

The Witness

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The Call of the Ministry Presented To Boys

Leaders of the Church Meet With Selected Group At Chestnut Hill Conference

By Rev. Gordon Reese

"Chestnut Hill." To more than a hundred boys of our Church who attended the Regional Conference on the Call to the Ministry "Chestnut Hill" will not be a station stop on the Pennsylvania Railroad. It will literally mean a station stop in their life. For Chestnut Hill enabled many fellows for the first time in their life to "Stop, Look and Listen" to the Call to the Sacred Ministry.

To give the readers of The Witness a little picture of the Conference is a difficult task, for there was an atmosphere, a spirit at Chestnut Hill which defies description. There must have been careful preparation, for we saw no machinery in operation at the Conference. Prayers must have preceded this Conference, for it was a mountain top experience to all of us. We felt the Master's presence.

From the moment of our arrival to the last handshake in parting there was something to do at the Conference. Naturally that pleased the fellows. There had to be action, for there were two men at the helm which steered us on our course—Rev. Albert Lucas of Philadelphia and the Rev. Percy Austin of Long Beach, Cal. Just a word about those two men. Albert Lucas received, on the last night of the Conference, a silver loving cup. It was an expression of the esteem and love in which he was held by the entire Conference. Perry Austin is the nearest to an eight-day non-skid-non-stop, go-get-'em that it has been my privilege to meet. Mr. Lucas and Mr. Austin had a purpose and that purpose was never lost sight of. The success of the Conference can only be attributed to two people directly, Perry Austin and Albert Lucas.

After the fellows were assigned to their groups and found their rooms most of them did what a group of clergymen would do—they started to get acquainted on the ball diamond, tennis courts and in the swimming pool.

After supper the first night Head Coach Roper of Princeton gave a dandy address to the fellows on "Self Mastery." It was the kind of an address one would expect from a Coach, with one exception. It lacked the usual embellishments of the vocabulary of most coaches. It was straight from the shoulder and the fellows enjoyed the message.

Wednesday morning the boys, after the Holy Communion and breakfast, met their

The Church Has Flourishing Centers in Europe

Bishop Harris Reports That Our Churches In Europe Are Doing Splendid Work

Most of our American churches in Europe have been visited during the year by Bishop Harris of Marquette, who went at Bishop Williams' request. These churches, whose work is by no means as well known in this country as it should be, will be seen during the summer by American Church people, many of whom will be both astonished and gratified to find their own Church firmly established and actively at work in such "foreign lands" as Italy and France.

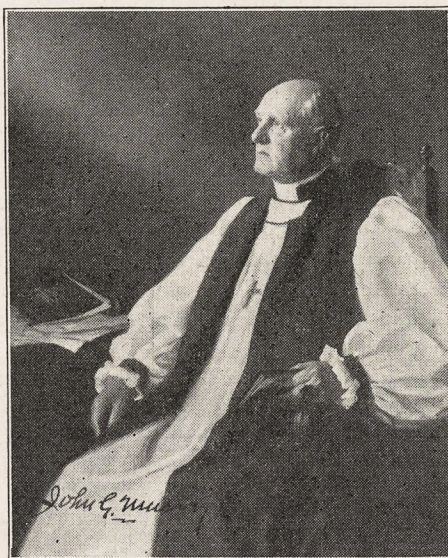
Bishop Harris found St. Paul's in Rome doing a splendid work, a power for good and an inspiration to Americans in Rome. In Florence, where the Church had been through difficulties due to the war and had been closed for a time, the work has been reorganized and was in excellent condition. A fund was being raised for a much-needed rectory. Florence is an art center which every year attracts thousands of students, for whom the Church can be a center of American life. At San Remo American Church people are under the kindly care of the chaplain of one of the two English Churches.

In Nice the Church was flourishing in a strong and influential American colony. In Paris at the pro-cathedral Church of the Holy Trinity, an outstanding event of the Bishop's visit was the dedication of the beautiful "battle cloister," accounts of which have been published.

Germany was not visited at this time.

In Geneva, the center of so many international movements, our Church should receive loyal and more enthusiastic support from us at home. A movement is on foot there to build a parish house which shall be a center for American life in that strategic city. In Lucerne, where our services are held from June to September, we use the church of the Old Catholics. The American Church contributed a sum toward this building in order to secure the use of it when needed.

Twenty-three people were confirmed by Bishop Harris. His report concludes: One cannot visit the American Churches in Europe without being proud of the splendid work they are doing for America. The work deserves greater recognition and more substantial and discerning support from the Church at home. The welfare of American students abroad and their subsequent influence rest largely on the effective work of these Churches, which should have the support of every patriotic Churchman.



Rt. Rev. John Gardner Murray, D. D.

group leaders and for one hour discussed the first lesson of a series of three which were prepared by Bishop Johnson of The Witness. Then for an hour with Bishop Woodcock on "Christian Leadership"; then recreation; then dinner. After dinner more recreation, swimming, tennis, baseball. Six o'clock, Bishop Brent on the "Adventure of Life." After supper another hour in Discussion with Bishop Woodcock, then off to bed.

Thursday was pretty much the same as Wednesday.

Friday was the closing day of the Conference. We started the day with a large Corporate Communion. The fellows by this time wanted to know more about the ministry. Every lad was dead in earnest, yet no pressure was being brought to bear upon any one. After the addresses by Bishops Brent and Woodcock we had dinner and after an afternoon full of recreation we went to a little wayside shrine near the home of Mr. and Mrs. Sam Houston. There we had a brief service. After the service we were entertained by Mr. and Mrs. Sam Houston at their beautiful home on the Wishachickon. It was a great joy to meet Mr. Houston. He has all of the qualifications needed for the ministry, including a fine sense of humor, which we

(Continued on page 5)

Cheerful Confidences

By Rev. George Parkin Atwater, D. D.

"REVEREND BROWN"

There have been frequent comments in the religious press on the atrocious habit of using the word "reverend" as a form of address, or of using it in print with a man's last name.

Possibly the most woefully misused word in the English language is the adjective,

"Reverend"

Unless you are willing to err constantly against the usages of grammar, against good taste, against propriety, please read the following carefully and if you are guilty of misusing this word, make an effort to correct your habit.

The word "reverend" is an adjective applied as a mark of respect to men who have entered the ministry. The word is not a title, and cannot be used as a title. The word "Doctor" or "Judge" is a title, but the word reverend is an adjective. It can never be used with a man's last name alone. It cannot be used as a form of address.

The word can be used in writing with a minister's full name, or it may be used with the prefix Mr. or Dr. and his surname.

Newspapers, school teachers, managers of business officers and telephone exchanges, bookkeepers, stenographers, teachers in business colleges, and all people are urged to read and teach the following rules for the use of the word, and to spare the men in the ministry the sight and sound of a usage that is improper.

James A. Brown has entered the ministry. Henceforth his cards will appear as follows: **The Reverend James A. Brown.** That is correct.

Incorrect Use

You must not say, write or think the following:

Reverend Brown.

