

The Witness

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Eastern Province Leads in Educational Work

Comprehensive Program Covering Various Fields Has Been Worked Out by Leaders

The next meeting of the Commission on Religious Education of the Province of Washington will be held in connection with the Synod which convenes in Washington, D. C., in November next.

But the members of the Commission are not entirely idle during the interval. The Commission at its last meeting outlined a mass of work to be done during the summer and saw to it that every member of the Commission had something to do.

Rev. Howard W. Diller of the Diocese of Bethlehem, Executive Officer of the Commission, and Rev. Edwin R. Carter, D.D., of Southern Virginia, are between them largely responsible for the arrangement of the work. But it must be admitted that they have not forgotten to give themselves the lion's share. Archdeacon Diller, with the assistance of Rev. James Lawrence Ware, Educational Field Secretary of the Province, is to prepare and have printed a pamphlet setting forth the activities of the Commission since the last meeting of the Synod, two years ago. As these activities touch every phase of Religious Education from the Sunday School, through college and seminary, and on into the ministry, the task he has set himself is no easy one.

Dr. Carter, besides serving on the faculty of the Virginia Summer School, is Dean of the Faculty for the Provincial Summer School for Colored Workers, which opened in Lawrenceville, Va., on July 9th. His task is to prepare for a Provincial Post-Graduate Summer School to be held in 1924 to give to "graduates" of the elementary schools of Religious Education an advanced course to prepare them to be leaders in Training Classes, Normal Schools and Summer Schools. As this is quite a new project, Dr. Carter will have to do a great deal of pioneering, but his long experience with training classes makes him peculiarly well fitted for the task.

Mr. Harvey H. Smith, of Pittsburgh, is to work out a comprehensive scheme to use selected parishes in the Province as experimental stations for trying out various plans for the re-erection of the family altar.

Rev. C. P. Sparling of Maryland will arrange to hold in the fall or winter, possibly in connection with the Synod, a Provincial Congress of Young People. Several of the Dioceses have already organized their Young People and Mr. Sparling

The Federal Council to Stress Social Service

To Present Social Service Problems Through the Churches Next Fall and Winter



Rt. Rev. Beverley D. Tucker, D. D.

The Commission on the Church and Social Service of the Federal Council of Churches, with which our Christian Social Service Department is affiliated, has arranged a list of men and women prominent in fields of social work who will be available this autumn and winter to speak in churches on themes connected with the relation of the church to community life. This list includes employers and leaders of organized labor, prominent churchmen and well-known leaders of thought in the country. Some of the subjects announced are: The Church and Industry, Sketch of the Development of Organized Labor, The New Race Relations in America. The Aims of the Labor Movement, The Coming Seven-Day Church, Christian Cooperation That Counts for the Community, Shall Employers and Labor Fight or Cooperate? Child Labor and Welfare, Is the Idea of White Supremacy Christian?

It is hoped that these problems, especially those relating to industry, may be widely presented and discussed over the country by the churches in connection with church forums, Sunday evening services, organized men's classes and brotherhoods. The Commission will be glad to send this list to directors of forums. The names of some fifty forums have already been received at the office, 105 East 22nd Street, New York. The Commission desires to add to this list and will be glad to receive information concerning any forums now in successful operation.

A pamphlet on the organization of church forums will be sent upon request.

Thirty-five States to Demonstrate Against War

The committee in charge of the No More War Demonstrations to be held July 28th and 29th, report that thirty-five states have arranged to hold demonstrations. Among the cities where large meetings will be held are New York, Washington, Chicago, Denver, Portland, Oregon, Dayton, Cincinnati, Philadelphia, Milwaukee and St. Louis. The movement is sponsored by the Federal Council of Churches, the Y. M. C. A., the Fellowship of Reconciliation, the League of Women Voters, the National Council of Jewish Women, and by several labor organizations.

hopes to effect a Provincial Organization.

Rev. Karl M. Block and Commander C. T. Jewell, in addition to their other duties on the Commission, will work out a plan for enlarging the Commission and for re-arranging the functions of its committees so that the large work now being accomplished will be better divided among the members.

Rev. J. L. Ware, besides conducting an intensive campaign in some selected locality to secure better methods and greater attention to the Church (Sunday) Schools, will also take steps to foster the Home Department, to promote the use of "Education Sunday," and to encourage giving by children to the cause of Missions.

Rev. Canon W. L. DeVries, D.D., whose interest in work among students is so well known, will direct his attention particularly to the Normal Schools of the Province. To secure the Christian teaching of children, the Commission believes we must first secure the Christian education of teachers.

Finally, the Committee on Publicity is sending descriptions of the work of the Commission to diocesan and other Church papers so that the whole Province may be aroused to greater interest in the cause of Religious Education.

Current Comment

By The Observer

Interest will center for some time to come on the speech of the British Premier, Stanley Baldwin, on the reparations question. The resolutions of the Federal Council of Churches (Administrative Committee) published a few weeks ago are perhaps the best reading for Church people to ponder over on this whole subject. We ought to ask ourselves: "Are we doing our share towards the formation of a wholesome Christian Public Opinion?"

The resolutions, as published in abbreviated form, follow:

"First. We believe that the United States should accept its full share of responsibility for bringing about an effective settlement of international problems. There are those who think the government has a mandate from the people to pursue a policy of aloofness. We do not thus understand the situation. The churches have declared, and must declare again, their conviction that generous co-operation among the nations is absolutely necessary to cope with the present hunger, strife, uncertainty and despair of the world. The participation of the United States is indispensable to successful co-operation. * * *

"Second. We believe that the United States should take the initiative in calling an international conference to consider the whole economic and political situation in Europe, including reparations, debts, and armaments, in the endeavor to accomplish in Europe a result comparable to that which was achieved by the Four-Power Pact in the Far East. * * * We are convinced that a sacrificial spirit on our part would evoke a willingness in other nations also to make the adjustments that may be needed. Our plans for reconstruction should include not only our allies, but our former enemies."

(The Name of a new Magazine) "completely breaking away from the baneful traditions of the past, will have as its keynote the unswerving obligation to seek the Truth."

One wonders why the English and American public does not sicken with disgust at this kind of thing. One would think by this time that even a very meager intelligence would understand that truth is far more often and more pleasantly found in the traditions of the past than on the pages of a certain type of modern magazine. And the number of traditions coming from the past which can be classed as baneful is only an infinitesimal fraction of those which are beneficent.

The Church Times (London) in a very vigorous editorial has this to say: "A parish priest is, after all, only the deputy of the bishop; and a parish is a fragment of a diocese, not a diocese an aggregate of parishes." These are words of wisdom, and they apply to the Church in America quite as much as to the Church in England. And both clergy and laity have a real need

Our Bishops

Beverly Dandridge Tucker, the Bishop of Southern Virginia, was born in Richmond in 1846, and graduated from the General Theological Seminary in 1873. His entire ministry has been served in his native state, the greater part of it as the rector of St. Paul's Church, Norfolk. He was consecrated Bishop in 1906. Bishop Tucker has given four sons to the ministry, one of whom is the Bishop of Kyoto, Japan. He is the author of several books of verse, and of a life of George Washington.

to understand their significance, and to try to put it into effect.

