

The Witness

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Our Rural Leaders Meet to Discuss Problems

Pass Important Resolutions at the Close of the Conference Held at Wisconsin

The University of Wisconsin is almost unique among the universities of the country in its numerous contributions to all the various needs of the state. Thousands of young people flock there for the summer schools. One sees Chinese boys and girls, Japanese and occasionally the face of the East Indian, besides hundreds of native young people.

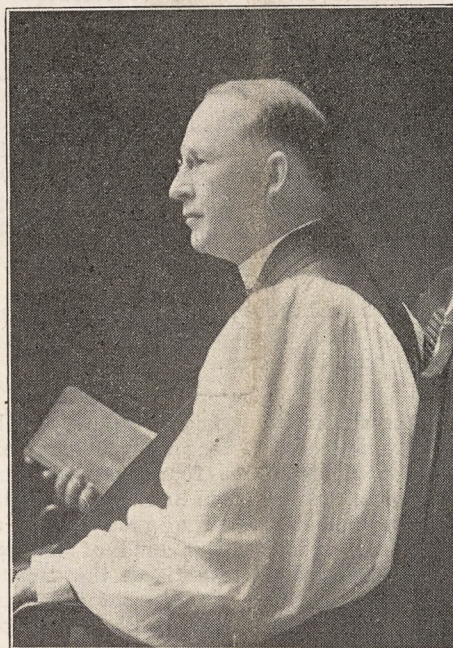
Perhaps the most striking and novel of its summer schools is the School for Rural Pastors. This school meets from June 26 to July 6. The professors of the Agricultural College of the University give the courses.

This year the second of the Pastors' School, the Department of Christian Social Service of our National Council, arranged for seventeen of the priests engaged in rural work throughout the country to have their part in this school. There were over seventy ministers present, representing eleven religious communions. The school began at 8 in the morning with an intensive course on the Rural Survey. The second course, given by Professor Gillen, had for its subject Rural Sociology. The third course was in Agricultural Economics, with particular attention to the Cooperative Movement. Besides these a number of alternative courses were given. The fourth hour in the morning was given to a conference of the clergy of our Church meeting in St. Francis Club House.

Our own conference was made up of representatives from Spokane, South Dakota, Minnesota, Mississippi, Western Nebraska, Central New York, Michigan, Newark, Virginia, Utah, Fond du Lac, and Milwaukee. Dean Carroll M. Davis, secretary for Domestic Missions, and the Rev. Chas. N. Lathrop, executive secretary of the Department of Christian Social Service, also took the courses.

The conference of the Episcopal Clergy presented the various methods for rural work and while showing varying conditions in different parts of the country, they showed as well a common residuum of problems and came to certain definite findings. They passed the following resolutions:

Whereas, The Protestant Episcopal Church in its last General Convention rec-



Rt. Rev. William Mercer Green, D.D.

ognized the neglect of the Rural Work and the necessity of advancing it, and

Whereas, The National Council has been asked to develop this phase of the Church's Mission, therefore this Conference of Rural Workers called by the Department of Social Service of the National Council at Madison, Wis., make the following recommendations:

1. That the National Council do everything in its power through the Department of publicity and every other available agency to stress the importance of Rural Work and to awaken the conscience of the Church to its duty.

2. That the Department of Religious Education adapt its educational policies and program to include the Rural Field.

3. That the Department of Missions be urged to use its influence in sending specially trained men to the Rural Field.

4. That where it is not being done the Theological Seminaries be requested to present Rural Work as a vocation to the students and offer courses to prepare them for it.

5. That the entire Diocese or Missionary District be divided into counties or

St. Louis to Have Memorial to Bishop Tuttle

Community Centre to be Erected in Connection With Christ Church Cathedral

The Bishop of Missouri is our authority for the announcement that the Diocese of Missouri has committed itself to the work of creating a substantial Memorial to the late Bishop Tuttle in the city of St. Louis. It will take the shape of a splendid Bishop Tuttle Memorial building. It is proposed that the Memorial building should serve these purposes, among others:

First. Built in connection with the Cathedral which stands on the corner of a magnificent projected Memorial Plaza and civic center, the Bishop Tuttle Memorial would perpetuate for all time in the heart of St. Louis the memory and influence of its noble and great-hearted citizen and Bishop. Through such a living Memorial the work of Bishop Tuttle would go forward from generation to generation.

Second. Situated in the strategic central city of the West, and erected in connection with the parish buildings of the first parish which our American Church ever organized west of the Mississippi River, the Bishop Tuttle Memorial would be of much more than local significance and value. The Diocese of Missouri would wish to make it at all times available for the use of the General Church in connection with national and provincial gatherings.

Third. It would house the missionary activities of the Church in the Diocese of Missouri.

Fourth. It would provide for the care of the noble social service work being carried on at the Cathedral and would allow for the expansion of this phase of the Church's work in order to meet a daily growing necessity and opportunity.

After carefully considering various suggestions, the Church people of Missouri were of one mind that the most fitting place for a Bishop Tuttle Memorial would be in connection with Christ Church Cathedral in downtown St. Louis. For nearly forty years this was Bishop Tuttle's seat as Bishop of the Diocese of Missouri. For over 20 years it was his home as Presiding Bishop of the Church, the center from which his influence went forth.

ADDRESS CHANGES

Please give the old address as well as the new one. Ask for but one address change at a time—write again when you wish to have it changed back.

Current Comment

By The Observer

"People have not been taught what is vital in religion," said a great religious leader of our Church, the other day. Certainly he would seem to be right when we look about us in summer. Why should not religion be the supreme joy of life in the loveliest season of the year? If the later service is not so well attended,—why are not our altars thronged at the early Eucharists?

One result of the splendid Summer Conference Movement in the Church does not receive as much notice as might be desired. Where there is a strong devotional life at the conference, many a soul today has reason to bless a Conference and a Conference Chaplain, for a new insight into the privilege of the Eucharist, and a new understanding of the Meaning of Prayer.

