program has suffered unfortunately usually comes from persons who should know that in this program we try to apply the principles of the Gospel of Jesus Christ to all the relations into which men and women are brought.

Dr. J. A. Brackett in his splendid book, "Social Service Through the Parish," says "there is nothing new in the challenge, that the co-operative aspect of life should be consciously and vigorously cultivated by churchmen. So we reach the basal truth of the whole matter, that social service is not something which can be set apart from other experiences of Christian living, which can be pigeonholed for a more convenient season. It is rather like an element in the air which we breathe, without which we cannot live the more abundant life. The first reason, therefore, why the Christian should be an enthusiast for the best social service, as a modern crusader, is in order to bring the Church back to its own," etc. Instead of this ideal for social service, we find the social approach of many of our Bishops and Clergy ridiculed and laughed at.

Church social service institutions, for the most part, are running "hit and miss" without standards. Lady Bountiful sentimentalism prevails and so stigmatizes religion that many men and women of intelligence are leaving the Church.

Why should the Church continue to suffer from social work that is well intended but badly executed? Why can't we discriminate between the help that helps and the help that harms? Why should the Church be blamed because of our failure to practice the lessons of the New Testament in scientific social expression? Why should Church agencies hesi-

tate to become disciplined and standardized?

If the officials of the various dioceses permit the Church's name to be used in connection with their several diocesan institutions—there is a definite obligation they owe the Church to see that these institutions are standardized.

The Church owns and controls probably less than 5 per cent of these institutions—but the Church is discredited and blamed for all so-called diocesan institutions that do not meet the required minimum standards. An intelligent volunteer worker in family welfare, Red Cross and Church work writes, in her impression of the National Conference of Social Work, that increasing stress is being laid on spiritual values; and adds, "What is even more on my mind, that the Church agencies are not becoming more disciplined. I do worry very much about the bad work that is done by good people."

There is nothing so tangible as results. Social Service is practical Christianity at work.

Unfortunately for many years so-called Christian social service was almost completely interested in problems of capital and labor.

This field of social work has its strong adherents among a very highly intellectual group and there is much to be said in its favor.

It must be said, however, that, if in pressing the claim for capital and labor we hinder with some folk the progress of organized scientific social science, it is unfortunate that all persons opposing social service because they are not interested in industrial problems, could not be informed regarding its broader potentialities.

Some people do not realize that the Church has a definite means of action in industrial problems because improvement in industrial relations rests upon the integrity of the individual.

We are thoroughly convinced that so-called Christian Social Service is greatly misunderstood.

Recently a prominent church officer was asked, "How does social service differ from Christian social service?" The answer was, "Social service is philanthropic; Christian social service is interested in people's souls." If a church officer will make such a preposterous statement, we are very confident that we must repeatedly inform and reassure our constituency the exact status of social service as related to Christian principles.

Social service is to the Christian religion what public health education and preventive medicine is to medicine and surgery.

No, we do not want to make social workers out of the clergy.

No, thrice no, we do not want the Church to open institutions and do the work that logically and rightfully is a state responsibility. We do want, however, a higher degree of intelligence on the part of our Church Leadership so as to permit scientific and intelligent cooperation with all secular, state and Church agencies.

The Church simply must intelligently

enter the field of prevention. This is recognized by all forward-looking social agencies as of greater importance than the old and merely ameliorative methods of the past.

It must be accompanied by a constructive social program that makes use of all the best forces in the land for the molding of civilization. A program sufficiently unified and simple that the public can understand its purpose.

When this is done and when the Church takes its rightful, scientific position in all types of Christian social responsibility, we may then talk about "the plus that the Church has offered."

The Church may then add its Christian zeal and enthusiasm and have its splendid program just far enough in advance of public thinking to lead it and serve as a standard for all.

An Apostolic Dynamo

By Rev. Louis Tucker.

Do you think there is lack of men for the ministry? The DuBose Memorial School opened to give a man a chance to work through a course of theology under the new canon with tools as well as textbooks. It proved too popular for comfort. It has a considerable farm—enough to support a dozen, if gardened to capacity—and, students, Faculty and families together, fifty came, with fifty more in the background asking, and another possible hundred and fifty behind that. So far from lacking candidates for clergy the Church has all it wants, dozens, scores, hundreds, provided it will take, not schoolboys, but men who have been in contact with real life and will enable them to earn a living while under instruction. Many of our leaders have suspected this. The DuBose Memorial has proved it.