I hear the clergy say "Impossible!" "Ridiculous! You don't know this or that Bishop!" And I hear the Bishops say: "Very nice in theory, but it leaves us with some queer deputies." And then I see the Vestry, standing off in amazement, wondering. "The Diocese. Our Parish a fragment of a Diocese? **Our** Parish? The first time the Diocese starts to meddle with our affairs, we can show them where they head in!" Not all vestries, nor all priests, nor all bishops. Very few—perhaps—in theory—but a pretty large number in practice.

We do not look upon our relation to the Diocese, to the General Church, as a **vital thing**. And that—in the judgment of the Observer—is what is the matter with the Church (Living Church, please note). The Parish—that is what is **vital**. The Rector—whether he is a good mixer, or a good preacher, or a good administrator—not whether he is loyal and honorable as a Priest to what his ordination demands of him—that is what **counts**. It seems that it is only the Bishops who have any real chance to be loyal to the program of the Church, in all too many cases.

This particular writer is not sorry about the Concordat, although vexed and ashamed at the way in which avoidable misunderstanding is setting back the cause of Christian Unity. But really ought we not to have a feeling, a very uncomfortable feeling of a different kind? If we are nothing more than Congregationalists with an Episcopal Dress On—ought we not, in the interests of unity to be seeking admission ourselves? They might let us keep the trappings that are so dear—Processional, and Recessional, and Vested Choirs—with a Te Deum on the first Sunday of the Month, and Holy Communion once a quarter as a compromise. If the Nationwide Campaign is not a vital matter, if it is not a primary obligation—is it not time for some such steps to be considered?

Cheerful Confidences

By Rev. George Parkin Atwater, D. D.

ONE HUNDRED PER CENT AMERICAN

There has been an immense amount of chatter about 100 per cent Americans. An analysis of many statements would make it appear that the 100 per cent American, according to his own confession, is the man who believes that America has the best of everything under the sun—art, music, education; that its isolation gives it superiority over all other nations; that it does not need the cooperation of any foreign land; that Americanism endows every American citizen with infallibility; and with the inalienable right to do what he pleases, so long as he asserts his 100 per cent Americanism.

Perhaps Americans who have studied history, dabbled in the immensities of astronomy; who have seen the art galleries of Europe and compared them with the billboards on Main Street; who have analyzed their possessions and found that their tablecloths came from Ireland, their tea from Japan, their coffee from Java, their clothes from English serge, their rubber tires from a product of the far East—perhaps such Americans are narrow-minded and less than 100 per cent Americans. But the conviction slowly gains ground in such hearts that Americanism is a product that has many strands woven into its cordage, and some of the strands have a different origin than is supposed by the council held in the village barber shop. And perhaps the real 100 per cent American thinks of America in terms of responsibility rather than in terms of sufficiency. Would it not be well to propose a few tests by which to try out Americanism of the pure variety? I offer a list of suggestions. Others may find even a better list. Perhaps a man may be a good American and not be the ideal observer of all these things, but they must be a part of collective America.

The 100 Per Cent American—

1. Keeps the law of the land.

(This applies to the Eighteenth Amendment and all other laws.)

2. Understands democratic institutions.

(He understands that liberty is not acting as he pleases, but acting for social good.)

3. **Votes**, and he votes with intelligence, discriminating between men and issues. He takes an interest in good government.

4. Helps to preserve the national resources.

(The exploiter of our national resources is a menace.)

5. Promotes education.

6. **Accepts his share of social responsibility** in his community and helps to support worthy local institutions.

7. Pays his taxes.

6. **Learns his native tongue.** Our native tongue is the English language. Many

Americans make no effort to learn to speak English simply and correctly. A few evenings spent in studying a manual of correct English would serve to correct many of the errors of ordinary speech.

I once knew a man who was distressed because of his failure to attain to the kind of position in business and society which he thought his ability would warrant. He failed for three reasons. First, he had a critical, intolerant disposition. Secondly, he always said, "I seen," instead of "I saw." Thirdly, he always said, "I done," instead of "I did." I hope that when he marries his wife will be a 100 per cent American in this respect and will iron out these wrinkles.

9. **The 100 per cent American is tolerant.** He does not live on prejudices. He has insight enough to realize that people are entitled to follow their religious training, and to have their political views. He realizes that foreigners have a right to live and to work in this land. He does not apply to them such titles as "dogoes" and "hunkies." He takes the problem of the foreigner seriously, and is friendly to them, and to every effort to Americanize them.

10. **The 100 per cent American goes to Church.** He supports a religion. This country without religious institutions would be worse than Russia. Religion is today the hope of America.

If you wish to be a 100 per cent American, think on these things.

New Japanese Hospital Well Under Way

The building of the new St. Barnabas Hospital, Osaka, Japan, is now well under way. The cornerstone was laid by Bishop H. St. G. Tucker on June 11th and it is hoped that things will be far enough along by fall so that some departments may begin work then.

At the ceremony Dr. J. L. McSparran told of the early history of the hospital and the work done there by Dr. Henry Laning. The former site some years ago became unsuited for hospital purposes and was sold for enough to buy new land, put up a modern bulding and still leave some for endowment.

The new plant will have all modern improvements in the way of structure and equipment, and will do both in and outpatient work as well as conduct a dispensary and a training school for nurses. In fact, one of the main objects of the work will be to train nurses in such a way that they will help to raise the standard of this profession in Japan educationally, morally and spiritually. As someone has said, if it can do even this one thing all the work and all the financial outlay will have been entirely justified. It has also been found possible to make better use of the basement than was at first planned and it is now Dr. McSparran's hope that a real social service department may be opened in the space thus made available. If this can be done, with the chapel and other religious activities, St. Barnabas' will be a thoroughly up-to-date center of Christian activity in its most modern and its broadest sense.

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.

Eyes have they but they see not: ears have they but they hear not: noses have they but they

THE REDUCTIO AD ABSURDUM OF MERE RATIONALISM.

mark their horizon—these rationalists who think life can be weighed in scales, measured by yardsticks, reduced to mathematic equations. The most precious and permanent values in life "break through and escape" between the meshes of the prosaic. They are not seen nor heard except by the passionate few who have been anointed with vision, who see in a flash the meaning and apprehend what words can never convey. In his "Hieroglyphics," Arthur Machen gives us the following delectable satire of an examination paper prepared by a dry-as-dust professor of the Scientific-historical School.