A lady came to me the other day, asking whether I would not get out a list of summer reading for the congregation. She made me ashamed. Why are we clergy so slow to see how ready our people are to be led—if we will only lead? Why should Lent be the only time when we recommend lists of devotional books? For instance, would it not be a fine thing if a group of people would take MacNeile's marvellous little book on "Self Training in Prayer" and read it over and over again during summer. Great as Dr. Fosdick's book is, Dr. MacNeile's is greater. It is shorter. It does not tell you so much about prayer. It is not nearly such a rich treasure house on the subject. But you cannot read it without praying, and finding new help and strength in prayer.

The Rev. John S. Bunting, Rector of the Church of the Ascension, St. Louis, is one of the leaders of the Church who has grasped the inner spiritual significance of the movement which we call the Nation-Wide Campaign. He claims that the Campaign has re-vitalized his Parish. And he has just published at the modest price of twenty cents a little brochure entitled "Forces that Made the Church." Here is your chance, Rectors, to make an investment in your Vestry. Give them each a copy, on the understanding that they will each read it through from cover to cover before they return from their summer vacations.

I saw somewhere a few days ago, one of those phrases that sound so modern and are so foolish. It had something to do with young people and their religion. It ran something like this: "It may not be your religion, or my religion. It will be their religion." What the Church is interested in is presenting to her Young People, not your religion, nor mine, nor theirs—but the religion of Jesus Christ. There is a real danger of asking that

Our Bishops

William Mercer Green, Bishop Coadjutor of Mississippi, was born in Mississippi in 1876. He graduated from the University of the South in 1896, receiving his Master Degree from the same institution in 1898, and his Bachelor of Divinity Degree in 1899. His entire ministry has been spent in the Diocese of which he is now a Bishop; Jackson, Canton, Knoxville, and Vicksburg being the cities served. He was consecrated Bishop Coadjutor in 1919.

young people be devoted to the brilliance of their own ideas, instead of consecrating all their splendid powers to the service of Our Lord and His Church. And they are not slow to respond, either, when His Challenge is presented to them.

And the Church must present the religion of Her Lord with Faith—and not with a question mark.

Is the automobile going to do away with the parish picnic? I read the other day of a parish picnic where four hundred men and women and children had a lovely time together, and it seemed so good to find a parish still enjoying this kind of fellowship. There are some parishes that never have a picnic. Just think what it would mean for that Fifth Avenue Church to go on a parish picnic! No, I don't mean sending some other people's children on a picnic. I mean going themselves—all together. There are some parishes where a children's picnic is possible, but a real parish picnic would baffle the imagination. And there are some Rectors who might be afraid to undertake such a venture!

Are you having the Witness sent to your summer address?

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Rev. George Craig Stewart

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Cheerful Confidences

By Rev. George Parkin Atwater, D. D.

THE DEAD WEIGHT OF CUSTOM

One beautiful June day in a memorable year in which I wandered for a few months about Europe, I went with my companions to lunch at a little hotel nestled alongside the wall of old Chester in England. Upon entering the coffee room, where you could get lunch but only tea, I saw a sideboard, groaning (I think that is the proper word) with great platters of baked meats and other delicacies. A roast of English beef, of unbelievable size, occupied the throne, while all about were the lambs and calves and fowls-in-waiting. They were as cold as the general exhortation, and as neat and trim as a well managed double wedding. We were expected to examine casually the display and make our choice of what we would have for lunch.

When the ceremonious waiter stood at my elbow he said, "Thank you," which means about what "Hello" means on the telephone, and I said, "Cold chicken, please."

"Yes, sir, thank you sir, chicken and 'am, sir."

"No," said I calmly, "COLD CHICK-EN."

It was a cruel thing for me to say. Chicken and ham are as inseparable in the minds of English waiters as Punch and Judy, Tom and Jerry, Haig and Haig, and tupenny-hapenny. To have asked for giraffe steak would have been as absurd to this patient fellow's mind as to ask for cold chicken. The fowl in question was unquestionably upon the sideboard, in close proximity to the ham.

The waiter gazed upon me with that blank look which bespeaks a massive tolerance for the unelect, and said again but with a somewhat less unction and additional pity,

"Yes, sir. Thank you, sir. In a moment, sir. Right you are, sir. Directly, sir. Chicken and 'am, sir. Thank you, sir."

"Just a moment," I said as he was about to go, "I do not want any ham. I

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 Willie, 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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want a piece of cold chicken, no ham."

That was explicit at any rate. He never wavered. With a formal bow he said,

"Chicken, sir. Quite right, sir. I'll inquire if we 'ave any chicken today, sir." And off he went. In a minute he returned. "We'll have your chicken in a few minutes, sir."

And in a few minutes it came, fried chicken, hot. I didn't want to give a waiter brain fever, so I ate the fried chicken, with a sweet and a biscuit to boot.

I have sometimes wondered if our Church had not inherited a large share of England's habits, and if it had not ignored too much our native flexibility. Are we in a rut?

Take the matter of reading the service. Do we keep it fresh, vital, important and stimulating? I went to a service recently, and if I had not been familiar with the words, I should not have understood at least one-third of the service. Are we reading services for the letter perfect? Yet we wonder why the stranger looks in, and often goes away never to return. The clergyman who does not take the trouble to read the service distinctly ought to get a job calling out stations on the New York elevated.

Again we have too much of England's conservatism in the rigid monotony of our services. We, in America, have gone far from the phlegmatic temperament of the homogeneous congregation of the English parish church. Yet Trollope's deans and archdeacons would find in many of our parishes a congenial atmosphere.

We need variety in our services. We should have four groups of morning prayers, instead of one group, and each one should include a short litany. Every word that we can put on the lips of the congregation is a distinct gain. I should like to see the practice of having the congregation repeat the Collect of the Day. It would mean that they would have experience in finding it, and grasp its meaning as a prayer. I doubt if one in five persons in our congregations know how to find the Collect of the Day, at any service.

With the most important thing in life to present, the Church should exhaust every means to present it intelligently and effectively. Are we always to be under the chilled and weighty hand of Custom?