In this new St. Bernard, before whose gates upon a mountain-top passes the main automobile traffic between East and West Tennessee, the mere personal story of why each man came would furnish plots for half a dozen writers. The tale of where its graduates have gone would outfit another. Indoors its contrasts are unusual. It is not often that one sees a man running a saw-mill, and talking about Greek with his companions. The man who sweeps the verandah in most places is not discovered chanting Latin verbs. Cabbages are not usually sprayed or cauliflowers picked by squads who discuss among themselves the list of second-century heresies. I do not recall another place where a group of men sewed buttons upon overalls and argued on the Pauline Psychology. I do not remember elsewhere two sailors who, in one day, buried the baby of a broken-hearted family, making the coffin, brought in a candidate for baptism, wrote Greek exercise, mended a wagon, and played a winning game of baseball.

Among so many persons once well-to-do, now practically penniless, there are, of course, a thousand needs; not easier to bear, but otherwise, because they could be met instantaneously by giving up the ministry

(Continued on last page)

Whereupon We Toot Our Own Horn

FROM BISHOPS

The new Witness is a great improvement. Three departments are a delight: Dr. George Craig Stewart's "Up-Stream," the "Current Comment," by the Observer, and Dr. Atwater's "Cheerful Confidences." I am glad, too, that you have Frank Wilson and Gordon Reese on your staff. . . . Bishop Fiske.

I consider The Witness greatly improved by the recent re-adjustment. I am convinced there is need in the Church for a paper of this character, and shall be glad to do whatever I can to forward its interests. . . . Bishop Burleson.

I am confident that The Witness fills a valuable place in Church life and I have always appreciated most gratefully the self-sacrificing labor which has been given to it. . . . Bishop Brewster of Maine.

You have been putting good stuff into it. . . . Bishop Cook.

FROM PRIESTS

May I express my appreciation of the new Witness? I now mark so many things to be filed away for future use that it has become necessary to file the entire paper. . . . Rev. L. D. Smith, Nebraska City, Neb.

Just a line to tell you how much I am enjoying the new Witness. It is full of good stuff. . . . Rev. Walter Borchert, Providence, R. I.

Positively worth triple its cost to rector, Sunday school worker, or ordinary everyday layman. . . . J. R., Douglaston, N. Y.

The Witness is greatly improved. . . . Rev. Thomas Casady, Omaha, Neb.

The Witness is doing well. Good wishes and appreciation of your excellent and needed work for the Church. Rev. Arthur H. Judge, New York City.

I heartily congratulate you on the new Witness. . . . Rev. Albert Lucas.

With many others of your fellow Churchmen, may I say how grateful I am for the work The Witness is doing? . . . Rev. C. A. Jessup, Buffalo, N. Y.

I am deeply interested in The Witness. It has already made a place for itself in the life of the Church, and I am convinced that there is an even larger sphere ahead. . . . Rev. William Porkess, Wilksburg, Pa.

It is a fine paper, and ought to be continued in the largest possible way. . . . Rev. D. S. Hamilton, Paterson, N. J.

I just couldn't keep shop without The Witness and can see the day coming when it will be the Church paper of America. Of course, the editors think that is the case already, but the volume of subscriptions will some day bear it out. . . . Rev. H. C. Benjamin, Atchison, Kan.

The Witness is valuable; it carries a religious message into many homes where some of the members of the family never get a religious message of any other kind. . . . Rev. W. H. Watts, rector of St. Mary's Church, Paterson, N. J., who has the paper sent each week to every family in the parish.

FROM THE LIVING CHURCH

A critic writes to the Living Church to complain of the inadequacy of the Church press. He says: "Is not the Church waiting at the present time for a good constructive newspaper, instructive and not controversial, etc." To which the Living Church replies editorially:

"We feel impelled to ask whether The Witness is not exactly such a paper; and whether under any human conditions, such a paper could be better edited or better made for the rank and file of people in the Church than that excellent periodical. . . . When our correspondent asks for a "simple, inexpensive layman's newspaper" it seems to us that he has it in The Witness. And we cannot think what possible improvements could make that paper more useful for its purpose. . . . The Living Church, May 19th.