- 1—Explain in rational terms THE QUEST OF THE HOLY GRAIL. State whether in your opinion such a vessel ever existed, and if you think it did not, justify your pleasure in reading the account of the search for it.
- 2—Explain logically your delight in color. State in terms that Voltaire would have understood, the meaning of that phrase, "the beauty of line."
- 3—What do you mean by the word "music?" Give the rational explanation of Bach's Fugues, showing them to be (1) true as biology and (2) useful as applied mechanics.
- 4—Estimate the value of Westminster Abbey in the avoirdupois measure.
- 5—"The light that never was on land or sea." What light?
- 6—"Faery lands forlorn." Draw a map of the district in question, putting in principal towns and naming exports.
- 7—Show that "heaven lies about us in our infancy" must mean that wholesome maternal influences surround us in our childhood.

It was said of Bjornstern Bjornsen that there was never a year when he did not risk his reputation at **COURAGE** least once for some cause in which he believed. Think it over! If you are devout, someone will call you superstitious; if you believe in One Holy Catholic and Apostolic Church, someone is sure to call you a bigot; if you seek to exercise Christian charity, someone will call you a "trimmer;" if you are zealous to convert men from dead works to serve the living God, you will be dubbed "Methodist;" if you practise the Catholic faith and share in Catholic worship, some

one is sure to accuse you of Romanizing; if you champion the cause of the oppressed, you may be called a socialist; if you do not denounce the rich, someone will think you are "bought." When St. John the Baptist came fasting, men said he had a devil; when our Lord came feasting they called him a glutton and a wine-bibber. Never mind your reputation, follow your beliefs.

Parody is a most acute and subtle form of criticism. In "These Liberties," by Evoe we came across a discerning **NAVE** portrayal of G. K. Chesterton at a football match, where he feels how much there is in common between professional football and "the purposeful surge of Gothic architecture." After comparing the outside forwards to flying butresses he slyly inserts a characteristic pun by observing that "one might even go so far as to say that the referee himself is frequently regarded as a nave."

The following clipping comes to me from a village paper in New York State:

Married at the Baptist parsonage, Wednesday evening, June 13, **LO AND GRIN** Lucius Sherwood and Mary Mann. Rev. N. O. Simpkins performed the ceremony. The happy couple posed for their photo. after which the Lohengrin wedding march was played. Reverend Simpkins **Maintains a Complete Equipment for Conducting Weddings, such as Bridal Music, Staff Photographs, and the Necessary Quota of Witnesses, and Cordially Invites Your Patronage.**

Dr. Stewart Sails for Scotland

Dr. George Craig Stewart, one of the Editors of The Witness, sailed from Montreal on Saturday, the 14th of July, for Liverpool. He plans to spend a month in the Highlands of Scotland and several weeks in London and its environs. Dr. Stewart was the organizer and first President of the General Alumni Association of Northwestern University and will be accompanied on his trip by the Secretary of that Association, Mr. Melvin M. Hawley of the legal firm of Adams Follansbee Hawley and Shorey, Chicago. From now until September 18 the date of his return to New York, Dr. Stewart plans to take a complete rest from preaching or lecture engagements, but plans to continue his weekly "Up Stream" column in The Witness.

At the Church Door

A few copies each week to be sold at the church door
Sell them for a nickel. We bill you quarterly at three cents a copy.

TRY IT FOR THREE MONTHS

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The Editorial

By Bishop Johnson

WHAT IS SUPERNATURAL?

When someone tells me that he cannot believe in the supernatural I am very curious to know what is meant by the word supernatural, for most arguments are endless because most disputants are too hot-headed to agree on a definition of terms.

To a savage one who had an electric battery and a bag of tricks could easily be regarded as supernatural, for the Indian might not understand any of the processes by which the tricks were performed.

If we could go back a hundred years and tell our grandfathers that one could stand in New York and talk to someone in San Francisco without raising his voice beyond the natural tones of conversation, he not only wouldn't believe you, but he couldn't. He would have lacked the information which would have enabled him to believe in the statement. He would have regarded such a thing as supernatural.

If Christ tells us that He can forgive our sins, raise us from the dead and give us eternal life, He is talking to us in supernatural terms, not because these things are impossible for Him to perform, but because we are incapable of understanding the ways in which He operates. One may find a difficulty in accepting the Gospel as credible, because one is lacking in certain processes of the human soul by which one apprehends spiritual truths.

It is not at all unreasonable for St. Paul to assert that spiritual truths are spiritually received and that they are foolishness to the man who tries to apprehend them without the faculties of spiritual apprehension. We know people to whom music is senseless, not because it is senseless, but because they lack the sense by which it may be apprehended. People had a musical instinct before they knew anything about the science of music, and there is a beauty in the ballad that is peculiar to itself—and has its own winsome quality. One may produce wonderful harmonies and marvelous symphonies, but there is something about a simple ballad that no amount of musical genius can excel. And so children have faith which

is exceedingly simple, but nothing that a man can achieve in later years is quite the same as his childhood faith.

It is this basic quality to which Christ appealed. He loved the faith of children and peasants and ordinary folk. His Gospel seems to be an effort to consecrate the ordinary rather than to achieve the subtle or the heroic. He gave to the very simplest acts of life when performed in faith and love a beauty and a charm which has ever been the effort of artists to paint and of poets to express.

"The common round, the trivial task

Will furnish all we ought to ask;

Room to deny ourselves, a road

To lead us daily nearer to God."

It is not in the homes of artificial culture that we can instantly detect the wide gulf between faith and convention, but rather in the homes of common folk, where we can instantly detect the wide gulf between faith and suspicion, between love and jealousy, between prayer and blasphemy, between contentment and strife. There is something in Godliness which we see among children and peasants that no sophistry can overthrow and no cynicism can deny. There is an elemental something which differentiates the one who believes in the "Articles of the Christian faith as contained in the Apostles' Creed" and those who do not, and that elemental something is a fundamental belief in the supernatural. That which passes man's understanding becomes a vital principle in man's conduct, so that the intellectual apprehension of spiritual realities is an immediate relationship between His disciples and the Master which produces certain spiritual fruits which are easily discernible.

No intellectual process of unusual character has been necessary to accomplish that which mere intellectual processes cannot accomplish without the aid of elemental faith. As well try to make a musician by teaching the scale to one who lacks the musical sense as to make the beauty of holiness by purely cultural processes. There is as wide a difference between living the Christ life and knowing about Christ's life as there is between being a musician and knowing all about music. The intellectuals have ever had the tendency to take for granted that an analytical knowledge of Christ is the same kind of a thing as personal intimacy with Christ. It bears about the same relation as your intimacy with a friend and that of the scientist who has taken an X-ray of his anatomy. It is this misconception as to terms which makes much of the conflict between science and religion. The one aims to dissect the Christ, the other to get into personal relations with Him, and the two cannot talk together understandingly because they are discussing different things.