Good morning, Reverend.

Reverend Brown preached yesterday.

Rev. Brown.

Dear Reverend (in a letter).

The above forms are not proper, either as used above or as part of a sentence.

Correct Use

The Rev. Mr. Brown.

The Rev. James A. Brown.

Dear Mr. Brown (in a letter).

If he becomes a Doctor of Divinity, you may say or write:

The Rev. Dr. Brown.

The Rev. James A. Brown, D.D.

The proper greeting is:

Good morning, Mr. Brown; or

Good morning, Dr. Brown.

When calling on the telephone you must say:

"Is this Mr. Brown?"; or

"Is this the Rev. Mr. Brown?"

Our Bishops

John Gardner Murray, the Bishop of Maryland, was born in Lonaconing, Maryland, in 1857. The early days of his ministry were served in Alabama.

In 1896 he became the rector of the Church of the Advent in Birmingham where he remained until called to the Church of St. Mary and All Angels in Baltimore in 1903. He was elected Bishop Coadjutor of Maryland in 1909, and became the Diocesan in 1911.

Newspapers may omit the article "the" and use the form, "Rev. Mr. Brown."

Consult the Century Dictionary or any reliable book on good English, and you will gladly array yourself on the side of those who protest against the slipshod, provincial and distasteful misuse of the word "reverend."

Every periodical and newspaper in our land, please copy.

Our Lord and the Commandments

By Rev. Studdert Kennedy

Christian goodness, which at its best is the most perfectly beautiful thing that has ever been produced upon earth, was and is based by our Lord and Master upon the Ten Commandments.

There is a tendency today to imagine that our Lord's teaching supersedes the Decalogue, but this is directly contrary to His own definite statement that He came not to destroy or supersede, but to fulfill, to reveal in all its fullness and perfection the truth which has always lain hidden in the law, and it remains true that heaven and earth may pass away, but not one essential jot of the moral law can

pass away as long as earth is earth, and men are men.

Of course, we read, and are bound to, the law in the light of the Gospel and interpret the Ten Commandments in the "Light that lighteth every man that cometh into the world," and above all we look upon them in the light of the great principle, which was contained in the saying that "the Sabbath was made for man, and not man for the Sabbath."

These Commandments are not arbitrary laws laid down by an absolute king for the preservation of his own honor and glory and the maintenance of his own dignity. God has no dignity, except the dignity of utter humility, which is the only real dignity there is.

The Ten Commandments are laws of love and are, therefore, to be taken as the necessary basis of human perfection. To disobey them is to sin against our own nature, which does indeed rob God of His glory, for God's glory is man's perfection. To disobey them is to lay ourselves open to spiritual disease, to corruption of the mind and of the moral nature. Disobedience to them brings its own punishment, because it puts us out of harmony with reality and ultimately leads to our lives becoming a living lie.

In these days when the old-fashioned conventions are all being broken down, people imagine that you can break the Commandments as you break the conventions. Nothing can be more untrue. The conventions are very largely temporary in their nature, made to meet special but passing needs; the Commandments are eternal in their nature, made to meet permanent and lasting needs. To break the Commandments is in very deed to shake the eternal mountains and dim the steady shining of the everlasting stars. It is to rebel against the universe, which is of all rebellions the most futile and pathetic.

You can no more modernize the Decalogue than you can vulgarize the sea. You may build your shanties of shallow thinking and passion on the shore, but sooner or later the tide of the eternal truth will come and break your jim-crack speculations into bits and you will seek for refuge in the haven of God's Law.

REV. G. A. STUDDERT KENNEDY

I Believe

If anyone wants to read a book that is good for their soul and at the same time stimulating to the intellect, send for a copy of this book by Woodbine Wille, who writes Theology in a language understood by the people and with a zip that makes the dry bones of complacent orthodoxy rattle."—Bishop Johnson.

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Lies

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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.

That a parson is entitled to two full months' vacation in summer is evident.

HARD-WORKING Other men have fifty-
PARSONS two Sundays off;
most of them have
fifty-two Saturday
half-holidays besides, to say nothing of
legal holidays, and practically all their
evenings. But the parson must look to
his sixty days in summer as the only time
in the whole year upon which he can ab-
solutely count for freedom from paro-
chial cark and care.

Which the same reminds us of a story. A clerk in a Jewish banking house went to his employer and asked for a raise in salary. "What!" said the head of the firm, "a raise in salary! Why you don't begin to earn what you get. In fact, I'm supporting you in absolute idleness! And I can prove it to you," he went on, "prove in it by mathematics. Let us take the longest year possible, one with three hundred and sixty-six days in it. Very well. Three hundred and sixty-six. Now you sleep one-third of your time don't you? Everybody does." The clerk agreed that he did. "Well then, subtract one hundred and twenty two days, that leaves two hundred and forty-four. Then you take one-third of your time for recreation. Isn't that so?" The clerk was bound to acknowledge it. "Well, take it off,—one hundred and twenty-two days. What have you left?" One hundred and twenty-two. "Ah, yes, but you have fifty-two Sundays off. Now what does that leave?" "Seventy-seven." "And," he went on, "you have fifty-two Saturday half holidays, which is twenty-six full days. 'Off with it,' as the Queen said in Wonderland. Now, what have you?" Only forty-four days, said the crest-fallen clerk. "But I'm not through yet," continued Shylock. "Young man, you are in the habit of taking an hour each day for lunch. Do you know that makes a total of sixteen days a year? Off with it!" "Twenty-eight left," muttered the clerk. "Yes, and from that you must subtract two weeks' vacation, which leaves fourteen days, and then subtract the legal holidays which are thirteen—and there you are—one day left and that's Yom Kippur and of course you don't work then!"

In a recent Church paper appeared the following "ad.:" "Wanted, assistant Priest for magnificent new
CHURCHMANSHIP Cathedral, young,
unmarried, Role
chiefly Sunday school. Brotherhood work
and choir boys. The latter he should
mainly train. Churchmanship is immat-
erial, provided he is an earnest Chris-

tian man. Salary \$100 to begin with."

"Churchmanship immaterial!" Here, indeed, is an amazingly seductive bait, a triumph of advertising genius.

No party lines drawn, no shibboleths demanded, no discriminations threatened, no schools of thought regarded. Evangelical, Modernist, New Mediaevalist; long surpliced, short surpliced, Erastian, Tractarian; black stoled, colored stoled, Dearmerite, tippeted, with or without rabat, or cravated in cerese. It makes no difference whatever—all are invited, so long as the applicant is a youthful, unmarried, impecunious priest with economical habits and a yearning after surroundings of Cathedral magnificence. Stop—there are three other important qualifications; this priest must be a man, and a Christian, and earnest. No pagan priests will be considered; likewise, no lady priests nor any who are in the priesthood just for fun. It is all too absurd!

You can't catch a good big fish on a dead frog, and you can't get a strike from a real man by baiting with a flabby sentiment.

There are plenty of young priests who can fill all the other requirements. We do not believe there is one anywhere who would not resent having his churchmanship labeled immaterial.