CHRISTIAN UNITY IN HYMNS

It is astonishing how far we have gone toward Christian unity in the matter of hymns. In a well-known Presbyterian hymnal investigation showed that out of 291 authors of hymns there were:

Presbyterians	25
Congregationalists	25
Unitarians	27
Baptists	27
Methodists	11
Independents	8
Dutch Reformed	3
Universalists	3
Plymouth Brethren	7
Roman Catholic	6
Quakers	3
Moravians	2
Distinctively poets (men)	13
Distinctively poets (women)	13
Episcopalians	105

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.

"In essentials, truthfulness; in non-essentials, reciprocal latitude"; thus the code of veracity for the Ancient **FISHING** and Honorable Order of Free and Accepted Fishermen. One who understands this will exert due charity in listening to the fisherman's yarns. He will hesitate to include the gentle Walton with Maundeville and Munchausen and other members of the Ananias Club. It is a good code (for fishermen), safeguarding as it does the large central facts, while still providing for that play of the imagination so necessary to the thrilling narrative.

A good gospel for fishermen is the Gospel for the Fifth Sunday after Trinity. "Two boats standing by the lake: the fishermen were gone out of them and were washing their nets; toiled all night and have taken nothing; and their net brake!" Substitute "reel or rod" for "net" and we are at once en rapport with the situation; Gennesaret is a lake in Wisconsin—in Vilas County, we believe—where an Apostolic fisherman, well browned, casts and trolls while the same gracious Lord prepares him for the catching of more and more men.

It was the rush hour and the car was crowded. Enter a tired woman. To right and left of her the males **GENTLEMEN** of various ages hastened to hide themselves behind sporting extra and funny page, financial columns and solemn editorials. Then up rose a little Irishman, gray with the dust of pick and shovel but gallant as a knight of King Brian Boru. "I always rise for the ladies. My ould mother was a lady." "Yes, she must have been," was the response, "for her son is surely a gentleman."

Pretty good motto that of old William of Wykeham—"Manners maketh man." He carved it deep on public building and on church, and even on the wooden trenches of the School boys at Winchester. It ought to be fashioned on a modern sign in gold letters six feet high, and hung on

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every elevated platform and in the elevator of every public building as a reminder of the difference between a mere "gent" and a gentleman.

Goldwin Smith in his *Reminiscences*, relates an apt retort given by a fox-hunting parson of the early Victorian period who was taken to task by the Bishop for indulging in such worldly recreations. "Mr. Blank," said the Bishop, "I have not a word to say against your ministrations. But this is a tattling world, and they tell me that you hunt." "It is indeed a tattling world, my Lord," replied the cleric. "They say that your Lordship goes to the Queen's balls." "It is true," the Bishop admitted, "that when I am invited by Her Majesty I do not think it proper to decline. But I am never in the room when the dancing is going on." To which came the retort, "That is just my case, my Lord, I have only one old mare, and I am never in the fields when the hounds are."

How strange to say, "I lead a life!" Did you ever stop to think of it? Lead a life? Does that suggest that **LEADING** my life is something apart **A LIFE** from "me," a tame thing loosely tethered which I pull whining and reluctant at my heels? Or, does it mean that my life is so blind that I must take it by the hand and keep it in right paths? No! The meaning is this: I am not pushed from behind by ghostly hands of the past to a destiny determined by heredity. I am not pulled from beyond by an inexorable fate over which I have no control.

"My will is mine, I know not how,
My will is mine to make it Thine."

"I" lead. My life follows. "I" will. The events of my life come trooping after.

Witness Fund

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The Editorial

By Bishop Johnson

CHURCH OBLIGATIONS

What are they? To whom do we owe them? How shall we express them?

Let us take a man who has no religious affiliations. He has the absolute freedom of a religious savage, belongs to no tribe, has assumed no allegiance, undertaken no vows.

He decides to be baptized. He takes upon himself certain corporate responsibilities. He agrees to renounce the devil and the world; he promises to accept the Apostles' Creed; he asserts that he will obey certain commandments. He is no longer independent of tribal relationship and obligations.

In confirmation he reaffirms these obligations. He then decides to enter the ministry, but in order to do so he must take additional vows.

He further circumscribes his freedom. He agrees to administer the Doctrine Discipline and Worship of this Church as the Lord hath commanded and as this Church hath received the same. What, then, is the authority which he accepts? Whom or what should he obey?

* * *

If he were a Roman Catholic his task would be simple. He would obey a man who poses as the Vicar of Christ and whose official utterances are final. This is very simple, especially as this man is presumed to have the very non-human attribute of infallibility.

Or if he becomes a member of a Protestant sect, his task is to obey the Bible as the supreme authority in Protestant circles. The fundamentalists are at least consistent in their devotion to the Protestant oracle. The only trouble is that no one can obey the Bible for it cannot talk, but he can and does obey his own interpretation of the Bible.

Or if he is a liberal he tells us that he obeys the truth as represented by modern research. Again there is a suspicion that truth thus personified is rather identified with his own opinion of what is truth. But what is the authority that he must accept if he takes orders in the Church? If his ordination is a solemn service dealing with realities and not merely a piece of op-bouffe, he has received a very solemn commission, which he received upon certain definite conditions which were expressed

in the contract that he made when the Church gave him authority to act as its representative.

The language of a commission is necessarily exact, concise and conclusive. "Take thou authority." Most men are more ready to take it than to accept it. "Receive the Holy Ghost," something specific, the reality of which ought not to be questioned by one over whom the solemn sentence is read. "In the office and work of a priest." Surely there can be no question of his priesthood. The questions which he has answered deal largely with his prophetic ministry because that involves his teaching, but the emphasis in the commission is on the priesthood.

"Whose sins thou dost forgive they are forgiven." Surely here is an exact commission which deals with the function of his office, and after it has been received can scarcely be gainsayed by the one thus receiving it.

"Be thou a dispenser of the Word of God." Surely there is no question that an authority to teach something specific, rather than to invent something startling is here bestowed.