That which I believe about my friend, that he is the soul of honor, courtesy, kindness and faith will never be discovered in a laboratory in a thousand years. To the mere chemist these things are supernatural because his formulae, microscopes and reactions do not show him that they exist. We apprehend these qualities in our friends, not by processes of analysis, but by immediate intuitions which defy analysis.

It is therefore impossible to surrender the faith of the Church to those whose approach is that merely of scientists, because there are qualities in spiritual relationship between Christ and His disciples which are not in the sphere of scientific analysis. This does not mean that science has no place in the Church; it merely means that it has not the first place because it is not concerned with those things which are first in spiritual relationships. And moreover when one talks of these things to the man who possesses nothing but this single compartment, they are foolishness to him, not because they are foolish, but rather because he has been foolish enough to think that human life can be reduced to a syllogism. To him anything is supernatural which is outside the realm of his own powers of observation, which puts him in the class with the savage, who calls that supernatural which he cannot explain.

So long as life is a matter of homes, and friendships and religious devotion as well as mathematics and chemistry and psychology, just so long there will be many things incomprehensible to the man whose world is confined to a natural sequence of events. But before there was any science to speak of men had homes and friends and God. They are not called upon to abandon these relationships because science has not embraced them in its scheme of human life.

It still remains far more important to me that I love my friend even if I do not understand the circulation of his blood, and stand ready even to lose my own blood than to forfeit his love. It is this principle which Christ puts first, and from which no one who has experienced the love of Christ can be separated.

It is because of this personal trust in the sincerity of Christ that I prefer to believe that He sent His Holy Spirit to guide and keep His Church in all essential truth, as He promised, than to put any confidence in the statements of learned men, who may succeed in throwing doubt upon the facts to which the Church bears testimony, but which is singularly impotent to set forth a new set of principles which will so motivate human life as to convert the heathen, rescue the least of these our brethren and bring love, joy and peace to simple folks.

It is my personal trust in Jesus Christ on the one hand, and the evidence of what has been accomplished by those who have accepted this faith, delivered to the saints on the other, that causes me to put the centuries of crucial test which their faith has undergone, before the jejune theories of men who couldn't bring up one single little child to be winsome on a series of negations and a lack of positive conviction.

For as one of our own clergy has well said: "You cannot produce the personal sacrifices required to secure service without convictions, and you cannot produce convictions in a confusion of ideas."

Personal faith in the Christ, born of a Virgin, crucified and risen from the dead is the definite conviction which has stimulated the lives of some men to give their lives to the service which His presence has consecrated.

Social Service

By William S. Keller, M.D.

WHAT CONSTITUTES A CHURCH HOSPITAL

Church Social Agencies that function in the name of Our Lord deserve as a minimum requirement, at least, to be placed on the efficiency basis regarding standards and service. We are assuming that all Bishops and Boards of Trustees will indorse the minimum standard established by the American College of Surgeons as a prerequisite for Church hospitals.

In considering then the actual practical value of Church hospitals, we must assume that in so far as medical and surgical service is concerned Church hospitals standardized are not any better qualified for medical and surgical service than secular hospitals. What, then, is the use of a Church hospital? One has only to visit a hospital a short time to encounter many heartaches and to see many opportunities where a kindly word and a pleasant smile means almost as much as the doctor's skill.

Along this line of approach in a human, yet scientific way, hospital social service departments are established. It is in this branch of work that a Church hospital should be best qualified to serve either directly or indirectly. We will go so far as to say that a Church hospital without this human and social side developed is not worthy of recognition as a Church hospital. We appreciate fully the importance of a Hospital Chaplain, chapel, daily services, etc. It has been our great misfortune to know several of our own Church hospitals in which the chapel was either in the basement or in such a remote place that few people found it.

I have yet to know a Church hospital of our denomination where religion has been a compelling force. I have not, however, ever visited a Church hospital that was managed by a Nursing Order of our Sisters.

I have known secular hospitals that had more regular visitations from Roman priests and Protestant ministers than many of our Church hospitals. It has always impressed me that the chief thing Church hospitals wanted from the Church and from Church people was money. One sees little evidence of anything spiritual about them, either from the standpoint of religious services, efficient social services, or a well equipped out-patient free dispensary.

Another noteworthy feature is the fact that spiritual practices and standardization efficiency do not seem to enter into consideration as a minimum standard for their being placed on the priority list of the N. W. C.

We are indeed a generous people. The time is fast coming, however, when thinking people interested in the Church and its problems of applied Christianity (also the Church's national finance) are going to demand an accounting from Church hospitals, Church colleges and a few other institutions, as to the manner in which Christian teaching is presented. Hospital social service is applied Christianity. It

can best be explained by illustration:

Baby Alice, two years old, is sent to Church hospital by a social worker doing field work for the Associated Charities. She comes from the slums. She is one of six children who live with their father and mother in two rooms. The child has rickets, is under weight and is suffering from a marked case of mal-nutrition.

The first week at the hospital she gained one pound and after remaining eight weeks she gained six pounds, has roses in her cheeks and looks like a different child.

So much for what the doctors and nurses have done.

The Church will function in the following manner: The social service department upon learning about the home conditions from which Baby Alice came sends a hospital social service worker to make an investigation. She finds two more children suffering from malnutrition—not sufficiently advanced to send them to the hospital. She calls in a visiting nurse from the Baby Milk Fund Association. They take these two children to the out-patient dispensary for a physical examination and medical advice, diet, formulas, etc. A little later Baby Alice is returned home apparently well. She also has a diet formula. They put in a requisition to the Baby Milk Fund Association for free milk and cream daily in order to make the proper nourishments. The nurse teaches the mother the proper way to sterilize bottles and make the nourishments. We also suggest that this is an opportune time for the Church hospital social worker to see that the family is connected with their respective denominational church. If children are not baptized, to suggest it to the parents.

Thus the Church discharged its Christian responsibility by seeing that Baby Alice was re-established in her home and her health and happiness cared for after her period of hospitalization.

The social worker will make regular visitations every month or two for a period of several years, until the health of the family is completely re-established.

Illustration No. 2:

Last winter in a western city a member of a Church hospital board of trustees was passing through a ward with one of the surgeons. They stopped at the bedside of a man whose neighbors had brought him in a sled for hospital care after an accident. The patient said he intended to leave the next day. "But!" protested the surgeon, "you can not. You are not able to go away, no matter how badly you want to."

The patient insisted and, upon being pressed for a reason, said: "I haven't any money. The neighbors gathered up enough to keep me here for two weeks and my time will be up tomorrow, and I must go. I am a poor man and I can't ask the neighbors to do any more than they already have." Yes, he said he had a family—a wife and four small children.

Turning to the trustee, the surgeon said: "You represent the Church, don't you?" "Yes." "What can you do?" "I will take the responsibility for this case." Then, addressing the patient, he continued: "Sir, if you are troubled about

your expenses, just quit worrying; forget it. The Church will take care of your expenses. No, I do not have the slightest idea where the money is coming from, but somewhere there is a church that will raise the money."