FROM LAYMEN

I wish every Churchman, high, low, neither, both, or indifferent might read The Witness every week. It is better than a gold mine. You have also improved it wonderfully. From Bishop Johnson's great editorials down (or right through might be better, there being no downward trend anywhere) it is the most human and inspiring Church weekly I know of and it is meeting its opportunity in good shape. It ought to have the backing of clergy and laity to the limit. . . . J. M. Miller, Sioux Falls, S. D.

We all owe you and the other Editors a debt of gratitude for this wonderful paper. . . . William B. Jester, Delaware City, Del.

Dear Witness: Please trot along and bring me a weekly bit of inspiration during the coming year. I am getting more and more attached to you. Enclosed in the carfare. . . . Zottan Gordon, Wyoming, Pa.

The Witness improves every week. I think the issue of May 19th the best published. The Observer, Mr. Wilson, Up-Stream, Cheerful Confidences, Social Service, are unusually good. I have always set a high value on Bishop Johnson's writing, and now that the others have been added I really think The Witness has come to be one of the country's great Church papers. . . . W. H. Thomas, Minneapolis.

I appreciate your efforts to make The Witness a larger and better paper and am glad to say that, editorially, it is successful. I will say further that The Wit-

ness needed improvement less than many other Church papers. . . . Alexander L. Brodhead, Catasauqua, Pa.

FROM LAYWOMEN

The new Witness is wonderful. I love it. The children's picture just meets my present need. . . . Miss Stella Graves, San Diego, Calif.

It has improved greatly of late. . . . Mrs. C. W. Douglas, Evergreen, Colo.

FROM A PRISONER IN THE FEDERAL PRISON AT ATLANTA

I get a Witness once in a while in here. I would like to get one every week. There are sixty of us Episcopal boys in here and we would look forward to it. So please send one every week and I will pay for it when I get out. . . . Signed by the prisoner to whom the paper is being sent.

Vaudeville Magnate Receives Honorary Degree

An interesting and somewhat unusual feature of the Sixty-third Commencement of St. Stephen's College held on Tuesday, June 12th at Annandale-on-Hudson, was the conferring of the honorary degrees of Master of Arts, on Mr. Edward F. Albee, the head of the Keith Vaudeville Circuit and one of the principal magnates in the United States. The degree was conferred "in recognition of twenty-five years of remarkable service in regenerating and improving artistically and ethically a great enterprise for the healthy amusement of the American people and also for the foundation, in the national vaudeville artists of a great co-operative social service agency unequalled in the history of the theatrical profession, for the erection in many cities of our country of theatres whose artistic beauty is an ornament to American life." Mr. Albee entered vaudeville as an associate of the late Messrs. Keith and Proctor. During their lives he was the moving spirit of the firm and since their deaths he has extended his influence in such a way that nine-tenths of the vaudeville of America is under his personal direction. So far as is known, this is the first time that a great theatrical manager as distinct from an actor has been honored by an honorary degree by an American College.

The honorary degree of Doctor of Divinity were also conferred upon Rev. John A. Staunton, whose work as a missionary and civilizing agent among the head-hunting Igorotes of the Luzon, has received the approbation of every one connected with the administration of the Philippines including all the Governors who have been there, and who lately received the Columbia School of Mines prize for distinguished service in mining engineering. The degree of Doctor of Divinity was also conferred upon the Rev. Wallace J. Gardner, Rector of St. Paul's Episcopal Church, Brooklyn, New York.

GENERAL NEWS OF THE EPISCOPAL CHURCH

Don't Throw Away Ten Dollars

A book has recently appeared called "American Clergyman and Theologian Blue Book." The Publicity Department has made a careful study of its contents and finds it contains the most appalling mistakes. Bishop Manning is still rector of Trinity Church, New York, while Bishop Burch is the Suffragan Bishop of New York. Bishop Brent is still in the Philippines. Bishop Burleson is editor of "The Spirit of Missions" while Bishop Biller, who died in 1912, is at present in charge of our work in South Dakota. Bishop Fabor of Montana is at present, according to this book, a rector in Detroit. Dr. Hall of the General Seminary is listed as "an author who since 1886 has been a protariat of Ashtabula, Ohio." Dr. Bartlett of the Philadelphia Seminary is down as the dean of the Division School. Bishop Mann of Florida is a "clergyman and author of Fargo, N. D." Bishop Matthews of New Jersey is "in charge of St. John's Churches of Omaha, Nebr." Bishop Touret is "Bishop of 903 Grand Ave., Grant Junction, Colorado. And so it goes throughout this volume which you will most likely be asked to buy at ten dollars a copy.