* * *

In other words the man starts out with a promise given and a commission received, but in a short time he wakes up to the fact that the Church has no police force and is loathe to employ coercion.

Unfortunately it is the kink in our human nature that a man may be lawless if he is religious. This is a curious thing. Ought not a religious person be more law abiding than a mere pagan chauffeur?

In short the authority of the Church is something like a gentleman's agreement in which the man who vows is left on his honor to keep those vows. There are the rubrics. They are rules of housekeeping. Surely a gentleman will observe housekeeping rules, especially in his own household. In most cases he has to do so, or he is told that he is out of order.

There are the canons, which are the specific directions of the Church to its officers and members. On what ground but that of arrogant lawlessness will a man say that he doesn't care what the canons say. He would not dare to make the same statement in a game of golf.

Then there is the Prayer Book which is our public statement of the Doctrine Discipline and Worship of this Church. Surely the embarrassment of holding office in

an institution which publicly proclaims certain standards, which its pledged representative openly flouts is not a spectacle edifying to either God or man.

In other words the Church admits to its ministry carefully only those whom it has carefully examined and deliberately pledged to observe certain standards of doctrine, discipline and worship.

It puts them upon their honor to observe the rules of the game and only in the last extremity proceeds to enforce its discipline.

It is specific in its precaution that unless one is willing to obey the constituted authorities he shall not be entrusted with the representative function.

It leaves the matter largely to the honor of the one so ordained.

It is therefore a lawless act in direct violation of one's plighted word when one regards rubrics, canons and Prayer Book standards contemptuously. The question is not one of being a Christian so much as it is one of being a gentleman of honor.

It is a strange hallucination that if one becomes religious one does not have to play the game according to the rules, and to do so the more conscientiously because there is no policeman on the beat.

It can be said truthfully that when a man who has gone through the solemn service of ordination, and then flouts rubrics, canons and Prayer Book standards, that he lacks the qualities which cause golfers to refrain from moving the ball to get a better lie.

There is no question as to the authority which we obey as Churchmen, for it is exactly like the authority which we obey as Americans—not the governor nor the sheriff, nor the warden of the penitentiary, but rather the rules of the game.

It does not occur to us that there is a sheriff, but we do know that there are laws, and we keep them unconsciously because we would be ashamed of ourselves if we didn't.

What is there about religion that ab-solves so many from the simplest rules of honorable conduct following one's plighted word. If that be not effective, what is the use of calling a policeman. It will not alter the nature of the one who is violating the law.

A GENTLEMAN'S GAME

A Recent Editorial by
BISHOP JOHNSON

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Jacob Journeys Once More

ARTICLE BY GILBERT SYMONS

DRAWING BY WILLIS GEORGE

The old man Jacob in Canaan looked out one day and saw a strange caravan coming up the valley. A young man runs ahead and falls at Jacob's knees. It is Benjamin, breathless, pouring out the story that Joseph is alive. Joseph is ruler in Pharaoh's land. Poor old Jacob! Once they had told him Joseph had died by wild beasts in the field. And Jacob had nearly died of grief. Now, lately he had been grieving for Benjamin. And here is Benjamin, come leaping back with a wild tale that Joseph is alive. The old man grows dizzy and sick. Is he losing his senses? But no! With a rattle and creak here come these strange things on wheels—many of them. Wagons! Such things were never seen in Hebron before. Wagons! When Jacob saw the wagons his spirit flared up once more. He believed when he saw the wagons. Then Jacob said, It is enough. Joseph my son is yet alive. I will go and see him before I die.

(Children, when you see an old foreigner, think of Jacob. Here is an old Slovak. Perhaps one day long ago his son said good bye back there in the old country. Fifteen years and no word. The boy must be dead. Then comes a letter from America with a money order in it, and a command to come to the new rich land. The old man goes. He boards the steamship and crosses the terrible, heaving sea. At last, after weeks, there on the dock is his lost son. What strange, rich clothes! He is like a king! No hunger any more. And his son is alive again. And what are



these, speaking in a strange tongue, these little princes? Why, they are his son's sons! Yes, I have thought of Jacob coming to Egypt as I have watched these old men at the port—many times. And we ought to be civil and kind to them.)

So here is Jacob the immigrant, down in the cattle country in Egypt in the land of Goshen. Pharaoh has welcomed him and given him land and cows. And now all is well. Before him are his grandsons, the sons of Joseph. They speak Egyptian. Perhaps they do not understand their grandfather. Perhaps he has asked them to change about so that Ephraim shall be next to his right hand and Manasseh at his left. Jacob wants to give the children his blessing. He wants to pass on to these little strangers the sacred rights of the tribe. They don't understand when he says: "Change about." Never mind. He crosses his hands so that his right falls on Ephraim and the left upon Manasseh. And there all men may know that though their mother was the beautiful daughter of an Egyptian priest, they are forever children of Abraham, Isaac and Jacob. Their God is the God of Jacob.

Well, now our story is done. Over and over the fathers told it to the children in old Israel, until at last some wise scribe wrote it down. Is it all true—every word

of it? Well of course in those days they didn't have a moving picture photographer taking films of Joseph at every step of his life. And they didn't have reporters with note books writing it all down from day to day.

Men sat by the camp fire. Or two shepherds came together in the hills. And one said: "Tell again some great tale of what Jehovah did for our fathers." Or a minstrel would come and sit in archway of the city wall. And some great man there would send him a loaf of bread and the message: "Sing our children a song. Sing of the Everlasting Arm under one of the ancients of Israel." The men at the camp fire sang. The women grinding meal sang. The shepherds sang. The minstrels sang. And so the story lived from age to age. And always God was guiding His people.

PRIVATE PRAYERS FOR THE FAITHFUL

Compiled by
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Social Service

By William S. Keller, M.D.

CHURCH HOSPITALS

At the Third National Conference of social workers of the Episcopal Church recently held in Washington, the Rev. Thomas A. Hyde presented the report on organization of church hospitals.