The patient looked at him a moment. "Am I in a Church hospital?"

"Yes; that is what a Church hospital does for those who need attention."

"Well, I never took much stock in churches, but after this I'll have more respect for my wife's religion."

These two cases help to illustrate "what constitutes a Church hospital." They also suggest "the plus" that the Church can offer.

Church School During the Summer

By Frederick Redbower.

There is a growing tendency these days not to have regular Sunday School sessions during the summer months. It is true that the Christian Nurture Series does not provide lessons for the whole year, because the various courses have been so arranged as to correspond to the public school plan, which makes no provision for the summer.

I was very much impressed the other day while reading all the church notices of various denominations in a certain local newspaper. Out of 33 notices I found that nearly all of them have Sunday School during the summer. The only exceptions were the four Episcopal churches.

This is a striking and significant comparison. It would seem as if we were not able to hold our own, were it not for the fact that we do not insist strongly enough on the importance of attending our Church schools during this trying period. That is my personal opinion.

But someone will say that the Episcopal Church emphasizes the importance of Church worship. Good! The children of the Church are constantly being reminded of this fact, as they should be.

But how are we going to hold all our children? The boys and girls who do come to our Church schools do not always come from Church families. And those who do not come from such families are the very ones we want to get hold of and hold through the vacation months. If we fail to do that, it is quite possible some of them may go to some other Sunday School where they may be readily accommodated and the Church may be the loser.

While the churches outside our own may emphasize the Bible, it does not follow that the attendance at their services is decreased, but increased by the young people. Now how shall we meet this great problem of Christian training and education? How shall the Church bridge the period from June to September in our Church schools. A great number of parishes are solving this very perplexing difficulty by all sorts of churchly instructions. Let us have a comprehensive plan. While I believe the Christian Nurture Series is the best Church school material ever prepared and worked out so successfully, it would be a great help if a suitable course of lessons or instructions could also be provided for the summer months.

Missionary Witnesses Voodoo Feast

A most unusual and probably unprecedented opportunity was not long ago given a missionary just returned from Cuba to behold the actual proceedings of a semi-annual voodoo feast of some French Haitian Negroes in Cuba.

From a dark covert of woods on the side of a hill, only six miles from town, he looked down to where the plain was black with hundreds of negroes, and watched the celebration which he is interested to have seen once, but wants never to see again.

Haitians come across the bay to Cuba for seasonal work on the sugar plantations, returning when it is over. The voodoo feast takes place twice a year, on the eve of the new moon of January and June, so that once a year it is in Cuba and once in Haiti.

The preliminary act is secret, for obvious reasons, as it consists of the killing of a little girl, preferably white, between the ages of seven and ten, for the purpose of obtaining the blood from her veins. The rite is not sacrificial, however, but sacramental. The blood thus obtained is a charm against the devil-god who is the object of worship. The devil is constantly going about among men, unseen, malignant, terrible. The voodoo celebration is to appease his wrath, to worship him, that the people may be kept from harm and their ancestors from his power.

When the people are gathered about a basin containing the blood, any persons who are sick approach and anoint themselves with it, on their temples, nostrils and mouth, those being the chief points of access for the devil, through which he may enter into and get hold of a man. The mind is known to be particularly susceptible.

After the anointing a chant begins, accompanied by dancing, starting slowly, gradually working up to a wild intensity. This suddenly stops, while the priest and priestess consume the blood from the basin. Then the dance and the chanting are resumed and reach a fever pitch of excitement in an indescribably revolting orgy.

The religion binds the people fast in bottomless depths of superstition and fear. The atmosphere of terror in which it lives require a profound secrecy and hence a demand for fierce vengeance upon any-

one who betrays or attempts to meddle with it. This fear of vengeance prevents national or civic interference. Police and people shut their eyes.

The Missionary, on being asked what possible remedy he could foresee, replied that the most direct approach (in so far as any process that has to be so slow and careful can be called direct) is not primarily education, as might have been expected, but the sacramental rites and teaching of the Church.

This hideous devil worship is essentially sacramental and contains such strong elements of truth-in-reverse, so to speak, as can only be described in terms so familiar in Church teaching that they seem almost blasphemous employed in this connection—the association of power and life with the shedding of blood, the appropriation of that power by sacramental acts of anointing and drinking; common worship; the immanence and transcendence of a supernatural being; the recognition that the acts of daily life must be related to this being—essential truths embedded in a religion whose end is corruption and spiritual death. The devil-god is thought to have the form of a serpent. It is curious that these people have no burial rites; in fact they do not believe in burial but prefer to allow the body to return as directly and quickly as possible to its natural elements.

Since the Abyssinian wars of the Egyptian Pharaohs, 700-600 B. C., driving refugees into the heart of Africa, spread the knowledge and practice of this religion, it has come down by oral transmission, not a corruption of some blind pagan yearn-

ing, about which one may sentimentalize as having been pure and child-like at the source, but from the beginning a terrible manifestation of the power of evil in the world, imprisoning and stultifying and corrupting men's characters.

Where it is practised now, its destruction by the Church is sadly delayed by the fact that the priests of the Communion strongest in numbers and equipment in those localities, that is, the Roman, are themselves intensely superstitious and cannot, even when they get hold of the natives, lead them above the levels of superstition.

It would seem quite possible to remedy this situation if there might be a transfer of Roman priests, sending those of Spanish training into northern countries where their superstitions would die a natural death in matter-of-fact atmosphere, and manning the Spanish-American missions with northern priests, American, Irish, German, whose nature and training would keep them free from the entangling fears and practices which drag down the Church in Latin countries.

Meanwhile, the people of the Episcopal Church have their own share of responsibility for destroying this voodoo cult and leading its devotees out of blinding terror into the sacramental life of serene freedom.

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The Church and the Rural Problem

By ALAN PRESSLEY WILSON

"My boys all leave me: I can not induce them to remain on the farm and help me!" said a prosperous farmer with tears in his voice and traces of them in his eyes. "All I have here"—and he waved his hand over broad acres of the most beautiful land it has ever been my joy to see—"will be theirs when I am gone; yet the boys care nothing for farming."

It was, indeed, a sad picture, and my heart went out in sympathy to the father, first, because he was unable to keep his boys and girls with him; always the most lovely picture of domestic and filial gratitude, and, second, because the father was responsible for his sad plight.

I am usually outspoken and the first reply that suggested itself was this: "Had you given your boys in the past, or present, some of that which you promise them for the future they would now be with you, content to remain on the farm." But in his wrought-up condition I thought it better not to antagonize him.