Just home from abroad, the multimillionaire was relating his experience to his friend, a prosperous Philistine. "Do you know," said he, "I had great trouble in making up my mind and really did not know whether to bring back with me a Murillo or a Rembrandt." "Well," answered his friend, the Philistine, "any of those French makes are good especially in hill climbing." Which reminds us of that other genial gentleman who, when mention was made of a lecture on Keats, innocently inquired, "Well, what are Keats?" In the same distinguished class belong the lady who supposed Botticelli was a kind of cheese, and that other person who, apropos of a reference to Homer's Odyssey, remarked in a knowing manner, "Yes, Homer's I believe is the best."

Young People's Work

By Rev. Gordon Reese

VIEWPOINTS

St. Louis has just entertained the International Rotary Convention. It was a tremendous success. Representatives from more than twenty countries were present. The leading business men of hundreds of communities were present.

It was my privilege to meet with at least a half dozen Past Presidents of International Rotary at a luncheon.

It was a still greater pleasure for me to meet one of the Past Presidents, an outstanding leader in that group of leaders in Rotary, who confessed to me he was a churchman. Working at it? Yes. Conducting services as a lay reader whenever called upon to do so.

Besides being a churchman and a Past

President of Rotary, he is kept busy by lecturing.

I was very much interested during our conversation at that luncheon table to discover his hobby—Young People. He is the father of several, hence his viewpoint.

"In my estimation," he said, "the Church is facing a crisis with their present attitude toward the Young People's Work. For the Church is not willing to face this question."

"Is it best for our Young People that the Church, nationally, take an interest in their present efforts?"

"Too long we have been asking, 'Is it best for the Church?' What is really important is whether or not it is best for the young people," was his reply.

In my mail that same day came a letter from a clergyman friend of mine. He has no children, which, I think, partly accounts for his reply:

"I do not believe the Church is facing a crisis in our Young People's Work. The Church is doing all she can do or ought to be doing for them at the present time." "It's much better for the Church to wait until the Young People develop their own organization."

It's much better for the Church.

That's one answer.

It is best for the Young People that the Church do something with them and for them.

That's the other answer.

A question of viewpoints? Yes, to a certain extent, but it's more than that.

It's a question of life. As I read the gospels I find Jesus interested in human life—a son, a daughter, a brother. He was not interested in the cold, dead formalism of the Jewish Church of His time.

Constantly He spoke in terms of "Is it best, not for the institution—but the individual?" It's not a question of viewpoint. It's a question of our boys and girls. It's a question of the Young Life of our Church.

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The Editorial

By Bishop Johnson

ELECTRICAL DISTURBANCES

There is a certain similarity between electricity and spirituality.

In the first place nobody knows what either of these forces really is.

Neither of them can be adequately defined in the limitations of human understanding and human speech.

There are persons who flout the existence of spirituality because it cannot be defined. Some of these people call themselves scientists. They belong to the same class of scientists as those who would deny that there is such a thing as electricity because no one knows just what it is.

There are certain powers in man and in nature which defy definition, but are known by their results.

If you do not believe that there is such a thing as electricity you can easily be convinced by touching a live wire. In the same way if you do not believe that good and evil are positive forces, you need only to spend a week in camp with either a good man or a bad man to find the difference.

Religion may be defined as that spiritual dynamo which has for its object the producing of spiritual results. Like an electric dynamo, religion may send forth a current which will produce beneficial or disastrous results.

There is nothing more beneficial in a town than an electric dynamo and I fancy there is nothing more destructive than a bolt of lightning.

If one has seen a broken wire, highly charged with electricity, sputtering and exploding as it sends forth liquid death and destruction, one fully realizes that the power which can lighten our path and carry us so comfortably from place to place, can also burn us up when misapplied.

We get so used to saying that it does not make any difference what one believes so long as one is religious, that we entirely lose sight of the fact that beneficent forces become destructive forces when they are misapplied.

* * *

I am convinced that one of our chief difficulties in the United States is that religion is being handled by groups of untrained leaders who mistake the beneficent power of forked lightning when

it is let loose indiscriminately. Truly it gives light in the darkness, but the light is not one in which one can walk safely or for long, and the power is destructive, for it burns up whatever it touches.

There are millions of our people who have been struck by this spiritual lighting, and it has burned out all the finer spiritual instincts in their being, so that the steady currents of spiritual energy which bring sweetness and light to human nature is incapable of transmission to their souls. Their fuse is burned out and the grace of our Lord Jesus Christ, which is a regulated spiritual current, does not reach them so as to produce light and warmth.

Whole sections of this country have been burned over by unregulated spiritual discharges until the population is wholly insulated from the finer purposes of spiritual power. And the difficulty is that our sentimentality is incapable of realizing the distinction.

We enjoy the display of fireworks without realizing at all that the electrical discharge is not beneficial, but harmful.

It is the function of true religion to produce purity, charity and worship. But it is a well-known fact that in those sections where religion is merely unregulated emotion these spiritual qualities are not the fruit of the spirit. It is just as vital that spirituality be regulated by certain definite principles as it is that your electric plant shall follow the laws and principles of human experience; and those groups of religious enthusiasts who think that spirituality can be applied without such knowledge are not saving souls, as they say, but burning them up.

For you have not saved a soul so long as it remains sensuous, bitter, censorious and self-righteous, for none such will enter the Kingdom of Heaven.

I fully realize how ashamed our Church people frequently are when they compare the burning zeal of many religious sectaries with our own subdued light and heat.

Electrical displays are exciting to look at, but in the words of the Great Apostle, they "affect you zealously but not well."

Or to use another analogy which one of our own teachers has given us, "It is better to limp along the right road than to race along the wrong one."

And when the Church has set up its plant which has been the result of human experience—its dynamo, which is the gift at Pentecost; its wire, which is the Historic Church, to carry that gift; its transformers, which are the various parishes and missions in which the current is regulated to meet the needs of the people—let us not delude ourselves into thinking that the electric discharges with sonorous thunder and highly charged bolts are beneficent forces. On the contrary, they fill the atmosphere with static; put our lines out of commission and burn out the transformers all over the place.

These electric storms do not produce love, joy, peace which are the fruits of the spirit, but rather passion, excitement and unrest, which are quite the opposite.

The Church has a system which when it can command the undivided loyalty of its own constituency will produce the highest type of Christian family life and the

atmosphere of Christian charity and the oblation of Christian worship.

The systems around us are unregulated, spasmodic and clamorous. It is true that by the grace of God they produce many individual saints, but the general effect is not one of love, joy and peace.

Nor is it possible to unite the systems in one trunk line.

The methods which characterize the one would hopelessly disrupt the other.

It is impossible to combine authority, continuity and established principles with anarchy, individualism and personal preferences.

We need to strengthen our lines and give them adequate support.

If the Church today fails to give light and warmth and energy to its own members, it is due more to atmospheric disturbances without, and burned-out fuses within, than to any lack of power in our dynamo or faithful continuance of our wires.