It was stated that of a total of sixty church hospitals of one hundred beds or over, only thirteen are up to the minimum standard established by the American College of Surgeons and the American Hospital Association. Four church hospitals, of fifty beds, have met this standard.

It was further stated that other than church hospitals, forty per cent of the smaller and sixty-two per cent of the larger hospitals are standardized. We are deeply indebted to the Rev. Mr. Hyde for a splendid report and for bringing this matter to our attention.

Dean Lathrop and his assistant, Miss Carpenter, will do everything in their power to bring our unstandardized hospitals in touch with the American College of Surgeons, and urge them to meet the minimum standards as soon as possible.

They can, however, only bring this matter to the attention of the various hospital boards.

Let us try and analyze the cause of this unfavorable rating of church hospitals.

May we first state that the American College of Surgeons has a very large and well equipped field department. All hospitals, church and secular, in the United States, are circularized by the college, at more or less regular intervals.

It is also a fact, that almost every hospital in the country, has at least one of its staff members a fellow in the American College of Surgeons.

A vast amount of money is spent in the field department, including the free dispensing of sample standardization blanks, statistical sheets, record and case history forms and instructions for standardizing.

A field agent, who is a physician, trained to give advice in organization and standardization, may be had by writing to the president of the college, Erie St., Chicago, Ill.

If our church hospitals were the only church institutions failing to meet their respective national standards, I would probably be ready to concede that the medical and surgical staff of the hospitals were at fault.

The same lack of standards are true of many other church institutions, and they represent many fields of service.

I am familiar with one church hospital that has functioned for thirty-eight years. Until one and one-half years ago, this hospital never met a single minimum standard for medical and surgical service, nursing, social service follow up work, or anything else pertaining to hospital efficiency. When this hospital did decide to standardize, it could in no way be credited to the initiative of diocesan officials.

Until that time, this institution could hardly be called a good boarding house, yet the church had the credit (or dis-

credit) and bore the burden and responsibility of this institution for nearly thirty-eight years.

It so happens, I believe, that Bishops are the presidents ex-officio of most hospital boards.

Bishops also assume the presidency (ex-officio) of all other diocesan institution boards.

It is a well known fact that church hospitals have a way of getting into many entanglements. These entanglements may be due to old church traditions, they may be due to the way the trustees are elected, the nature of their varied endowments, or, last but not least, to a "lady board of managers."

I have often wished that diocesan officials could have a course in efficiency, custodianship or stewardship. Bishops, diocesan secretaries, standing committeemen, heads of diocesan departments, members of Bishop and Chapter should develop the same efficiency and take the same leadership interest, that they do in their own business. Yet somehow Bishops seem to frighten these men, especially if they are the respectful clergy, or laymen elected to these offices as a reward for faithful diocesan service for the past thirty or forty years, as is too often the case in church organization.

It should not be necessary to have the American College of Surgeons repeatedly remind us that our hospitals are not up to standard any more than to have the Roman Catholics or Methodists tell us that our worship is not up to standard.

There is a certain something about these reminders that offends one's pride.

Agencies that function in the name of our Lord deserve as a minimum requirement, at least, to be placed on the same efficiency basis, as regards standards and service, as secular agencies.

In conclusion—Where does the trouble lie? How can it be corrected? Logically, if our diocesan social service departments are ever going to function as they should, and as their name implies, they should be directly, or indirectly, in charge of, or at least an active factor in, all the social policies of diocesan social service institutions.

With the great amount of individualism (personal and institutional) found in the church, it is my opinion that the diocesan social service departments will never realize the fulfillment which the name implies.

Certainly not much headway could be expected in this direction when we consider the number of Bishops who, up to this time, have refused to release the chairmanship of this department.

This again brings us to the question of leadership.

Leadership is the paramount issue in the church today.

I would that the church, through the department of publicity, would talk about "Leadership" for a year or two, before we hear so much about "stewardship."

If the destiny of our institutions is to remain so largely in the hands of persons who are poorly qualified for practical, modern leadership, and who insist upon antiquated and obsolete practices, we may not look for much improvement in the next decade.

Rural Leaders Discuss Their Problems

(Continued from page 1)

such territorial units as local conditions suggest and that a minister be appointed over this territorial unit who shall have territorial jurisdiction over all persons who are not included in organized parishes, or missions, as instanced in Chenango County of Central New York and in the Diocese of Virginia.

6. That the Diocese or Missionary District feel the responsibility for the support and extension of the Rural Work within its borders, for we feel that the city church obtains a great part of its strength from the rural field and should recognize its debt to it.

7. That the Rural Worker recognize the twofold nature of his office first to bring his fellowmen to God, and secondly as leader of the social forces to advance the Kingdom of God in his community and in developing his leadership to avail himself of the various social and economic agencies of the county, state, nation and Church.

The study of rural conditions brought out clearly that the country communities are today very much in a state of flux: conditions are rapidly changing. Into what kind of community life shall they crystallize? The students of the University pointed out that purely from the secular side investigation has proved that religion is one of the strongest elements in the community. Many communities are built up because of a common religious interest. Our own clergy showed contributions which their own work is making in their communities. Thus it was proved that the Church can work with effectiveness in rural communities, provided the priest feels his vocation and has some preparation. In some of the Dioceses the Church is organizing so that the rural clergy will receive a decent income and will hold their position alongside the rectors of urban communities. For the young man going into the priesthood there is a vocation for useful and effective work.

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Young People's Work

By Rev. Gordon Reese

VIEWPOINTS

This letter from the Rev. Charles E. Kennedy, who is in charge of student work at Northwestern University, under the direction of Dr. George Craig Stewart, I believe will be of interest to those engaged in work among young people:

My dear Mr. Reese:

Your article suggesting the crying need of a National Young People's Organization in the Church has impressed me very favorably and has given me the temerity to address a note to you. Would it not be well to keep hammering the idea that an exchange of ideas and of practice is especially desired, in order that what is hoped for and what is being done throughout the Church might come to the attention of the whole Church or as much of it as is interested in what is going on in the Church? I should think that, at least, a full page be devoted to this very important subject and an intensive drive be made to bring to pass the formation of just such an organization. We hear much of the youth of today being the "Church" of tomorrow but we see very little being done by the whole Church to make this truism a living reality. The time has come to show forth our desire for this Organization, not only with our lips but by our deeds; by the unifying of the many splendid things that are being done at present; by a defining of purpose and practice; by the formation, as suggested in your article, of A National Young People's Department and by **doing** something. Valuable time is being lost and unless something tangible is done and done soon the glad tomorrow will never arrive.

