

The Witness

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The Anglo-Catholic Congress Closes in London

The Bishop of Zanzibar Says that He is Staggered by the Paganism of London

The second great Anglo-Catholic Congress closed in London last week. The Bishop of London, as president, presided. His opening address was listened to by a large audience with deep attention as he urged the members not to be ashamed to call themselves Anglo-Catholics since it was quite possible that the truth that they were bearing witness to would some day reunite Christendom. During the Congress papers were read by Bishop Gore, Father Huntington of the Order of the Holy Cross, Rev. Dr. Hall of the General Theological Seminary and by several prominent English priests.

Perhaps the most outstanding personality at the gathering was the Bishop of Zanzibar who, in a most compelling and dramatic way, aroused the Congress to enthusiasm upon several occasions.

One of the statements with which the Bishop of Zanzibar aroused the Congress on Wednesday was that in which he spoke of "the paganism of London." While urging the insistent need of propaganda and of funds for carrying on the work of the movement, he paused suddenly with a dramatic gesture. "Let me tell you something," he exclaimed. "Our Lord is being forgotten in this country in a way that staggers me. Twenty-five years ago I lived in London, and coming back to it now, I find that London is today as pagan as Zanzibar. You may not like to be told this, but I assure you it is true."

Over and over again in the course of the meetings he will spring to his feet and exclaim, "All rise, please," in a commanding voice, and then, referring to some striking exhortation in a speaker's address, will say, "Now let us engage in one moment's silent prayer." Instantly, the vast audiences respond, bow their heads, and a solemn silence steals over the immense hall. It is a sort of 'Angelus' of the Anglo-Catholic Congress.

No attempt was made at this Congress to repeat the achievement of 1920, when, at the call of the Bishop of Zululand, a sum of 50,000 lbs. was given for the missionary work of the Church. The Congress Committee did however, appealing to Congress members to provide 25,000 lbs. within the next three years to carry on the evangelistic work to which the movement is pledged. In the first place money is needed to enable fit men to attain to Holy Orders. There are, it is

Bishop Says Church Has Won Leaders of Japan

Bishop Tucker Thinks Country Ripe For Wholesale Adoption of Christianity

The Rt. Rev. Henry St. George Tucker, D. D., Bishop of Kyoto, has recently returned from Japan, and his first public appearance was at Trinity Diocesan Church, Washington, D. C.

The Bishop's sermon dealt with the religious situation and opportunity in Japan, and during his discourse he said that modern civilization in Japan has been accompanied by a decay of the ancient religious; Shintoism and Buddhism. A similar development was taking place in India and China, he said. Christianity has won a remarkable victory in Japan in gaining the allegiance of responsible individuals, and now the country is ripe for the wholesale adoption of Christianity.

Bishop Tucker said that he looked upon the establishment of an independent Christian Church in Japan as being not only the greatest achievement of Christianity in Nippon but also one of the greatest achievements in the history of the Church. He said more than 150 Japanese had been ordained to our ministry, and that of the 300,000 Christians in Japan, from thirty to forty thousand were members of our Church.

"The leaders in educational, social, and political affairs are largely Christians," he declared, "in so far as they have any definite religious convictions, but the Church has not yet reached the masses to any great extent because of the difficulty of making them understand the Christian religion. It is a highly significant fact, however, that while Japan has not fully adopted Christianity, she has accepted the Christian principles as the ideal ones for the guide of conduct.

"The fact that so many leaders are Christians has made the Christian Church in Japan a powerful influence in the development of the Nation.

"When the missionaries were first introduced in Japan a law was enacted providing a death penalty for any Japanese who accepted Christianity, because it was thought that Christianity destroyed patriotism. During the first years, therefore, of her 60 years of service, the Church in Japan worked along educational, benevolent, and charitable lines rather than on the basis of conversion to Christianity."

The Bishop said there is need for American clergymen in Japan in order to advise in the extension of Christianity.



Rt. Rev. Herbert Shipman, D. D.

believed, a great many such men who are unable to respond to their vocation on account of financial difficulties. Another purpose is the formation of a band of mission priests to be available for industrial areas and the lonely outposts of the country. It is also desired to start a comprehensive scheme for spreading Anglo-Catholic literature. Money is also needed for putting certain retreat houses on a sound financial basis.