Berkeley Planning for Visit of "Woodbine Willie"

The annual commencement of the Berkeley Divinity School on June 5th and 6th was more largely attended than any commencement in recent years.

At 3:30 the reception for the Senior Class was held on the lawn, which has been recently beautified by shrubs and flowerbeds. Cooling drinks and ice-cream were served, and an al fresco entertainment provided by some of the students and alumni.

At the Alumni Service at five o'clock the Rt. Rev. W. Blair Roberts, '08, Suffragan Bishop of South Dakota was preacher, and the necrology for the year was read by Bishop C. B. Brewster.

The Berkeley dinner was held in the evening at Stueck's Tavern, at which there was an attendance of about one hundred alumni and their wives and other invited guests. Bishop Brewster was the toastmaster and Governor Templeton guest of honor. Among the speakers were Dean Paul Roberts of Idaho, Dr. J. N. Lewis of Waterbury, Conn., Rev. G. L. Barnes of Helena, Arkansas, and Dr. E. M. Jeffreys of Philadelphia.

Wednesday began with a choral celebration of the Holy Communion at which Dean Ladd was celebrant, and the Rev. R. S. Whitehead, of the graduating class, deacon.

By the method recently instituted of electing the alumni trustees, those present at the commencement made the final choice, and Dr. E. M. Jeffreys of Philadelphia, and the Rev. F. B. Barnett of Wrightstown, Pa., were chosen. The Rt. Rev. F. F. Johnson of Missouri was elected alumni preacher for next year. The meeting was followed by a conference between Connecticut alumni and clergy at which Bishop Acheson presided. The chief subject of discussion was a plan for a conference to be held at the School in November,

to be followed by a quiet day led by Rev. G. H. Studdert-Kennedy, who is to come to the School next fall as special lecturer on Christian Ethics.

At the graduation exercises the Rev. R. S. Whitehead of Coatsville, Pa., gave an address on "Progress," and L. E. W. Mitchell of Bethel, Conn., an address on "The Modern Priest as an Ambassador of Christ." These were followed by a very brilliant address given by Professor Odell Shepard of Trinity College upon "Perplexities of the Clergy," after which Bishop Brewster conferred the degree of B. D. in absentia upon Rev. M. L. Brusstar, '22, now a student at Keble College, Oxford, and honorary degrees of Doctor of Divinity upon Rev. J. F. Plumb, Executive Secretary of the diocese of Connecticut, and the Rt. Rev. Blair Roberts.

The exercises closed with a luncheon at the Deanery to the alumni and out of town guests.

The Racine Conference Has Live Program

The Racine Conference, which will be held from July 2 to 13, has never offered a more attractive program than this year. The devotional Bible Class on "The Parables of Our Lord" will be given by Rev. F. D. Tyner, whose Bible class was so much enjoyed at the last Conference. Bishop Irving P. Johnson and Bishop Burleson will be speakers at the noon lecture hour. The talks at the sunset service will be given by Bishop Burleson and Rev. J. A. Schaad. Mrs. Biller and Miss Elizabeth Matthews will be present for courses of special interest to women; Miss Agnes Grabau comes from St. Luke's Chapel, Trinity Parish, New York, for a course on a Parish Program for Girls, including the work of the Girls' Friendly Society. The program is unusually strong in courses for the young people and will be of great

practical help to those active in young people's societies. Rev. Morton B. Stone has plans of much interest for the work in pageantry. The courses in religious education are in excellent hands, and splendid courses in Christian Social Service ought to attract many to the Conference. The subjects dealt with in this department are Social Service in the Parish, Principles of Family Case Work, Suggestions for Jail Work, and The Return of Christendom. Courses of special interest to the clergy will be given by Rev. J. A. Schaad. Mr. Charles L. Dibble will give a course on, "How to make the Faith Intelligible to Young People." Dean Lutkin is again in charge of the work in music.