I suggest the Witness as a clearing house of ideas because, through the exchange of ideas and practices, "what oft was thought but ne'er so well expressed" will come to light and serve as a working basis for the immediate setting sail on the venture of faith and good works. The "Man with the Measuring Line" will assure us that there are too many difficulties, too many angles and that the whole undertaking should be put in the hands of a Committee, to report after painstaking and careful deliberation. All of this is true and understood but more plans have been wrecked, yes, never started, by over-calculation than by folly. The Church needs such an organization and needs it badly. Let us start, realizing that God wills it and that He will guide and inspire us. Use the summer months for talking and a positive publicity and we shall be ready in the Fall to make definite plans.

Your article has made a deep impression upon me as I am "small and of no reputation" and very young. I can very easily recall my own youthful experiences and remember the lack of any such work in my own parish. The "Drifters" must be tied up to something before they drift or "What is wrong with the Church" will have to give way to "What is right with

A FELLOW WITH GOD

A Short Story

A man came to three stonemasons cutting stone in a great enclosure.

"What are you doing?" he asked the first.

"Working for \$5 a day," the stonemason answered.

"What are you doing?" the man asked the second.

"Trimming this stone—can't you see?" the stonemason replied.

The man approached the third stonemason. "What are you doing?"

"I am building a cathedral," said the third stonemason.

And there, you see, is the whole secret of enthusiasm. You cannot buy it at \$5 a day or at any other amount. There can be no enthusiasm in chipping stone or doing any other mechanical task. But the man who builds a cathedral—his part of it—is a fellow with God, for he is a creator.

the Church?" We all know that the Church has persisted these many years in spite of us, its authorized leaders, and not always because of us. The Young People themselves feel the lack of something and are ready and willing to throw their whole heart into something definite, practicable and worth-while.

In rushing in, as I am doing, where others, perhaps, fear to tread, I can only justify myself by the urgent need in this regard. I have recently come here to work with the Students and the Young People of the parish. Here we have the problem of the students and the youth of the parish, and we are trying to meet it by a Greek Letter Society, named Gamma Kappa Delta—the purpose of which as stated in the Constitution and from the Greek words, Gnosis, Koinonia, Diakonia, is to secure knowledge of the Church, fellowship in the Church and service for the Church. The Greek Letter has an appeal to some, especially in a university town, but I rather question its desirability in the name of a national organization, but I do feel that the idea, back of the three words used, would serve as a nucleus for the purpose of the national organization. If you care to push the publicity end as I have been bold enough to suggest, I would be happy to send you a copy of our Con-

stitution so that the salient features of it might be used.

In answer to your question, "Is the Church ready for a National Organization of Young People?" I answer the Church is **READY**, but its leaders are not. Let us be about our business and "get going."

Faithfully yours,

Charles E. Kennedy.

An Historic Bell in York Church

According to tradition, the bell of St. John's, York, Pa., was a gift made to the parish at an early date—probably 1774—by an English Queen. The Rev. Arthur Chilton Powell, in his "Centennial Sermon" (September 18, 1887) says: "As the church building had no belfry or tower, the bell was deposited on the pavement of Joseph Updegraff, Esq., in Centre Square, where it remained for some time. When the news of the Declaration of Independence was brought to York the bell was hoisted by James Smith (one of the signers of the Declaration) and other citizens to the cupola of the court house, and by them used to ring out the glad tidings far and wide. This was the first service it rendered. The bell remained in the State House tower from 1776 until 1841. It summoned the members of the Continental Congress to session during the year 1777-1778, when York was the seat of the National Government. When the State House was torn down the Church authorities seized and, despite violent opposition, bore away the bell to a safe hiding place beneath the Church, where it remained until the excitement had abated, when a belfry was erected and the bell hung therein. Soon afterwards it was cracked and sent to Baltimore to be recast, in which form it has done faithful service ever since, and next to the Liberty Bell of Philadelphia is certainly the most historical bell in the country."

The bell cracked a second time tolling on the day of the burial of President McKinley in 1901, and was once more recast—the original metal being used as before. Cracking the third time in 1910, it was removed from the tower and placed in its present position.

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GENERAL NEWS OF THE EPISCOPAL CHURCH



GROUP LEADERS AT CONFERENCE ON MINISTRY

Top Row: Rev. J. A. Montgomery, D.D., Philadelphia; Rev. Mr. Gibson of Virginia; Mr. Cornelius Trowbridge, Theological Seminary, Alexandria, Virginia; Rev. John S. Moses, rector of St. John's, Georgetown, D. C.; Rev. Stanley V. Wilcox, rector of St. Paul's Memorial, Philadelphia; Rev. Albert H. Lucas, Secretary of the Conference; Rev. Louis W. Pitt, rector of St. Mark's, Newark, New Jersey.

Middle Row: Rev. Richard H. Gurley, St. Martin's, Radnor, Pa.; Rev. Oscar deW. Randolph, rector St. Mary's, Birmingham, Ala.; Mr. George A. Trowbridge, Theological Seminary, Alexandria, Virginia; Rev. Perry G. M. Austin, rector-elect, St. Luke's, Long Beach, California; Rev. Samuel H. Edsall, rector Trinity, Geneva, New York; Bishop Woodcock.

Bottom Row: Rev. John R. Hart, Jr., Student Chaplain, University of Pennsylvania; Mr. James A. Mitchell, Theological Seminary, Alexandria, Virginia; Mr. Alec Zabriskie, Theological Seminary, Virginia; Rev. Thomas A. Meryweather, rector St. Barnabas, Kensington; Rev. Gordon M. Reese, Canon Christ Church Cathedral, St. Louis, Missouri.