As an outcome of the Congress, it is proposed to organize a pilgrimage to the Holy Places in Paelstine. This will probably start in May, 1924, and already preliminary arrangements have been made. The pilgrims will travel across France to Marseilles, where they will take ship to Port Said. The main objective will be Jerusalem, and there the pilgrims will be lodged in hotels, and during their stay will visit all the Holy Places, and attend many of the services of both the Greek and the Latin rites. About fourteen days will be spent in the Holy Land, and visits will be made to Bethlehem, Jericho, the Jordan, Hebron, Galilee, and Nazareth.

Current Comment

By The Observer

"Cupid Still 2 to 1 Shot over Divorce. Court House Figures Here Show Love God Maintained Double Pace Over Divorce Mill in Last Year. . . . Few Divorces Refused." Interesting, is it not? A matter for congratulation, that divorces are just half as frequent as marriages. The quotation is a headline in a reputable daily morning journal in a large city in the Middle West. It becomes more urgent, not only that the Church should make her teaching on this subject known, but that Church people should make it known, and not leave the job to the clergy.

France is crying for reparations, and spending according to good authority 211,000,000 francs a year in adding to an equipment for which according to the *New Republic*, there is not the slightest need, except in a possible war with England. England builds a huge naval base at Singapore. These are facts. And the significance of these facts is terrible. One cannot understand the Christian man, to say nothing of the clergyman, who does not feel the imperative call to do what in him lies to arouse public opinion in the interest of a real concerted effort to put an end to militarism everywhere.

If it is true that the Christian should be the finest type of patriot, it is even more true that he is always, and always must be the true international. St. Paul showed that. He was ready to serve Jew and Gentile, Greek and Barbarian, and obliterated distinctions. The only really effective international influence in the world today is Christianity. And if clergy everywhere would use their influence in this one direction of abolishing war, and the hatreds that lead to war, it is difficult to see how they could be effectively resisted. Not even international banking is one half so well organized as the missions of the average Protestant denominational Church. And the Roman's Church's magnificent organization is a tremendous international power. Our divisions need not hold us back here. What does hold us back?

Do you remember Dr. Coue? And the excitement caused by his visit? There is a story going round here, which I do not vouch for,—and which may have seen print before,—but if so I have not seen it. It is said that when he returned to Nancy, some friends asked how he had succeeded in America. He explained. He told how he had taught his formula in English,—“Day by day, in every way, I am getting better and better.” And everything went well, until one day he met up with a man, whom he described a “typical” American. And this man listened rather impatiently for a while. Then he said abruptly,—“I can beat that hollow. Why not simply,—Oh-I, I’m well.” Certainly much simpler.

By the way, Mr. Superintendent, or Miss, or Mrs.—or even (Never mind, Dr.

Atwater) Reverend,—have you ordered your Church School supplies for the Fall, or are you leaving that to the first week of September?

And I think Dr. Atwater should write another Cheerful Confidence about the value and charm of “Custom.” I admit all he says in his last one. It is quite true. But he is not like a priest. He is like a lawyer,—making one set of facts look like the whole case. Which they never are. Now, Dr. Atwater,—The Charm of Custom,—please, or the Christian Origin of Charming Customs. Begin with the Mistletoe,—was that Christian or Druid? It is nice telling other people what to do in hot weather. I have not tried it on Bishop Johnson yet.

What an interesting thing to see how the world likes to “chat.” Every really up to date magazine has some kind of a “chatty” column now, where the editor gets just as familiar as he knows how with the readers. Which is all as it ought to be. But it is time, to return to my obsession, to begin to get chatty with France and Germany, and Russia and Japan.

Cheerful Confidences

By Rev. George Parkin Atwater, D. D.

“OUR MINISTER”

We have some goodly designations and titles in the Church. A few weeks ago I read in a Church paper this statement concerning a great service. “The Bishop entered and took his place on his throne.” Now, I call that corking publicity. To have a throne in a Church lends an air of splendor that is hard to beat. I’ll venture that the Methodist minister on the next block wrote at once to Montgomery, Ward & Co., and ordered an obelisk, or a sarcophagus, or even a palimpsest. The Methodists are enterprising. But it is no use. We have many reserves in our vocabulary which we could bring out to confound him.

It is fine and picturesque to marshal ancient, well-worn words, and let them brighten up our rather mediocre, and severely plain ecclesiastical surroundings. No one can have any objection to it. It restores the charm of ancient days, and recalls the times of chivalry and knight-hood. It turns prose into poetry.