Vacation Bible School in Macon, Georgia

A Daily Vacation Bible School for the three Episcopal parishes of the city will be conducted at Christ Church, Macon, Georgia, from July 2 to August 3. During the short morning sessions the following subjects will be taught: Bible study, personal hygiene, supervised play or physical culture, manual training, craft work, sewing and kindergarten.

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It is possible for very few of us to visit personally the missionaries on the other side of the world, or even on this side of it. We cannot see for ourselves the unhappy conditions which can be bettered only through the Gospel we are bidden to take to all the world. But if we cannot see through our own eyes, we can through the eyes of others.

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The Story of the Program

"It will make many a day of joyous reading," writes one enthusiast—and nearly all who have seen the book are enthusiastic about it. "The most comprehensive and interesting book I have ever read on Missions. It inspires in me a deeper devotion to that last, but oft disregarded command of the Master for the extension of His Kingdom," writes another.

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Book Fund Created by Church of Incarnation

The gift of a fund of \$3,000.00 has been made by the Church of the Incarnation, New York, to the Virginia Theological Seminary, for the purchase of books for its Library. This fund is a memorial in recognition of the work of Bishop Lloyd, who is an alumnus of this Seminary, and the book-plate provided for the books bears the following inscription:

"Presented to the Virginia Theological Seminary, by the Church of the Incarnation, New York City. In appreciation of the Missionary Service rendered the General Church by Arthur Selden Lloyd, Class of 1880."

Wawasee Summer School Very Successful

The Summer School held annually at Lake Wawasee in Northern Indiana closed a most successful conference last Saturday. The attendance was exceedingly good, the large South Shore Inn being filled nearly to capacity. Classes began each day immediately after breakfast, and ran until one o'clock. The afternoons were given over to recreation, under the direction of Archdeacon White.

The "star" course of the conference was on Church School Ideals and was led by the Rev. R. S. Chalmers of Toledo. Mr. Chalmers also gave a very amusing speech at the first evening meeting—one which, it is said, both amused and irritated, for he did show little patience with the petty conventions of people.

Mr. Leit of New York gave a course on Missions; Mr. Knapp was present and delivered two lectures on Americanization; Mr. Hyde of Chicago, the chaplain of the Conference, conducted a Bible Study Class; Mr. Spofford, representing the Church League for Industrial Democracy, lectured each day on aspects of Social Service; Mrs. Cleon Bigler and Miss Vera Noyes had classes on Religious Education, and Mrs. Herron of Cincinnati gave an extremely interesting course on the Girls' Friendly Society. Music was not neglected by any means, for at least an hour each day was devoted to Church music under the direction of Mr. Gallup of Chicago. It was an extremely worth while conference—packed full of sound instruction, good times and lasting friendships.

Sewanee Summer School Issues Program

The Summer School at Sewanee will be held this year from August 9th to 22nd inclusive. A very complete program has been worked out dealing with all phases of Church work. There are also to be afternoon Conferences with a course on Evangelism by the Rev. Julius A. Schaad, General Missioner of the Church, and Evening Sessions dealing with current problems. There is to be a Special Department and Program for Young People under the direction of Bishop Quinn of Texas.

The Parish of Ten Thousand Communicants

The Year Book of the historic parish of Old Trinity, New York, has just been issued. The Book shows the enormous amount of religious, social and practical work carried on by this great parish in its nine congregations in different parts

of New York City, from Governors Island to 155th Street.

In the Appendix of the Year Book, there is a full account of the observances of the 225th Anniversary of the Founding of Trinity Parish. The ceremony in connection with the unveiling of a Bust of Lord Bryce at which Elihu Root made the address; and the most impressive service for the Furling of the Great Service Flag of the Parish, with its 910 stars.

In his annual statement, the Rev. Caleb R. Stetson, D. D., Rector of the Parish, calls attention to the increasing use of the downtown churches by business people on week days and to the noonday preaching services which are being held during a considerable part of the year to meet this need.

There are 9,590 communicants in the parish and 2,612 children and teachers in the Sunday Schools.