Several Hundred Attend
Racine Conference

The Racine Conference, with an enrollment of about three hundred Church workers, was brought to a close last week after a most successful two weeks. A staff of expert teachers directed the classes in all of the various phases of Christian work. The Devotional Bible Class on the Parables, led by the Rev. F. D. Tyner of Minneapolis, was attended by the entire conference and proved to be exceedingly stimulating. The course of Normal Classes was in charge of Miss Matthews of Glendale, Ohio, Mrs. Lawrence Ferguson and the Rev. Frank R. Myers of Chicago and Mrs. G. J. Childs of Minneapolis. In the Field of Social Service courses were given by the Rev. Clark Kennedy of the Diocese of Connecticut, Miss Boylston of the Church Mission of Help, Mrs. Martha Falconer of the American Social Hygiene Association, who spoke on jail work, and the Rev. Niles Carpenter of Harvard, who gave a course the last week on "The Return of Christendom." Special conferences were also held dealing with social problems, which were attended by the entire conference. Percy J. Knapp of the Foreign-Born American Division dealt with the Americanization problem, while the Rev. William B. Spofford spoke at one meeting on the work of the Church League for Industrial Democracy, and later addressed the entire group on the labor agreement in the clothing industry.

The courses of Mr. Dibble on "Making the Faith Intelligible to Young People"

and that on "Meeting Modern Problems" by the Rev. Bowyer Stewart were very popular.

Dean Lutkin was as popular as ever with his course on Church Music, while the classes of the Rev. Julius A. Schaad, the Rev. Gerald Moore and Mrs. Biller drew large numbers.



THE BOYS AT CONFERENCE ON MINISTRY

Undoubtedly the most popular hour of all was the lecture hour at noon, when Bishop Burleson spoke the first week on "The March of the Church" and Bishop Johnson of The Witness the second week on "Problems Confronting the Church To-

English Clergy Campaign
for Prayer Book Revision

The Life and Liberty Movement in the English Church is conducting an active campaign for the revision of the English Prayer Book. On July 2d a mass meeting was held in London, when the subject, "A Live Prayer Book," was dealt with by the following speakers: The Bishop of St. Albans, the Dean of Manchester, the Rev. Dr. Frere, the Rev. H. R. L. Sheppard and the Rev. G. A. Studdert Kennedy.

League of Nations Being
Criticized in England

The League of Nations is being severely criticized in England for its inaction in regard to the Ruhr invasion. The League of Nations Union, made up of staunch supporters of the League, has just issued a pamphlet in which it calls upon the League to come forward and play its part in the affair. Dr. Maxwell Garnett, the author of the pamphlet and the general secretary of the Union, calls upon the League to create a demilitarized zone both in French and German territory, and an immediate place for Germany, not only in the League, but also on its Council. He also urges the setting up of a commission to determine the capacity of Germany to pay her debts.

Churchman Author in
Modern Miracle Play

Charles Rann Kennedy and his wife, known by her stage name, Edith Wynne Matthison, are touring the country with a new play by Mr. Kennedy, "The Chastening." Mr. Kennedy is famous as an author, his play, "The Servant in the House," being considered a masterpiece. "The Chastening" was given at the University of Chicago on July 13th. Arrangements have also been made to present it in several of the larger parishes

in the country. Both Mr. and Mrs. Kennedy are active churchmen. They are especially interested in the application of Christian principles to industrial and economic problems, and were among the charter members of the Church League for Industrial Democracy.



THE GAMBIER CONFERENCE

Large Attendance at Gambier Conference

The Gambier Summer Conference for Church Workers, with which is incorporated the Gambier Summer School for Clergy, now in its fourteenth year, concluded on July 6th a session which began on June 25th and which was characterized by a deeper spirit of devotion and a finer fellowship and a keener interest in all the varied activities of the Church work than any of its predecessors.

The total number of registrations was 425, but the number of people who attended was increased by many visitors coming for one or two days. The number of those who were doing the class work of the conference was 342. The wide variety of the courses presented and the splendid faculty attracted unusual interest to the conference.

The splendid spirit of the young people was a source of real inspiration to the other divisions and an unbounded amount of credit is due to the officers in charge, the Rev. Wallace Gordon, dean of young men; Deaconess Fracker, dean of young woman; Miss Hazel Hardacre, director of young people's activities. The conference preachers were the Rt. Rev. Philip Cook, D. D., Bishop of Delaware, and the Rev. George Craig Stewart, D. D. The chaplain of the conference was the Very Rev. Francis S. White, D. D., Dean of Trinity Cathedral, Cleveland. The annual address delivered at the prayer cross following the procession of the conference on July 4th was delivered by the Rt. Rev. Frank Du Moulin, D. D., Coadjutor of Ohio.

In addition to the regular courses, special lectures were delivered to the conference on various subjects by Bishop Johnson of The Witness, Dr. Sturgis, Dr. C. N. Lathrop, while the conductor of the Conference Bible Class was Dr. Stewart.

Four parishes sent delegations of over twenty each, namely, Trinity, Newark; Christ Church, Cincinnati; Christ Church,

Dayton, and St. Mark's Toledo. In the case of Trinity, Newark, the loyalty to the conference was especially manifest by the number of the delegation, which was twenty-five, and seventeen visitors coming to the conference during its sessions.

What Is Left Goes to God

Bishop Blair Roberts of South Dakota has this to say about your reading: "One of our most glaring inconsistencies is in the matter of reading material. I visit in many homes. In every home I find at least one daily paper, and generally more. The homes are well supplied with all sorts of fiction and professional magazines. I find periodicals telling about the latest fashions in women's dress, and the latest recipes for desserts. But when I look for a Church paper I generally hunt in vain. Our own diocesan paper, which should be in every home, I find in less than half. I

rarely find a copy of a national Church weekly. And as for The Spirit of Missions, I feel like falling to my knees and thanking God when I find a copy of that.