Even editors contribute to the rich embroidery. When one good Archdeacon visited a mission to try to help make up a deficit, the verbose reporter offered this: “His Beatitude the Archbishop of Ohio visited St. . . . parish yesterday.”

With all our leaning toward the splendor

of ancient words, we do not forget the plain meaning of simple designations. And among those titles which we must cherish is the kindly title of “Minister.”

“Rector” has an authoritative tone; “Priest” has a suggestion of mystery; “preacher” suggests volubility; “parson” is a sort of compromise designation; “Dean” is awe-inspiring; and “Bishop” is overwhelming; but “Minister” is a homely word, that every home understands.

We may need Cathedrals, and programs, and Synods and Conferences and Conventions, and Standing Committees, and Commissions, and Guilds and Societies. Granted. But the vast majority of the plain folk of our land need “ministers,” above all else.

The people need some one who can help them not only in trouble, but in happiness and prosperity. They need a wise, and loving, and cheerful, and considerate friend, whose own life reflects a closeness to the things of God.

A true minister allows every contact with another human being to bring something arrestingly good into the thought of that human. It may be only courtesy, or a pleasant greeting, but it is a ministration.

A true minister is thoughtful and sympathetic. He is frankly cheerful. He encourages. He makes the other fellow glad he happened along.

And in his work he is a power in the degree to which he is a good conductor of the best things, and opinions, and emotions, of life into the homes and hearts of his people.

A sour, critical, complaining, gloomy, pessimistic, autocratic, sarcastic, cold minister destroys the effect of his ministrations.

Laymen are often trying to be sure. But the minister is the steward of a higher responsibility to them than that of a human judge. And he is the guardian of a greater treasure than that of his own comfort.

The true minister may not have the biggest buildings, or the most elaborate organizations, or preach the finest sermons, or startle the community, but he feeds the greatest number of souls, and upholds the greatest number of lives.

Other things are easier than this ministry, but none so much needed in this land.



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What's the Matter with the Church

By Homely Joe.

"Joe Perkins, what do you say is wrong with the church?" asked Parson. Says I: "Same as I told you all last vestry meeting. Church needs a hull new heatin' system."

"No," says Parson, "I mean the general Church. The Protestant Episcopal Church in the United States of America."

"Name's enough to sink it. Federalist lawyers wished it onto—"

"Stop there, Joe. Can't rehash that now. Here we've got a half million deficit again, and the Church papers full of "Something radically wrong with the Church."

"Well, Dominie, what do you say's wrong?"

"I can say nothing, Joe. I'm so full of drawbacks myself—"

"Too bad about you and your little old drawbacks. Reminds me of Saint Paul not being worthy to be an apostle."

"Well, I want to hear the layman's side. Tell me just one root defect in the Church today. Just one, will help me."

"Look here, Parson. I've got to set and study about it. There's so many things I consider wrong about the Church, I'm not going to pick the first one that comes to mind and offer it to ye for the blue ribbon. Go on about your sacred calling and leave a mere layman to his profanity."

The telephone rang. "There's your sacred calling now. I'm going off home, and set on the back porch, if sister'll let me be, and smoke over it."

So it's the lack of money that's bringing us to time! Reminds me of the undutiful college boy that didn't get his check one month, and wrote home: "Dear Father—I have not heard from you for so long, I am beginning to get anxious. Are you sick or something? Will write oftener in future."

Same way with the Prodigal Son. When the cash ran out, he began to get a little sense and murmured: "Something radically wrong." There certainly was. Well, we won't blame it on the Church's pocket-book. We're frosty, but we're not stingy. A man's pocketbook has only one opening; but it's not a one-way proposition like a rat trap. If money goes in, money can come out. But I tell ye, the Church is too everlasting to be run by a few efficiency promoters and a drive every year. It isn't enough for secretaries to prime the committees to say: "Whoop it up, boys. All set now to go over the top for the Nation-wide campaign!" About the last instructions the Savior left with the leading Apostle was: "When you are converted, strengthen your brethren."