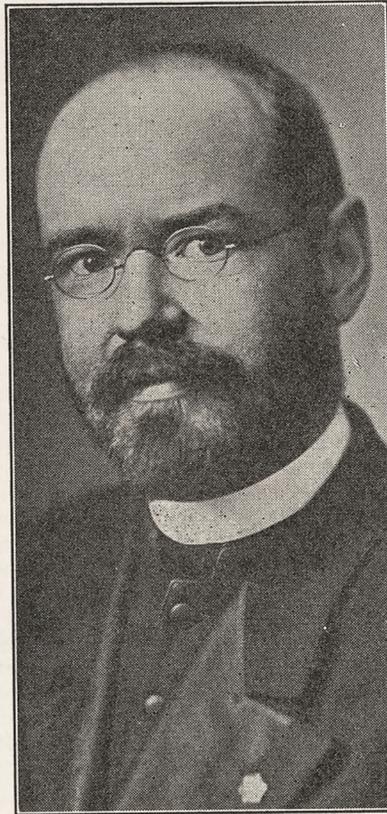
For the benefit of this father and many others of whom we hear let me say that one reason why the boys and girls leave the farm is found in the long, weary hours of servitude, the lack of money for their work, or, what would be better, land and stock that they can have for their own profit, and the scarcity of enjoyment to overbalance their hard work.

"Back to the Farm" is a good slogan but "Stay on the Farm" is better. Better never leave the farm than, having once tasted the joys of city life, to return to it. Thus it is that the Society for Social Advance has for its objective "To strengthen the rural church by discouraging migration from the country," and its slogan, "Stay on the Farm!"

Immediately after the creation there confronted the first pair a condition in which we are told, (Genesis 2:5) that "there was not a man to till the ground." This condition re-enacts itself in many rural communities, as witness abandoned farms in various sections of this country. What is worse, see the abandoned churches that mar the physical beauty of many an Edenic spot.

I grant you that some of these abandoned churches indicate a unification of Christian worship and for this we are thankful. The spirit that erects a church for every denomination and a chapel for every dissenter is the spirit of the dead past. The spirit of the living Christ, enthroned in the hearts of His followers, creates love for fellow men (whatever may be his religious belief), and a desire for unity of worship. Thus it is that community churches take the place of religious warfare and men and women learn to worship together, agreeing on essentials and caring not how others may believe on non-essential tenets.

But, many of these abandoned churches tell the tale of a dissevered congregation, are wet with the tears of a minister



Alan Pressley Wilson

starved in body and soul and forced to move on where men will give him the meager support he requires while he gives his time and energy to preaching the gospel. In many localities my heart is saddened when I learn that a church here and there has closed its doors because they could not raise enough money to pay the preacher; the congregation dwindled because the young folks had gone to the city and the old folks are dying off.

But we are not dealing in negatives; we suggest a positive to such church leaders as have sufficient of the grace of God to stand by a minister who may be willing to go into a community and re-open the doors of God's House and preach the old, old Gospel, ever new. Not the least part of the program we suggest to church authorities is the social program for the quickening and strengthening of the young people; plans for civic and educational advancement and the ultimate up-building of Zion.

The majority of people in cities think of the country only as a place for spending a pleasant vacation. There are some, it is true, to whom "the old homestead" appeals strongly in terms of veneration because of hallowed memories, but city people of the second and third generation know nothing of the country save as they spend a week or a month in its quiet loveliness. But the country spells the city's very life; the country feeds the city; from the country is ever drawn that brain and

drawn which the city needs for replacing its wornout human stock.

Thus it is that we in the country must ever send to the city the best of the young manhood and womanhood of our churches and schools. In addition to raising the foodstuffs needed by the city we must raise boys and girls to support their institutions, to maintain their homes and stores and to carry on their religious devotions. Therefore, to some of us rural ministers there comes the great joy in the training of boys and girls destined to be the leaders of the nation's thought and activity.

Another reason why boys and girls are dissatisfied to remain on the farm is found in the fact that ministers and teachers are city-trained. Whether born in the city or country, they get their training in the former place and there is that about a city-trained youth that appeals strongly to the boys and girls of the country. City-bred ministers and teachers exert (unconsciously, it is believed) an influence for bad over country youth who are thus incited to leave the farm and go to the place of their dreams so glowingly painted by the mannerisms, etc., etc., of the ministers and teachers so lately come from the city.

In the development of a civic and religious program for rural districts there is the thought of providing the youth of the farm with such amusements and pleasures as will obviate their desire to go where such amusements may be found. Ministers and teachers enamored of country life, for such we are sure there are, will co-operate in these plans and lend their aid, showing boys and girls that it is totally unnecessary for them to leave the farm to go to the city, for the city—or such part of its activities as are uplifting and ennobling—will be brought to the country for their pleasure.

But not every one who looks with anxious and longing eyes to ministering to country people is eligible for this work. Something more than an overflowing love for humanity is needed. There must be a well developed bump of common sense that will dictate the treatment to be accorded to the farmer. Despite the caricatures of the "Rube" and the "hayseed," the farmer of today is the possessor of a keen intellect and he knows and abhors toading or catering. . . If you would reach the country boy and girl, make friends with them on their level. Meet them on the common ground of God's creation; possess and show a knowledge of rural pursuits; give evidence of a strong desire to make one with them in their joys and pleasures, sympathizing with them in their sorrows and, at all times, exhibiting a spirit of helpfulness.

Here is the challenge to the authorities of the church: realize the important part played by the farm in the life of the city and make provision for the preaching of the social gospel to those from whom you draw your supplies. Give them due consideration and they will continue, as heretofore, to be the backbone of the nation.

GENERAL NEWS OF THE EPISCOPAL CHURCH

Organists to Meet in Rochester

All organists and Church musicians will find the forthcoming convention of the National Association of Organists at Rochester, New York, full of intense interest. It will be held in the Eastman School of Music on August 28-31, inclusive. As in previous years the subjects of the papers touch on every phase of the profession. Among them are: Anthems of today, a symposium of the material available for churches large and small; the training and academic standing of organists; choral competitions; the value of the organist in the community; the organist and publicity; music and the other arts of worship; and improvisation in the Church service (illustrated). Among those reading papers are Professor Hamilton C. Macdougall of Wellesley College, Dr. Harold W. Thompson of Albany, Herbert S. Sammond, H. Augustine Smith of Boston University, and Dr. Healy Willan of Toronto. The latter will also play one of the recitals. He is President of the Canadian College of Organists, which holds its convention in Toronto the following week. Many members of the Association will go there from Rochester. Other recitals will be given by T. Tertius Noble, President of the Association, whose position as a composer of Church music and as organist of St. Thomas' Church, New York, has made his name so widely known; Harold Gleason of Rochester; Palmer Christian of the Fourth Presbyterian Church, Chicago; S. Wesley Sears of St. James' Church, Philadelphia. These will all be given in Kilbourn Hall. There will also be a festival concert of organ and orchestra music in Eastman Theatre, when music by Handel and Widor will be heard as well as that of two living Americans, Eric Delamarter of Chicago, and D. D'Antalfy. The local committee has spared no effort in making this Convention noteworthy. Those desiring further particulars can obtain them by writing to W. I. Nevins, Secretary, 173 Madison Avenue, New York. The sessions are open to the general public.