If the individual bulb which you represent isn't burning, look out for your connection.

Possibly your parochial transformer needs a new plug or you need a new socket.

You can let your light shine, if only you will make your connection with that spiritual power which has made saints in all ages and which will still do its work if the linemen do their duty and the individual keeps his contact with the wire.

And do not be so foolish as to think that because some bulb near you is dead that there is no more spiritual energy in the Church. A dead bulb merely signifies that there is something the matter with that bulb, for God still rules in Heaven and His Holy Spirit still operates as Christ has promised, and you may bring forth the fruits of the spirit if you will make your connection and turn on your switch.

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Social Service

By William S. Keller, M.D.

SOCIAL ASPECTS OF ILLEGITIMACY

In a recent article entitled "Laws on Bastardy," we stated that the handicap of bastardy was one of the most unjust and continuing hardships which society imposes on any individual.

In former times at common law a bastard was said to be "Filius Nullius," the child of nobody, or "Filius Populi," the child of the people. Such a child was barred from many of the rights of citizenship, and to this day there is no relation in life which may not be jeopardized by the stigma of bastardy.

The Church has already expressed its interest in the problem of the unmarried mother and the illegitimate child through the agency known as the Church Mission of Help.

In considering the adults in these Problem Cases it is fair to assume that these individuals come under two general heads—one group we have a combination of definite mental pathology and sex promiscuity and probably a definite and important relation between them—the other group seems to be an illicit or promiscuous sex expression as a definite behavior tendency.

In summing up the Church's responsibility to these individuals we must recognize immediately that our attention should be directed to persons in the second group.

Sex and sex relationship constitutes a practical problem for all of us. This fact must be accepted if we are to comprehend and handle the problem in others.

Up to the present time most all of the data scientists have accumulated on the subject have been the result of study on selected groups of cases in institutions and clinics. It would be folly to generalize and assert that this correlation is indicative that a definite relationship exists in all cases of illicit sex practice and mental pathology. In order to get the true criteria for judgment, we must first have studies that would include all strata of society.

Mental hygienists throughout the country tell us that we must apply the same criteria to this problem as in any other behavior problem.

There may be on one hand a condition in which a pathological state of sex equipment exists, accompanied by a disproportionate urge for sex expression—or we may be dealing with a normal sex equipment with a lack of ordinary inhibition.

We must accept the fact that most individuals possess sufficient inhibitory powers to assure the proper adaptation with reference to their sex lives.

Much could be said regarding the physiological and scientific proof which would warrant the statements made regarding the sex impulse. If the Church purposes to handle this subject through its various agencies, we must cooperate with psychologists, psychiatrists and mental hygienists and accept scientific findings.

After accepting these facts we must insist upon the ethical point of view. We must

mand that certain ideals and standards of living be adhered to.

First, let us study the problem in our various communities by getting in close contact with social agencies doing the best constructive work in our community. Visit the Juvenile Court, the Court of Domestic Relations and the Municipal Court. Report the outstanding problems to the chairman of Diocesan Social Service Department and ask that intensive consideration, probably a survey, be made.

We must then throw off the traditional suppression and secrecy that has characterized our policy in handling this problem and offer to our Church constituency a summary of our findings.

Who would venture to evaluate the effect of such a policy on future generations?

Is not such a policy much more fundamentally sound—preventing delinquency, prostitution, divorce, etc., than our present plan of handling these problems chiefly by penalization and legislation?

The Church should stand primarily for education and prevention. Such a policy will be accepted and made effective only when combined with a scientific background and a practical application.

Such a policy will be Scientific, Humane and Christian.

May this serve as an appeal to Diocesan Social Service Departments.

The Chestnut Hill Conference

(Continued from front page)

discovered when Mr. Austin presented him, as a gift from the Conference, a brand new auto, purchased from Woolworth's. He speaks well, and, as he said, he likes the sound of his own voice, especially when a crowd is in front of him. He is a good business man and he is interested in BOYS, upon whom he makes a great impression. Best of all, his kindly spirit made it possible for the Conference to meet at his home and there, on the hill-top overlooking a beautiful wooded valley, we listened to Dr. Z. B. T. Phillips of the Church of Our Saviour, Philadelphia, challenge us to the Sacred Ministry. There were many addresses at the Conference, but none like that one. We who are in the ministry bowed our heads after that address and thanked God that we were privileged to work with Him. Every boy with whom I spoke afterwards said: "That one was the best."

Many more things happened, and I wish I might write about all of them. The kindness of the Philadelphia papers who sent us many fine men to report the Conference. The splendid committee which arranged for and made the Conference possible. The genial treasurer, Mr. Reed Morgan, who, with a smile on his face constantly, seemed to enjoy the Conference as much as the Boys. Mr. Bendere, Dr. Mockridge, Dr. Phillips, and all the others who contributed to the success of this first Regional Conference on the Call to the Ministry. And the Group Leaders. Many boys expressed themselves with surprise

and still be human. Most of the group leaders were disguised as laymen as far as their dress was concerned. But I found none of them disguised their convictions as far as the ministry was concerned. It was a Conference where the sweet "Fellowship of kindred minds was like to that above."

I am wondering now whether it would not be a good thing for some group of women in our Church to hold a similar Conference for the Young Women of our Church where the claims of Christian Service might be presented to them also.

The Effect of Movies On Morals

By Mrs. Clara R. Winterton

Moving picture people are surely in the limelight. Many good people are being shocked to learn of the debauching revelries indulged in by their film favorites. Before condemning them as a class, mature and thinking men and women should give the moving picture business as a whole, some serious thought, reasoning not only from cause to effect but from effect to cause.

People in almost all walks of life throughout the United States are agreed that, "The abuse of the motion picture screen is becoming a national calamity." It is stated on the best of authority that one-fifth of our entire population, or twenty million of our American people attend a motion picture show every day, and one authority has affirmed, "The gigantic business of the 'movies' is daily influencing the masses of our people to an extent not even approached by all our schools, our churches, and our ethical organizations combined."

A Roman Catholic authority refers to "The lurid scenes, the unwholesome sex appeals, and the debasing animations of crime and immorality to be found in so many of the widely exploited photoplays," and affirms that these things are doing a large part in debasing the morals of the rising generation.

The chief of police in Chicago has traced a large part of the juvenile crimes of that city to the corruptive motion pictures that are exhibited.

Recent news dispatches tell of murders and suicides among children from five years of age upward. The crime wave among adults is fully paralleled by that of the rising generation. The juvenile courts in all our large cities report that they are overcrowded with work. What to do with these boys and girls is one of the problems of the hour. These startling developments in the way of juvenile crimes should cause every father and mother to do some very serious thinking. What are your girl and boy reading? What are their games and amusements? What kind of moving pictures do they see?

Several years ago we heard severe condemnation of the yellow-backed dime novel as a factor in corrupting the morals of our youth. But all teachers agree that the lesson most indelibly impressed is the one illustrated or acted out.