The several congregations contributed for charitable and missionary purposes \$154,656.04; and this total does not include many contributions and gifts made directly to various societies and organizations.

Dr. Stetson calls attention to changing conditions on Manhattan Island, and says in this connection:

The maintenance of distinctively parochial work on Manhattan Island is becoming increasingly difficult. There are many reasons for this. The passing away of the old-fashioned home, where the family lived in one house, and in its place the apartment house crowded with families, who move from house to house and neighborhood to neighborhood, makes the problem of keeping in touch with individuals and families extremely complex. Added to this is the fact that whole neighborhoods change in character in a surprisingly short time. Racial groups move from one section of the city to another, one driving

out the other, so that it is impossible to tell from year to year what conditions will have to be faced. Again in certain congregations, members come to the city for a few months during the winter, and even then spend part of the time in the South.

CHURCH SERVICES

NEW YORK

CHURCH OF THE INCARNATION
Madison Avenue and 35th Street

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

NEW YORK

SAINT PAUL'S CHAPEL
Parish of Trinity Church.
Broadway, Fulton and Vesey Sts.

Rev. Joseph P. McComas, D. D., Vicar.
Sunday Services: 8, (10:30), 11 a. m., 5 p. m.
Daily Services: (7:45), 8, 12 and 5

CLEVELAND, OHIO

TRINITY CATHEDRAL
The Very Rev. Francis S. White, D. D., Dean.

Sunday Services: 8:00, 11:00 and 4:00.
Daily Services, 8:00, 11:00 and 4:00.

NORFOLK, VIRGINIA

CHRIST CHURCH
The Rev. Francis C. Steinmetz, S. T. D., Rector.

Sunday Services, 7:30 and 11 a. m.; 4:30 p. m.
Wednesday and Saints' Days, Holy Communion, 11 a. m.

Classified Advertisements

FREE SERVICE

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, Wrightown, Penna. Rev. W. B. Spofford, 6140 Cottage Grove Ave., Chicago, Ill. Rev. Albert M. Farr, Whippany, N. J.

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HELP AND POSITIONS WANTED

MANUSCRIPT TYPING AND REVISING, Simple copying, \$1 per thousand words; revising and typing \$1.25. T. F. Browning, Box 134, Mt. Pleasant, Mich.

MISCELLANEOUS

MENEELY BELL CO., TROY, N. Y., AND 220 Broadway, N. Y. City.

CLOTHES, CAPS, AND HATS, TO FIT THE large doll. Bed and luncheon sets. Special orders will be filled. Money for St. Thomas' Church. Miss Gertrude E. Sebrell, Boykins, Va.

Corner Stone Laid for New Hospital in Japan

On St. Barnabas Day, June 11th, according to a cable received by the Department of Missions from Rt. Rev. H. St. George Tucker, D. D., the corner stone of the new St. Barnabas Hospital, Osaka, Japan, was laid. The ceremony, which was largely attended, was an impressive one, with representatives from the Japanese congregations of a number of neighboring cities.

The building now under way will carry on the medical work begun in Osaka in 1873 by the famous Dr. Henry Lanning, the first permanent medical missionary sent by the Episcopal Church to Japan.

A wonderful opportunity for effective medical service opens up before the Church in Osaka. The city is one of the finest fields of Japan for philanthropic endeavor. The people are unusually responsive to such efforts and will immediately recognize that the new hospital is one of the convincing evidences of the reality of Christian faith. It will be an invaluable asset to the work in the new Japanese Diocese of Osaka.

Through the past twenty-five years the Church's work in the city has developed strongly on the evangelistic side. Some have felt that institutional work has been overlooked. As a great industrial center Osaka is throbbing with difficult social problems. It is Bishop Tucker's hope that through the hospital the Church may be enabled to meet some of those problems and in doing so will greatly strengthen the influence of the Osaka congregations with the people of the city.

Serbian Hold Services In Our Cathedrals

In the Cathedral of St. John the Divine, New York, by appointment of Bishop Manning, a service was held June 15th, by the Rt. Rev. Archimandrite Mardary, Administrator of the Serbian Orthodox Church in America, celebrating Kossovo Day, the Serb National Festival. Bishop Manning and some of our clergy were present, as well as the Yugoslav Consul General of New York, Professor Pupin of Columbia University, and a number of Serbian Orthodox.