C. L. I. D. Carrying On Active Work

The Church League for Industrial Democracy has been particularly active during recent months. Practically all of the Summer Conferences invited League speakers to present the program of the organization. The Rev. Francis T. Brown lectured on the work of the League at the Wellesley Conference, while Bishop Benjamin Brewster gave the "star" course at the Hillsdale Conference on the "Social Gospel." Bishop Brewster is a vice-president of the C. L. I. D. The western field secretary, the Rev. W. B. Spofford, gave a course at the Lake Wawasee Conference and also lectured at the Racine, Gambier and Hillsdale Conferences. Rev. Richard Hogue, until recently the executive secretary of the organization, also gave a course on "Industrial Democracy" at the Albany Summer Conference. The Rev. Albert Farr, the eastern field secretary, has also been busy attending the summer conferences and in filling speaking en-

agements in parishes throughout the eastern states. During the past two months the two field secretaries have addressed groups in twenty-eight centers, located in ten states. The groups include parishes, Y. M. C. A. classes, college groups, seminary groups, labor organizations and Church Summer Conferences.

Nazarene Director Speaks in New Church

The Rev. A. Gayner Banks, Director of the Society of the Nazarene, will preach on Sunday, July 22nd, at the morning service in the new St. Andrew's Episcopal Church, Canton, N. C. (the Rev. C. S. McClellan, rector), just west of Asheville, N. C. This will be one of the five services held on the opening day of the services in the new Canton Church. The Rev. Mr. Banks will speak on the work, purposes and interests of the Nazarene Society and will also dedicate four brass altar vases in memory of the Rev. Henry B. Wilson, founder of the Nazarene Society. These vases have been given by the Asheville Society of the Nazarene. One of the pleasant features of this service will be the presence of Mrs. Henry B. Wilson, widow of the founder of the Nazarenes. There will be special music appropriate to the Healing Service and many physicians will attend the service and also an after-meeting to discuss the sermon and the work of the Society.

Missionaries Find Obstacles in Moving Pictures

At a meeting of a Chamber of Commerce in California a few weeks ago the guest of honor and the principal speaker was a prominent Chinese business man.

"I want to ask you," he said with all the seriousness of which he was capable, "to be careful of the kind of pictures you send to our country. If you can't send any better illustrations of domestic life in America than those you have been sending, keep them in the United States. Provided you want China to think well of you and Christian civilization."

This Chinese gentleman touched on a matter that has been emphasized by missionaries from all countries for considera-

bly over a year. They tell us—these men who have given their lives to the work of the Master and who have spent hundreds of millions of dollars in their various missionary activities—that films of the worst sort of standard—immoral, and apparently uncensored, have poured into their countries from America and are rapidly undermining their missionary efforts.

The other day we had a letter from Japan, pleading that America give them pictures that illustrate the best side of American life, not the worst side—pictures that would portray and interpret the great truths of the Bible.

"Help us missionaries," it asked. "Our people go to the cheap motion picture place and see films that could not be exhibited on any screen in America, and from these films many, many thousands obtain their conception of Christianity and a Christian civilization. Give us good pictures that would in some measure counteract the effect of the pernicious, immoral picture. Our people can not understand your language, but they can understand your pictures."

Student Chaplain

The Rev. George H. Babcock has been appointed Student Chaplain for members of the Episcopal Church attending Bucknell University.

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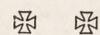
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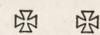
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Oregon Summer School In Session

The eighth Oregon Summer School will meet on the banks of the Clackamas River from July 24th to 31st. This is the stream where Kipling declared he found the finest fishing in the world, where under a noble grove of fir trees a delightful camp has been opened. The faculty include the Rev. Dr. H. H. Powell, the Rev. Herman R. Page, Mrs. Wilson Johnston, the Rev. Thos. Jenkins and Archdeacon Jay Claud Black. The different topics to be handled include Bible study, Christian Social Service, Missions, Religious Education, and Group Leadership. The evening programs are of a popular nature and include illustrated travel talks on Brazil and Liberia, by John W. Lethaby; Moving Pictures of the Near East, by J. J. Handsaker; the Development of Church Music, by Tom G. Taylor, and two outstanding addresses on Church Unity, by Bishop W. P. Remington of Eastern Oregon. Additional subjects cover Church Architecture, by Mr. Jameson Parker; Study Program for 1923-24, by Mrs. T. W. Kirby, and Children's Work, by Lolita Holmes.

Bishop Darlington Makes the Rounds

Bishop Darlington recently made his annual visitation of the Northern Archdeaconry of the Diocese of Harrisburg. He was accompanied by the Archdeacon, the Ven. H. A. Post, and Mrs. J. H. Peck of Tioga, vice-president of the Woman's Auxiliary. Both of these spoke at the various services and added much to the interest. The Northern Archdeaconry is fully alive to the needs of the Church. The rectory at Galeton, the money for which was gathered by the Vicar, the Rev. John Oliphant, almost altogether outside of his parish, has been deeded to the Diocese. It is a large house worth nearly twice the price that was paid for it. The newly-repaired rectory at Blossburg is now most comfortable, and as soon as it receives the coat of paint already arranged for, it will be an ornament to the neighborhood. The rectory at Wellsboro has been so much improved inside and out that one would hardly recognize it. A new organ has been installed in St. John's Church, Westfield, and Christ Church, Arnot, so badly damaged by fire, has been improved.

The congregations were good except in one place, where the baseball champion-

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ship was being conducted in a field near by, and another where a thunder storm kept the people at home. Nearly the whole communicant list was present at Lawrenceville, and a number from that church went by motor to St. Joseph's, Mount Pleasant, where the infant granddaughter of Mr. and Mrs. Charles Hughes, founders of that Church, was baptized.

On Sunday evening of the Bishop's visitation to the Northern Archdeaconry a remarkable class, both in number and personnel, was presented for confirmation in St. Paul's Church, Wellsboro. The rector, the Rev. George B. Van Waters, widely known for his success in the Diocese of Eastern Oregon, after only about six months in his present charge, presented forty-four people, mostly leading adults of the town. This is more than has been confirmed there in a number of years before. The congregation has more than doubled their subscriptions, and hope to pay their full quota this year. Christ Church, Coudersport (the Ven. H. A. Post, rector), is contemplating building a new brick parish house.

Knoxville Church to Move

In Knoxville, Tenn., the property recently purchased by St. John's Church for the establishment of a Mission to be known as St. James' has been sold. The property of the Church of the Epiphany which has been occupied by this congregation for more than fifty years has also been sold. With the proceeds a desirable lot on North Broadway fronting 150 feet and running through the block has been purchased and the two Missions have been merged under the name of St. James' Church. The property that has been acquired could not be duplicated today for less than \$50,000. The large and handsomely finished brick residence that stands on the site will be used for the next two or three years as chapel, parish house and rectory. It affords accommodation for all these purposes. About one hundred fami-

lies in that section of the city constitute the nucleus of what in the near future will be a large parish. The administration of all the work in Knoxville has by this arrangement been consolidated under the direction of the Rev. Walter C. Whitaker, D. D., rector of St. John's, and the Rev. Leroy A. Jahn, curate.