Some parents in an effort to rear their children in the way that they should go, forbid them the picture shows; but how is it possible for a godly mother to keep the thoughts of her children pure and their minds stayed on moral themes, when on their way to the corner grocery or the school house they are compelled to run a gauntlet of shameless, suggestive pictures flaunting on conspicuous billboards?

Who shall say that our children are the only ones being educated in crime by these suggestive pictures? We are all well aware that familiarity with any evil makes it seem less shocking. The scenes of marital infidelity, murder and the like that are depicted continually before this generation, will destroy its morality and eclipse its religious ideals.

Whose fault is it that clean, wholesome, educational pictures are cast aside? Are we the victims of the motion picture fraternity, or are they but catering to our demands? If the latter proposition be true, then how great is our responsibility, not only to the welfare of ourselves and our children, but to the moving picture people themselves. If but looking upon the picture causes a degeneracy of morals on our part, what must be the effect of acting immoral and suggestive scenes with such intense realism? Can you wonder that the hours of recreation following such realistic work should be filled by those actors with a natural sequence of the pictured scenes?

Writers of novels and photo-plays claim that sensation is the demand of the hour, that they are being pushed and prodded in the demand for something new, something exciting enough to rouse the jaded emotions of a listless public. The more extravagant a thing is the more it is patronized, the more venturesome and audacious it is, the more customers it finds.

Society generally gets what it demands, and there is a mad rush to fill the insatiate desires of the pleasure loving public. Crowds are flocking where they can get the rarest, the most unusual, irrespective of price. There are therefore thousands of men and women so intent on reaping the harvest of money that they get for this business, that they are utterly oblivious to the fact that they are rapidly pushing society over the brink into the most hopeless disaster and ruin. It is said to be one of the tricks of the moving picture fraternity to get the newspapers and the clergy to denounce some particular play, because they know it will draw all the larger crowds.

Religious leaders have planned to introduce censorship bills in all the state legislatures that meet during the year. It is very proper and right for those who have the good of the people at heart to do all in their power to regulate this growing evil. But no amount of legislation can overcome an evil that is so deeply rooted in the hearts of men and women. What is needed is a heart work for each one affected.

The churches should awake and holding up a higher standard of spirituality, go out to stem the tide of moral looseness, ere every vestige of righteousness is swept aside.

The Aspirations of American Labor

The first of the Labor Day proclamations has been issued by the Executive Council of the American Federation of Labor. In it great emphasis is placed upon ethical and spiritual values. The proclamation is as follows:

The labor movement of America demands for all of our people the full benefit of the life-giving forces of our marvelous civilization through constantly increasing wages and improvement of working conditions and through a reasonable and proper reduction in the hours of work.

The labor movement of America demands for the wage earners and for all who serve usefully in any capacity a sound and just economic basis for life and freedom in the fullest meaning of those terms.

The labor movement of America has ever had high regard for the development of the ethical and the spiritual in life, realizing the right of all humanity to partake freely of the great satisfaction that comes to enrich life as a result.

The labor movement of our country, recognizing the fact that all freedom and all higher development of life rest upon first providing assurance of the essentials of existence, has first demanded economic justice as a basis for all other things.

But the labor movement has always taught that the material is essential to something higher, and that the inspiration of our movement has its deepest springs in something above and beyond the material.

The labor movement strives for economic improvement with unrelenting zeal and fidelity because economic improvement is the first fundamental requisite; but it holds out to all mankind a flaming torch lighting the way to a greater fullness of life, to complete realization of the finer and nobler aspirations of the mind and soul.

The labor movement fixes as its goal nothing less than the complete richness of life, without limitation of any kind,

the attainment of the complete human ideal in all of its economic, ethical and spiritual implications.

Through the inspiration of our labor movement, the Sunday preceding Labor Day, which is the first Monday in September each year, has come into general national observance as Labor Sunday. On this day it is fitting to give thought to the aspirations of Labor and to find in what way the soul of Labor may give thought and expression to its longings.

Because of the aims and aspirations here set forth, we hold it fitting that all churches draw close to their altars the soul of Labor on the coming Labor Sunday, and that the men and women of labor everywhere make special effort to co-operate with the churches and to secure the co-operation of the churches with them, in order that there may be in the churches everywhere on that day a great unison of expression in behalf of a higher, nobler life for the masses of our people, and in order that there may be everywhere a consecration to the cause of human betterment, particularly in those things that lead to ethical and spiritual growth—in those things that give flower and fruit to the great ideals of our labor movement, the embodiment and the expression of the idealism of our people.

May Labor Sunday each year bring home to the masses of our people the great good that humanity may yet achieve, the lofty heights to which it may climb, the inspiration and the enrichment to be found in the great American labor movement, which is the hope of the millions who toil.

We ask also that Labor Day, the great holiday of the toiling masses, dedicated to them and to their cause, be ennobled and enriched by an expression of the same spirit, the same high idealism and purpose, the same uplifting, inspiring search for the fullness of life and the same determination to achieve triumph over all ills and wrongs through our great movement in its method and spiritual aspects, as well as through its purely economic operations.

BISHOP JOHNSON

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An outline of Church History, originally delivered by Bishop Johnson at the Wellesley and Gambier Summer Conferences. 35c a copy; \$3.50 a dozen.

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WITNESS BOOKS

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Extending the Use of Radio On the Sea

By Rev. A. R. Mansfield, D. D.

A story appeared in the New York daily papers of last month, that a man was treated at sea by the doctor of another ship, died and was buried by a service sent by wireless, because the ship on which he died had no Bible or service book. The story of the man's burial at sea has since been contradicted, but it raises some interesting questions concerning the use of Radio and the need for service books on ships.

Whether or not the story was entirely fabricated it is quite feasible for the doctor on one ship to treat a man on another ship that has no doctor. When the experiment of giving medical advice was first tried on the roof of the Seamen's Church Institute building those concerned thought only of giving advice to ships that came near enough to New York to be reached by Radio. Then ships began to relay messages. Finally it was seen that it was too important a service to be confined to one port, and the Institute induced the Radio Corporation of America and the U. S. Public Health Service to take it over and make it national, and now men are being treated from ship to ship. The other day the United States Shipping Board vessel Eastern King sent a message out into the air that she had a seaman on board who would die unless he was operated upon within twelve hours. The message was picked up by the Italian steamer the Conte Rosso carrying three doctors. The two vessels were not in sight of each other, but as soon as Captain Cignoni, of the Conte Rosso got the position of the Eastern King she changed her course, and late in the day the vessels met, the sick man was transferred, operated upon, and his life saved. It is not an extreme thing to prophesy that the day is not far distant when medical advice will be given out from every important port in the world, and from the ships that have medical service to the ships that need it on all the seven seas.

But the Seamen's Church Institute is anxious to make it unnecessary for men to be buried by wireless. It wants to have a simple service book prepared and placed on every American vessel, so that no matter in what distant and lonely place a seaman may die he will be assured of Christian burial. It would be glad to have the financial cooperation of the Church in preparing, publishing and distributing such a book to every vessel under the American flag. If you are willing to help will you communicate directly with the Seamen's Church Institute, New York City.