A similar service was held by Archimandrite Mardary on the following Tuesday in our Cathedral of SS. Peter and Paul in Washington, D. C., at which the Serbian Ambassador and his staff were present.

Kossovo Day is the National Festival of the Serbs which they have celebrated annually for the last 534 years. On June

15th (June 28th Old Style) the Serbian Emperor lost his army, his empire, and his life. The Turks had come from Asia Minor with the intention of conquering all Christian Europe. The Sultan asked the Emperor of the Serbs to let him pass, promising freedom. Emperor Lazar refused, preferring to join in the battle of Kossovo field. Thus the national soul was saved and Serbia fulfilled her duty, much as Belgium lost everything but fulfilled hers in the late war. Therefore, year after year, the Serbs, instead of mourning, celebrate with joy the day in which Serbia fell a martyr.

Archimandrite Mardary came here in January of this year to recognize the Serbian Orthodox Church. He was elected by the Synod of Bishops of the Orthodox Church in Serbia, and was authorized by them to administer the Serb Eastern Orthodox Diocese in the United States and Canada. He makes his residence in Chicago and plans to spend half a year in New York. He also will travel all over the country visiting his parishes and Serbian colonies. He has already appeared in many of our churches, preaching on unity and the common Christian cause of friendship.

Consecrate Church at Canton, New York

Grace Church, Canton, New York, which was built twenty years ago, and has been encumbered with debt ever since, is finally free from debt and was Consecrated on Wednesday, June 6th, by Bishop Nelson, of Albany.

The service began with a procession of the Choir and Clergy from the Rectory to the front entrance of the Church. The Bishop knocked with his Pastoral Staff and the door was opened from within. The Bishop was met by the Vestry of the Parish who went in procession to the Altar rail, where the Letter of Donation was read by J. Stanley Ellsworth, Warden of the

Parish. The Sentence of Consecration was read by the Rev'd C. G. Prout, Rector and Bishop Nelson officiated at the service of Consecration.

Floods Upset Plans In Oklahoma

The floods around Oklahoma City are upsetting plans for several important Church gatherings. The Annual School of Methods at Norman, the seat of the State University, which is to open tonight, will be seriously handicapped because of the inability of people to reach the city. No trains, interurbans or automobiles are running out of the city. Then, the meeting of the Board of Trustees of St. Philip's Normal and Industrial School, which is to assemble in St. Paul's Cathedral Parish House today is dependent upon the coming of Bishop Capers, the President of the Board and other leaders. Only Bishop Demby and Miss Bowden, the Principal, have been able to get here so far.

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St. John's College Closes Successful Year

June 1st closed the most successful year in the history of St. John's College. Commencement began Trinity Sunday with the ordination of Robt. Y. Davis of the senior class. Bishop Johnson preached the sermon. Rev. Leon Morris sang the Litany and Dr. Bonell, Dean of St. John's, presented the candidate. Besides the faculty of St. John's, the Rev. Harry Watts and the Rev. Philip Nelson assisted in the laying on of hands. Thursday following, Dr. Bonell gave a banquet for all the students. On June 1st the graduation was held at Trinity Church, Greeley. Dr. E. C. Johnson was the celebrant. He was assisted by two seniors, Rev. Joseph Dobbins and Rev. Robert Y. Davis. The Rev. Mr. Watts was the preacher for the day. Dr. B. W. Bonnell conferred the degrees and presented the diplomas. The St. John's students have gone into the mission field for the summer, working in Colorado, Kansas and Wyoming. Dr. Bonell will sail June 30th for the Holy Land, returning in time for the opening of St. John's, September 29th.

Western Michigan for World Court

The 49th Convention of the Diocese of Western Michigan was held in St. Luke's Church, Kalamazoo, Michigan, June 12th and 13th.

At the supper preceding the convention Dr. Emhardt spoke on the relation of the Church to the Churches of Europe, and the Foreign Born. Chaplain Fell of the 6th Infantry, now on service at Camp Custer in this Diocese, also spoke.