"When I speak about it I am gravely told, 'You know we take so many magazines that we really cannot afford to take any more.' There is the meaning of that word 'afford' with many of our people. Our time, our brain power, our money, go to all things else first. What is left over, if there is any, goes to God."

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New Way of Making Contacts With the Unchurched

The Rev. Oscar Meyer, the missionary of Chenango County, New York, has a unique way of making contacts with the unchurched men in his territory. Speaking before the Rural Conference at Madison, he said: "One of my chief methods of performing community service is to establish amateur fire companies. I have had years of experience in this field, and I find it of great value in establishing intimate contact with the people about me."

A Church to Appeal to Two Million Pilgrims

Yamada is the center for Shinto worship in Japan. It is estimated that during the year two million people visit its famous shrines.

Our own present place of worship is a rented house on a side lane. We have had work there for the last eight years, and now have a group of thirteen communicants, with quite a number of inquirers. Apart from the evangelistic work which we should do among the permanent residents of Yamada, a little church there would offer a great opportunity, impossible with obscure rented quarters, for bringing Christian influence to bear upon this tremendous crowd of visitors who come from all parts of Japan.

The pastor now tells Bishop Tucker there is an opportunity to buy for \$1,500 an adequate lot situated on a good street. It would seem to be worth our while to secure this land.

Over Three Hundred Attend Hillsdale Conference

Over three hundred registered for the Hillsdale Conference which closed last week. The conference, given under the auspices of the Dioceses of Michigan and Western Michigan, is extremely fortunate in having at its disposal the building of Hillsdale College. The conference feature this year was a series of lectures by Bishop Benjamin Brewster of Maine on the "Social Gospel." He presented his subject in the most forceful way, urged all present to acquaint themselves with social and economic problems, and to assist those organizations within the Church that are actively at work in this field of service. At his closing lecture literature of the Church League for Industrial Democracy was distributed, an organization of which Bishop Brewster is Vice-President. Another popular feature of the conference was the Devotion lectures by

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Canon De Vries of Washington. He also furnished much of the humor during the ten days, for it was a very common sight to see him seated in the midst of a large group telling them humorous stories. Every department of Church work had a place on the program and was in the hands of experts. The conference preacher was Bishop McCormick of Western Michigan.

Dr. Nansen Coming In Interest of Peace

New York, July.—The World Alliance for International Friendship Through the Churches received word today that Dr. Fridtjof Nansen, the Arctic explorer, will visit the United States next November and speak at the Eighth Annual Meeting of the American Council of the World Alliance to be held in Philadelphia November 13th, 14th and 15th. The information was cabled by Dr. Henry A. Atkinson, Executive Secretary of the Alliance, who is now in Europe arranging for several speakers to attend the Philadelphia meeting. Among other prominent Europeans who will address the meeting are:

Most Rev. Nathan Soderblom, Archbishop of Sweden; Rev. Thomas Nightingale, Secretary National Free Church Council of England, Scotland and Wales; Rev. T. G. Brierly Kay, London; Rev. Voyslav Janitch, Secretary Parliament Jugo-Slavia, Belgrade; Professor Adolph Deissmann, University of Berlin.

This will be Dr. Nansen's first visit to America since July, 1917, when he came here at the head of a special commission sent by the Norwegian government to arrange for a more generous food supply from the United States to the people of Norway. Since the Armistice Dr. Nansen has devoted most of his time to the humanitarian work of the League of Nations. One of his most notable achievements was the repatriation of more than 1,000,000 prisoners of war.

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Don't stare blankly while others sing, read and pray—Join in.

Don't leave without—praying God's blessing upon all present.

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CIRCULAR UPON APPLICATION

Explain Work of Daughters of the King

An interesting conference on the work of the Order of the Daughters of the King was held July 5th at Racine College during the recent Conference for Church Work. It was conducted by Mrs. W. W. Wilson of Chicago, Provincial President of the Order for the Fifth Province, and was well attended. Those present included a number of the conference delegates, to whom the work was unknown, as well as a representative group of members from the Local Assembly of the Chicago Diocese.

Mrs. Wilson gave a splendid presentation of the history, purpose and work of the Order. She made clear the organization of parish chapters and their activities, their relation to the Diocesan and Provincial Organizations and the National Council of the Order.

A Rural Parson Who Appreciated Publicity

The Rev. Frederick W. Jones, who has charge of the Church' rural work in a large section of Mississippi, made his first contact with his field through publicity. Through the columns of the newspapers that circulated through his large rural field he called attention to all of the social economic and religious activities that came to his attention. Soon the community sought him for help in every project requiring publicity. In this way he preached to and helped to guide the rural parts of three Mississippi counties.

Open-Air Services in Washington, D. C.

Open-air services at the National Cathedral, at St. Alban's, Washington, D. C.,

will be conducted throughout the summer. Speakers of national prominence in the Church will deliver short addresses each Sunday at 4 o'clock.

These services are part of the aim of the National Cathedral Foundation to make the Cathedral here a national pulpit where men of authority may express their views. Eight speakers will appear this summer, beginning July 8th, and continuing each Sunday through August 26th.

July 8th the Rev. John C. H. Mockridge, rector of St. James Church, Philadelphia, will make the first open-air address.

July 15th the Rev. W. A. McClauthen, rector of Mt. Calvary Church, Baltimore, will speak.

July 22d the Rev. Edwin D. Niver, chaplain U. S. Marine Corps, will address the gathering.

The Rev. R. Taylor, pastor of students at the University of Maryland, will deliver the address July 29th.

The Rev. Ralph B. Pomeroy, professor in the General Theological Seminary, New York City, will speak August 5th.

The Rev. Karl M. Block, rector of St. John's, Roanoke, will speak on August 12th.

The Rev. Noble C. Powell, rector of St. Paul's Memorial Church, University of

Virginia, will be the speaker on August 19th.

The final service, August 26th, will be conducted by the Very Rev. C. Stanley Long, D. D., Dean of St. Luke's Cathedral, Orlando, Fla.

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