Services of Holy Communion For the Blind

It must be impossible for any but the blind people themselves to realize what it means to receive copies of parts of the Bible and the Prayer Book services in Braille, but all of us should know that our Church prepares such material for their use.

The Committee on Literature for the

Blind, through its secretary, Mrs. W. J. Loaring Clark, reported at the last meeting of the Department of Missions that 160 copies of the Service of Holy Communion in revised Braille have been distributed and that many letters of grateful appreciation have been received.

The Chief Librarian of the Canadian National Institution for the Blind writes, "these volumes are of special value to us as there are numerous requests for portions of the Book of Common Prayer and other peculiarly Anglican works. Through your generosity you are conferring a benefit on the whole of Canada."

Holy Communion Celebrated in the Clouds

In a recent issue of "The Holy Cross Trail," published at Red Cliff, Colo., the following paragraph appeared, quoted from "The Railroad Red Book," under the caption, "Mount of the Holy Cross," written by the Rev. J. P. Carrigan, the Roman Catholic priest of the parish at Glenwood Springs, who travels also over many miles on the western slope of the Rocky Mountains, ministering to scattered missions:

"The highest known point at which Holy Communion has ever been celebrated is on Notch Mountain, just opposite the Mount of Holy Cross (altitude 13,978 feet) in the Rocky Mountains in Colorado, where three ministers of the Episcopal Church of the Western Diocese of Colorado made a pilgrimage, reaching an altitude of over thirteen thousand feet. Bishop Benjamin Brewster read the service. The observance of this solemn re-

ligious rite in its unique surroundings with the great cross in the background was made possible only after an arduous climb into the snow-capped mountains, starting from Red Cliff station, an important mining camp on the Denver & Rio Grande Western Railroad."

Chance for Student to Get Useful Experience

The New York Protestant Episcopal City Mission Society has arranged to offer an opportunity for a nine months' course in field work to young men studying for the ministry or recently ordained.

The General Theological Seminary is co-operating and offers six months' residence. The City Mission Society offers from three to four months' residence, including room, board and incidental expenses, such as care fares, postage, etc., and \$600 in money for other living costs.

The plan is to associate the student for a period of time with different members of the staff of the society, in order that through this association training in that especial type of work may be secured. For example, hospital and prison chaplains in large institutions of New York City, boys' work in a settlement and summer camp, social service department which will give experience in case work and court probation work, immigration work at Ellis Island. Also opportunity will be offered for careful study of every department of the society, which is an organization with a staff of over 100 workers.

Have You \$100 or More?

Loans of such sums desired by church-mission in large city. To run six months or year. Will pay legal rate in this state—10 per cent—payable quarterly. The principal may be had at any time on 60 days' notice in case of sudden need. Write

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Don't hide your freckles under a veil; get an ounce of Othine and remove them. Even the first few applications should show a wonderful improvement, some of the lighter freckles vanishing entirely.

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GENERAL NEWS OF THE EPISCOPAL CHURCH

Revival of the Actors Church Alliance

On Tuesday, June 25th, at the Church of the Transfiguration (Little Church Around the Corner), New York, the officers of the Council of the Actors Church Alliance met to consider the revival of the Alliance next fall with the Church of the Transfiguration as headquarters. The Rt. Rev. Dr. Darlington presided and addresses were made by the Bishop, Rev. J. Randolph Ray, Rector, Harry Leighton, a well-known actor and the Rev. Walter E. Bentley, general secretary, and others.

Dean Ray offered quarters for the Alliance and told of the arrangement to have Mr. Bentley connected with the parish as actors' chaplain and to preach on alternate Sundays at 4 p. m. during the winter.

The Rt. Rev. Wm. T. Manning was elected Honorary President of the Alliance; George Arliss, President; Bishop Darlington, Acting President; Rev. Randolph Ray, chairman of the Council; Rev. Walter E. Bentley was reelected General Secretary and Walston B. Southwick, Treasurer.

Plans were made for a great meeting in the fall and new and attractive calendars are to be issued to all chaplains for the theatres throughout the country. The Alliance will work on more direct Church lines in the future and come into fuller cooperation with the Actors' Church Union of Great Britain and Ireland. Special efforts will be made to interest the members of the dramatic profession in the Little Church Around the Corner as their parish in reality as it has been for so many years in sentiment. The new quarters provide officers and an auditorium for the Alliance which may be used daily by the members and their friends and an actor will be in charge and act as assistant to Mr. Bentley.

The Alliance suspended operations owing to the war and since October, 1917, has been waiting patiently for an opportunity to resume its work of twenty years' standing. The kind offer of the new rector of the Transfiguration with the full and hearty cooperation of the wardens and vestrymen of the parish has at last made it possible and in the place, above all others, where it will be most at home.

Memorial for Bishop Tuttle in Western Michigan

On Sunday, July 1st a memorable service for Bishop Tuttle was held in St. John's Church, Harbor Springs, Diocese of Western Michigan. The service was conducted and the sermon preached by Bishop McCormick. Members of Bishop Tuttle's family attended and the congregation crowded the church to the doors.

This beautiful summer Church offers its hospitality to the summer colonies in Wequetonsing, Harbor Springs and other neighboring resorts, and for many years Bishop Tuttle was in charge of the summer services.

As a practical memorial to commemorate his loving labors, the church building has been enlarged and improved and a Guild Hall has been added, one room of which may be used as a chapel. About

twenty-five hundred dollars will be required to cover the cost of this undertaking, and one thousand dollars of this amount has already been contributed. It is expected to complete the fund during the summer, and contributions will be welcomed from friends of Bishop Tuttle or former summer residents in the vicinity. These contributions may be sent to the treasurer of the Special Committee, Mrs. H. H. Dickman, Wequetonsing, Michigan, or to Bishop McCormick at Grand Rapids.

Those who attended the services on July 1st and inspected the building were very much delighted with it, all seeming to feel that it was an enterprise which would be very acceptable to Bishop Tuttle himself, and which forms a suitable tribute to his memory.

Nazarene Society Adopts Forward Policy

Following the death of the Rev. Henry B. Wilson, B.D., founder and first Director of the Society of the Nazarene, the Rev. A. J. Gayner Banks, M.A., has been appointed to succeed him as Director of the Society.

It has also been decided to remove the headquarters of the Society from Boonton, where the Society was founded in 1909, to Asheville, N. C., where temporary quarters have been offered to the Society in Trinity parish house, through the courtesy of the rector and vestry until the new memorial Nazarene House has been erected.

The new Director, who resigned as rector of the Church of the Redeemer, Eagle Pass, Texas, in order to undertake this new work, will devote himself exclusively to the work of the Society and will be available for parochial missions, lectures and sermons in the interest of the Society by arrangement.

The new headquarters at Asheville will be opened about July 15th, until which time all communications should be addressed to the old office at Boonton, N. J.