Interesting reports were read by the various Departments of the Executive Council. Among the projects listed for next year are: A traveling Church Normal

School for the Southern part of the Diocese, planned to reach every section with at least two sessions, and a full syllabus of the sessions held in other places; (This will give an opportunity for each teacher to receive training); a campaign of education by the Social Service Department; the circulation of the Diocesan paper to every family; the organization of a Church Service League; and several institutes on the Church's Task to be held in various centers of the Diocese.

The Fiftieth Anniversary of the Diocese will be celebrated in connection with the convention next year. The celebration will be held in St. Mark's Pro-Cathedral in Grand Rapids. A committee consisting of the Rev. Messrs. Charles E. Jackson, G. P. T. Sargent, and Walter F. Tunks, and Messrs. R. H. Buckhout and W. D. Marsh, was appointed to arrange for the celebration.

Resolutions were adopted endorsing the Court of World Justice. A similar resolution endorsing the League of Nations failed of adoption.

Resolutions were also adopted pledging the moral and financial support of the Diocese to the combatting of any constitutional amendment in the state dictating where a child must be educated. A further resolution was passed giving it as the opinion of the convention that the plan of week day religious education in co-operation with public schools was the best plan for securing religious instruction for the child.

President of Daughters of the King Resigns

Mrs. Felix G. Ewing has been obliged, owing to ill health, to tender her resignation as National President of the Daughters of the King.

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An Apostolic Dynamo

(Continued from page 6)

and going out to get a job; for these men are not helpless, untried students. They are quite capable of making a secular living and have done so. Some day the school intends to pay them wages for work done and take it back, all but a little pocket-money, for board and lodging; but so far it can not even do that. Whenever it gets far enough ahead to begin, a dozen new students apply for admission. If you are interested write to the Rev. W. S. Claiborne, Monteagle, Tenn., learn what is needed—everything is needed from an automobile truck to a pair of shoe-strings—and help.

For a month last summer I was a guest at the house, a jury-mast instructor, a deputy-assistant substitute teacher. I thank my God for some glimpse of what the Church Primitive and Apostolic must have been. Every one had board, lodging and clothes—some clothes. No one had any money. Every man there had given up good salary or wages. Most of them had not seen a dollar of their own for so long they had forgotten how it looked. They farmed and carpentered and pruned the orchard, tinkered with pumps, milked cows and fixed the fences, made beds, washed dishes and swept the floors, then studied for rest and recreation. It is the only known school where students study overtime and come to class with more, far more, prepared than was assigned them. Some of the men are married. Their wives and families are with them—a hive of industry. The children go to school. The women sew, sweep, cook, mend, tend chickens, nurse any sick, and are too busy, almost, to turn around.

And all agree. There are no hard and fast set rules except that of co-operation. All meet daily for consultation and all must help each other. What that means as a test and factory of character those who have camped out will know. The Warden is a man, gentle and very wise; his wife is wise and gentle also. The men and women are picked by the wish to serve God in the ministry, but in addition, the Spirit of God must be in the place, for there have

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been no quarrels. Disagreements there have been, but nothing grave; nothing too serious to be adjusted by a quiet talk together in consultation with the Warden. A certain Carpenter of Nazareth gave that rule. It works. Even the children do not quarrel. Sixteen children lived together four weeks while I was there, and the only quarrel was between two visitors, and that adjusted itself automatically next morning after chapel. For most of us a place here people do not nag nor quarrel and money does not matter would seem like heaven.

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spheres, have become powers. The spheres will grow. In the meantime—there is at least one small community in this our land where men and women care more for learning and for Jesus Christ than they do for money; where they could make good wages and for the sake of the Lord choose poverty; where they work almost to exhaustion and remain good tempered. And Someone walks invisible among them who is not on the rolls, and says: "Well done, good servants." And of all this I, who have been privileged to see, bear witness.

Ordinations At Bexley Hall

On Sunday, June 17th, in the College Church of the Holy Spirit, Gambier, Ohio, the Rt. Rev. William A. Leonard, D.D., Bishop of Ohio, ordained to the Diaconate, Messrs. Herman S. Sidener, William L. Ziadie and David J. Griffiths, graduates of Bexley Hall. Presenter, Rev. Dr. O. E. Watson; preacher, Rev. William M. Sidener.

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