New Executive Secretary in Southern Diocese

Rev. E. C. Seaman has accepted the appointment of executive secretary of the Diocese of Alabama for the current year with residence in Gadsden and in addition to his work as rector of the Church of the Holy Comforter a parish comprising the three connected industrial towns of Gadsden, Alabama City and Attalla.

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**Rev. Frank W. Sterrett
Elected Bishop Coadjutor**

The special Convention, called by the Bishop of Bethlehem, met in the Pro-Cathedral Church of the Nativity on Thursday evening, July 12. The Bishop made a short address after evening prayer was said, calling the attention of the Convention to the importance of the work before it and his reason for calling the special convention.

The Convention then adjourned to the parish house when nominations were made. The following were nominated:

The Rev. Frank W. Sterrett, rector of St. Stephen's Church, Wilkes-barre, Pa.; the Rev. Howard W. Diller, rector of Trinity Church, Pottsville; the Rev. William M. Weir, Church of the Redeemer, Sayre. The next morning just before the Convention met to ballot, the Rt. Rev. David L. Ferris, D. D., Suffragan Bishop of Western New York, was also placed in nomination.

The following is the result of the balloting:

	1st	2nd	3rd
	Cl. Lay	Cl. Lay	Cl. Lay
Frank W. Sterrett.	23 83	25 87	30 102
Howard W. Diller.	13 34	15 29	14 25
William M. Weir.	1 5	1 5	
Bishop Ferris . . .	14 40	10 47	7 36

On the third ballot there were 51 clerical and 164 lay votes cast. The Rev. Mr. Sterrett therefore had a majority in both orders and it was moved to make his election unanimous. The Rev. Messrs. Diller, Clattenberg and Glasier were appointed to present the newly elected Coadjutor to the Convention. The Bishop warmly welcomed him and expressed the hope that he would accept his election. In a speech that plainly showed deep emotion the Rev. Mr. Sterrett thanked the Convention for their confidence, and promised to accept the office, should the Church confirm his election.

The Rev. Mr. Sterrett has spent his whole ministry in the diocese. He first was a missionary at Grace Church, Dorchester—now Kingston. From Grace Church he was called to be curate at St. Stephen's Church, Wilkes-Barre in the latter years of the life of Dr. Jones of stinted memory. After the death of Dr. Jones, who served St. Stephen's for forty years, Mr. Sterrett was elected as rector. He continued the fine traditions of St. Stephen's Church for generosity to all good causes, as well as the simple, spiritual services which have been so helpful to communicants and visitors alike.

During his rectorship the Church has added largely to its communicant list; its

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Church School has been the largest contributor to missions in the diocese for several years past; property to the value of more than \$300,000 has been added. The parish house now being built at a cost of \$150,000 will be done by September.

**Memorial for War Worker
at St. Katharine's School**

St. Katharine's School for Girls, Davenport, Iowa, under the Sisters of St. Mary, has recently bought for a faculty house, a beautiful residence, standing on ground butting into the school campus. This house has been dedicated to the memory of Miss Marian Crandell. Miss Crandell was teaching French at St. Katharine's when the United States entered the world war. She volunteered for work among the French soldiers and was the first American woman to lose her life in that war. The French erected a memorial to her soon after the close of the war. Now the hope, cherished since her death, has been realized of a memorial to her in her own land and state and at the school where she had been so much beloved.

The house was purchased at a cost of \$17,500, \$10,000 of which has been paid. The alumnae are seeking to raise the balance among themselves and among the friends of education everywhere.

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To further perpetuate the memory of Miss Crandell the undergraduates who were in St. Katharine's when Miss Crandell was teaching there have organized with the Bishop's blessing "The Marian Crandell Patriotic Society." The constitution, initiation and business procedure of this society are based on those of the Auxiliary to the American Legion, which has shown much interest in it. The objects are to cultivate the patriotic ideals of Miss Crandell and to care for her memorial.

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CIRCULAR UPON APPLICATION

Church Enters Another Alabama Town

Bishop McDowell visited Leeds on July 3rd and confirmed three persons presented by Rev. Carl Henckell. This marks the opening of regular work in another of the rapidly growing manufacturing towns near Birmingham. The First Methodist Church was graciously tendered for the service.

Condemn Klan Interference with Negro School

The Social Service Commission of the Methodist Episcopal Church South, in annual session last week, gave out a statement expressing appreciation of Tuskegee Institute and declaring that any interference with the institution would be a "lasting disgrace to Southern civilization." The statement which was given wide publicity by the Associated Press, was as follows:

"In as much as there has come to us through reliable newspaper reports and private sources of undoubted reliability information that the interests of the great institution for colored people at Tuskegee, Ala., are seriously menaced by threats of organized interference,

Resolved, that this Commission put on record our appreciation of the incalculable value of that institution for the training of our colored fellow citizens, and declare our unalterable conviction that any invasion of its rights or interference with the orderly pursuit of its lawful and benevolent labors would be a calamity to the institution and a lasting disgrace to our Southern civilization.

The action of the Commission of which Bishop James Cannon, Jr., is Chairman, was called forth by the recent parade of the Ku Klux Klan at Tuskegee and by other efforts to intimidate the Institute, because of its supposed attitude in the con-

troversy relative to the new government hospital for colored veterans.

The statement is considered very significant as representing the leadership of one of the greatest Southern denominations, with a membership of 2,500,000. It indicates the prevailing attitude of the best people of the South toward Tuskegee and other Negro institutions.

St. Joseph Rector Takes Up His Task

The Rev. F. O. Granniss, Rector of St. Paul's Memorial Church, St. Joseph, Diocese of Western Michigan, after a serious illness in January and February and three months' vacation for recuperation, has returned to his parish. Greatly restored in health, he hopes to go on with his work and to celebrate, September 1st, the tenth anniversary of his rectorship.

Great Gathering of Y. M. C. A. Workers

Several thousand Churchmen from all parts of the world gathered in Austria last month for a two weeks' conference of Y. M. C. A. Workers. Delegates representing forty-eight countries attended. Addresses were made by Dr. John R. Mott, Dr. Sherwood Eddy and Canon Rogers, the chaplain of the King of England.

Dedication Service in Rhode Island Parish

Last week, the new tower, spire and chimes were dedicated at St. Luke's

Church, East Greenwich, Rhode Island, by Bishop Perry. They were erected in memory of the Rev. Daniel Goodwin, for many years the rector of the parish. The dedication sermon was preached by the Rev. Samuel S. Drury, rector of St. Paul's School, Concord.

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