The first annual conference of the Society of the Nazarene will be held at St. Thomas' Church, Denver, Colo., August 19th-26th inclusive. Speakers from various parts of the country will take part and the conference will be conducted as a Summer School of Christian Healing. Each night a Mission service will be conducted at St. Thomas' Church under the leadership of the rector, the Rev. Robert B. H. Bell, and the Director of the Society of the Nazarene.

Resolution of the Joint Commission on American Churches in Europe

The members of the Joint Commission on American Churches in Europe at a meeting on July 3, 1923, in the Church Missions House in the city of New York, record their deep sorrow at the death of the Rt. Rev. G. Mott Williams, D. D., Bishop in Charge of the European Churches.

His intelligent and sympathetic administration during a period of ten years has deserved and has won the approval and the admiration of the Commission. He not only visited all the Churches and planned most wisely as to their organization and activities, especially in the dif-

ficult period immediately following the war, but also contributed most generously of his own means towards the maintenance and perpetuity of the work.

The Commission desires to extend to the Bishop's family the assurance of their most affectionate sympathy.

Charles M. Belden,
Secretary.

Personal Report from Dominican Republic

Home on his first furlough, the Rev. A. H. Baer of Mecoris, Dominican Republic, brings a story of foundations laid and work outgrowing the small equipment. Since he arrived on the dock at Macoris in 1920 a mission congregation of some three or four hundred has been gathered and is now worshipping and receiving instruction in a church building for which the altar, pulpit and other furnishings were made by the missionary himself. There is a Church school of 130; there have been 110 baptisms and 75 confirmations.

This is not Spanish work for the Dominicans, but English work among the thousands of English-speaking negroes on the great sugar centrales. Little or nothing is done for these negroes, many of whom are nominally English Churchmen and so peculiarly our responsibility. Mr. Baer has a day school going full time, the only one of its kind, with some seventy children enrolled, taught by a negro boy, with work through the fifth grade.

Religious Education Making Progress in Georgia

Religious Education in the Diocese of Georgia is making marked progress under the leadership of the Executive Secretary of the Diocesan Department, the Rev. W. A. Jonnard. There are two Church Normal Schools, one in Savannah and the other in Augusta, and at the last meeting of the Bishop and Executive Council the Department recommended a diocesan standard which was adopted by the Council, and which now makes Georgia one of the few dioceses in the Church to have such a standard. The Department is taking up the matter of vocational schools and week-day co-operation with the public schools by appointing a member of the Department to serve on the Provisional and Diocesan Committees, and there is another committee for work among college students. Organization of parent-teacher associations within the Diocese is to be effected through the Church School Service League, and a rural survey is to be made of the Diocese through the same medium.

Sheriff Prevents a Lynching

State-wide and nation-wide commendation is being given to the sheriff of Chatham County, Georgia, in the editorial press for his courageous conduct in quelling the near riot in Savannah when a mob went to the county jail to lynch a negro for a crime against a white woman. Sheriff Dixon defended his prisoner until the local militia and the firemen arrived and took charge of the situation, standing in the door of the jail keeping back the mob

with a loaded revolver and stating that only over his dead body should entrance be made into the jail. In the words of a metropolitan daily, "Savannah, Ga., has given convincing proof that mobs bent upon jail delivery and lynching can be checked when authorities hold fast for law and order," and from another which said, "What can be done always, or almost always, in the way of handling would-be lynchers by local authorities, police and others, when they have the courage and inclination to do their duty as illustrated to perfection down in Savannah this week."

Commencement At University of the South

The fifty-fifth commencement exercises of the University of the South were among the most successful ever held at Sewanee. In the College of Arts and Sciences the graduating class was the largest in its history; and the number of members of the Board of Trustees present at the annual meeting was also the largest in the history of the University.

Twenty-nine students were graduated in the college and four in the Theological department, representing fourteen states.

Chief among the features of commencement was the installation of Benjamin F. Finney as Vice-Chancellor. The installation ceremonies preceded the baccalaureate sermon on Sunday, June 10th. The charge to the Vice-Chancellor was delivered by Bishop Gailor, Chancellor of the University, who also preached the commencement sermon. Colleges and Universities all over the country were represented at the installation.

The Board awarded the honorary degree of doctor of divinity to Right Rev. Edwin A. Penick, Bishop Coadjutor of North Carolina; Right Rev. William G. McDowell, Jr., Bishop Coadjutor of Alabama; Right Rev. Harry R. Carson, Missionary Bishop of Haiti; Rev. R. L. McCready, Dean of Christ Church Cathedral, Louisville, Ky.; Rev. Bernard I. Bell, President of St. Stephen's College, Annandale, N. Y.; Rev. Edward McCrady, rector of Grace Memorial Church, Hammond, La.; Rev. E. H. Merriman, of the faculty of the DuBose Church Training School, Monteagle, Tenn.; Rev. Louis Tucker, rector of Christ Church, Mobile, Ala.; Rev. Stewart McQueen, rector of the Church of the Holy Comforter, Montgomery, Ala., and Rev. J. O. F. Murray, Master of Selwyn College, Cambridge, England.

Another Forward Step in the Diocese of Long Island

The growing interest in social service on the part of the Episcopal Church has borne fruit in the appointment of Rev. Louis Jabine as field secretary of the Christian Social Service Committee of the Diocese of Long Island. During the summer, he will be open to engagements on Sunday afternoons and evenings to present the subject of Social Service when invited and he will make a systematic visitation of the hospitals and public institutions.

He will also have charge of St. Clement's Episcopal Church, on Pennsylvania Ave., corner of Liberty Ave., Brooklyn.

Mr. Jabine is a young man of exceptional qualifications for his responsible post. He is a graduate of Columbia University in the Class of 1914; had successful experience in educational work in New York and New Jersey and on the Pacific Coast after his graduation; served two years in the Navy during the war and prepared for the ministry at the Church Divinity School of the Pacific, San Francisco, Cal., and at the Berkeley Divinity School, Middletown, Conn. He was ordained to the diaconate in July 1921 by Bishop Page of the Spokane District and to the priesthood by Bishop Burgess at Garden City on June 29, 1923.

He is highly recommended and has made a favorable impression on those who have met him. His appointment marks the initiation of a greatly enlarged program of social service in the Episcopal Church.

Church Shares in General Depression

Historic St. George's, Leadville, Colorado, a landmark of the pioneer West, had fallen on evil days recently, sharing in the depression which affected the town. The church was beautiful, and deservedly famous, but much too large for the congregation, besides being costly to maintain. A ton of coal was needed, to heat it for a single service. Regular ministrations could not be given, and the outlook was unpromising, when the faithful Church people determined to make an entirely fresh start. When Bishop-Coadjutor Ingley made his quarterly visit, he found that the Woman's Guild had raised the sum of \$500 by means of a bazaar, and intended to use it as the nucleus of a building fund. When they have enough money accumulated, it is to be spent on a parish house with a chancel at one end, so arranged that it can be used on Sundays and week-days alike. The furnishings of the church will be available for the new sanctuary, and perhaps some day, when prosperity returns to Leadville, St. George's Church will regain its old position.

Services will be held in Leadville and Breckenridge during July and August, by the Rev. George H. Bennett, of Terrell, Texas.

Memorial Service to Keble in Oregon

The Diocese of Oregon will observe the 90th anniversary of John Keble's sermon on Sunday, July 15th. A unique service will be held at the Pro-Cathedral when Keble's hymns will be sung and a special historical sermon preached by the Very Rev. Dr. H. M. Ramsey. The Rev. Thomas Jenkins, President of the Oregon Clericus is in charge of the program, and every parish and Mission will unite in this notable celebration.

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Rev. H. Percy Silver, S. T. D., Rector.
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Classified Advertisements

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ALTAR BREAD

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HELP AND POSITIONS WANTED

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PRIEST DESIRES TO CORRESPOND WITH Bishop or vestry requiring the immediate services of a priest who is deeply interested in Christian Social Service—considered forceful speaker—keen on Church extension, having demonstrated ability to produce results—desiring field which will present larger opportunity for constructive work. Must accept call before August 1. Address: The Episcopate, New York City.

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MISCELLANEOUS

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GIRLS' CAMP—LAKE SUNAPEE, IN THE foothills of the White Mountains. A summer camp managed by Churchmen of training and experience. Address Box 253, Laconia, N. H., for a prospectus.

Dr. Boynton to Go to Near East

The Rev. Charles H. Boynton, Ph.D., professor of Religious Education in the General Theological Seminary, has again been called by the Near East Relief to make a second trip to the Near East. Dr. Boynton's first trip was in 1919; the Near East (at that time known as the American Committee for Armenian and Syrian Relief) requested the General Board of Religious Education to appoint a representative to join the Sunday School Commission, consisting of representatives from other communions, these men to travel in the Near East in order to report actual conditions throughout the country. As a result of Dr. Boynton's journey, he has spoken constantly in the interests of the Near East and has materially assisted them in gathering funds.

On this trip Dr. Boynton will be one of a party of twenty. Most of them are state directors of the Near East Relief, and the object of the journey is to investigate conditions and methods of relief so as to qualify for a better presentation of the needs of the Near East.

Dr. Boynton will be accompanied by his son, Charles. They will go direct to Athens, thence to Egypt, Palestine, Syria, Beirut and Constantinople, arriving home September 1st. Dean Rogers of the Cathedral of Detroit has joined the party.

Jane Addams a Patient At St. Luke's

Miss Jane Addams of Hull House has been spending a short time as a patient in St. Luke's Hospital, Tokyo, for an operation performed by Dr. Kubo, a Japanese surgeon on St. Luke's staff.

Will Directory of the American Church Be Continued?

The last edition of this Directory appeared in February, 1921. This book, to be the greatest use to the Church, should be published triennially, immediately following the Sessions of the General Convention. The question as to the continuation of this publication has resolved itself into a matter of finance. The publisher, after delivering two issues to the Church, found himself, on account of a disastrous fire and other impediments, about \$2,600.00 out of pocket. Last October, it was hoped that the Pension Fund would take over the publication of this work, and a large number of Bishops and others, expressed themselves in favor of this movement on the part of the Directors of the Pension Fund. A circular letter was sent out to all of the Bishops,

in November, asking for an expression as to the value and necessity of this publication, and as to whether or not, in their opinion, the Pension Fund might take this publication over. Forty-five of the Bishops replied in favor of the continuation of the publication of the book in any way that it could be accomplished; Thirty-five Bishops expressed themselves as believing the Directory to be a necessity and as in favor of the Pension Fund taking it over; Thirty expressed themselves as willing to pay a subscription from \$6.00 to \$10.00 per copy; Two of the Bishops thought that some wealthy laymen ought to finance the publication.

The Pension Fund having declined to take over the publication, the question is—'To be or not to be'—for the Directory. The present publisher is willing to continue the publication for the good of the Church, if some way may be devised by which any deficit, should there be one, might be underwritten, after the book has been published and distributed to the subscribers. He is also willing to dispose of his interest in the work at a reasonable price and on easy terms.

Ordinations in Diocese of Newark

On June 22d in Trinity Cathedral, Newark, Bishop Stearly advanced to the Priesthood Rev. Thomas W. Mabley, Curate of the Cathedral, presented by his father; Rev. Ladislaus Szabo, minister of the Hungarian affiliated Church at Frank-

lin, presented by Dean Dumper; Rev. Van Tassel Sutphen, Curate of St. Peter's Church, Morristown, presented by Rev. John C. Lord. The sermon was preached by Rev. W. O. Kinsolving.

Witness Fund

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

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

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Young People's Conference in Colorado

A successful Young People's Conference has just been held in Colorado, attended by sixty-five high school boys and girls from twenty-nine parishes and missions. The scene of the conference was the Dean Hart Memorial House in Evergreen, thirty miles from Denver, and the program was arranged by two Denver laymen, Mr. Price Craven of St. Peter's, and Mr. W. F. Gardner of St. Stephen's. The Rev. Benjamin D. Dagwell, rector of Ascension Church, Pueblo, was chaplain.

The mornings were given to religious services, lectures by the Bishop or the Bishop Coadjutor, and conferences, led by Mr. W. W. Winne of St. John's. The rest of the day was spent in hikes and other athletic recreation. On Sunday the boys made a corporate communion in the parish Church of the Transfiguration, and Mr. D. K. Wolfe, Jr., of St. Peter's gave a stirring address on "The Missionary Challenge."

The girls arrived the day the boys left and stayed for a week. Their days were spent in a similar manner, Miss Elsa von Ruecau of St. Peter's directing their conferences, and Mrs. W. H. Beggs acting as Dean of Girls, assisted by Deaconess Jacobbeit, Miss A. K. Winne, and Miss Florence Goodyear.

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Canon Douglas contributed to the success of the gathering by his leadership in hymn singing and on mountain hikes. The Rev. J. Hinkle of St. John's Cathedral also assisted in all the activities.

Ordination in Diocese of Texas

At Trinity Church, Houston, the Rt. Rev. Clinton S. Quinn, D.D., Bishop Coadjutor of the Diocese, advanced to the priesthood the Rev. Walter Payne Stanley (colored). The candidate was presented by the Rev. John Sloan and the sermon was preached by the Rev. Charles Clingman, rector of Trinity Church. The Rev. Walter Payne Stanley is priest in charge of the Mission of St. Clement's, Houston.

Clergy Have a Holiday at Delaware Water Gap

About forty of the Clergy spent the larger part of the last week in June in a conference at Eagle's Nest Farm at Delaware, near the Water Gap, in a Conference on Missions and the Missionary Obligation of the Diocese, under the direction of Bishop Darst and the Rev. R. Bland Mitchell with Bishop Stearly in charge of the devotional services. About twenty small buildings stand upon this new conference property of the Diocese, with accommodations for about seventy-five persons, and they will be used through the summer for groups of boys from vari-

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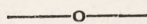
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