Common people are a lot of thickheads, but after all they have a mighty deep instinct for reality. My guess is: If people don't pay, either we haven't gone to the people, or else the people don't think the thing's worth while. We call the Church the "Ark"; but the good old ship is carrying a super deck-load of trash,

Our Bishops

Herbert Shipman, the second Bishop Suffragan of the Diocese of New York, was born in Lexington, Kentucky, in 1869. He graduated from Columbia University in 1890, and from the General Theological Seminary in 1894. The greater part of his ministry has been served in the city of New York. In 1907 he became the rector of the Church of the Heavenly Rest, where he remained until elected a Bishop two years ago. He has done a very valuable work among army men, having been a Chaplain upon several occasions in the United States Army.

and steering badly. In the first good storm she'll either careen and jettison the trash, or else she'll go clean over and turn turtle.

What do I call trash? Why, I can make ye a list of it:

Prelates instead of prophets.

Too many "safe" and ageing city rectors elected bishop because they know precisely how to behave and not because they are full of the Spirit and would move things.

All kinds of conventions full of old, tired business men and corporation lawyers all putting on the brakes and yelling: "The speed cop'll get us. We're going eight miles an hour already!"

Every new growth suspected of being an outcrop of the hydra-headed monster and promptly clubbed to death. Some senior wardens think they're a big Hercules, when they're only a little Herod.

Every other member of the Church looking on some other brand of Episcopalian as his worst enemy, "spiritually speaking."

Bureaucrats in all headquarters, especially Grand Hdqrs.

Conformation to fashion, class and ecclesiastical pattern put before confirmation by the Holy Ghost and with fire.

A swarm of institutions living for themselves and in the past, each going his own way and not worth their salt as agents for the Kingdom of God.

The way we hoorahed for war and backed away from a real peace because it

At the Church Door

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TRY IT FOR THREE MONTHS

THE WITNESS

6140 Cottage Grove Avenue
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might get us in bad with the Grand Old Pharisees.

The burial of Chas. D. Williams.

The banishment of Paul Jones.

The way we let the Federal Council of Churches pick our chestnuts out of the fire.

We're all dressed up ecclesiastically. We have a beloved Elizabethan Prayer Book in our hand and a New Hymnal under our arm—and nowhere to go.

The rented pew is gone, but the Colonial Dame still blocks the way. Please move over, lady, and let a stranger sit down, for God's sake.

Churchliness galore; godliness in spots. The former required; the latter admired.

We're as tense as a man having a tooth pulled, where we ought to be as limber as a baby in a warm bath. What would we do if the Blessed Carpenter of Nazareth allured a half-million good, rich, dungy souls like Simon Peter, Zaccheus, the Syro-Phoenician woman, Thomas, and Mary Magdalen into our churches some Sunday morning? Like as not, somebody would steer 'em off to the Roman church or give them a ticket downtown for the Salvation Army. No offense meant; just the wrong pew, that's all.

I love the United States—her soul and her ideals; but do I have to take orders from the G. O. P., U. S. Steel and the American Legion or be damned for a traitor? Not if I know it.

I love the Church of God, and the Episcopal as myself; but do we have to take our cue from Bluestockings, Dowagers, Mandarins and Chambers of Commerce when we fill our little duplex envelope? We do, but we shouldn't.

Write above every one of our buildings, whether Parish House or Bishop's House, College, Vestry-room or Church:

"In the Name of Jesus the Redeemer for All Sorts and Conditions of Men," and let them live up to it, and then ask: "What's Wrong?"

Dang it all, I'm not bitter against anyone. I'm just thinking of how many good men, women and children are moaning while we're reading the Society Notes!

A FULL BOOK

We could fill a good sized book with letters from bishops, priests and laypeople praising the new Witness.

Our leaders are agreed that the Church needs a weekly paper that is constructive, non-controversial, and interesting.

THE WITNESS is such a paper.

Is there anything you can do to help us in getting it into the homes of Church people?

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The Editorial

By Bishop Johnson

BORN IN SIN

Some time ago I received a request from an old friend, that I would write an editorial on the statement in the Baptismal office which reads,—“Dearly beloved, forasmuch as all men are conceived and born in sin.”

This friend goes on to say “Now frankly I do not believe that statement. Our Lord blessed marriage and sanctified holy wedlock and the reproduction of the race under wholesome, lawful and sanctified agencies. I cannot see why the Baptismal office starts out by saying that “all men are conceived and born in sin.”

Of course this same question has arisen in the Revision of the Prayer Book and it is proposed to delete these words from the Baptismal office; and the reason given is that the words are capable of misunderstanding in exactly the same way as my friend has misunderstood them.

The words come down from a very ancient service of baptism in which God is asked to repair through grace the glories of our nature lost through sin “and in doing this that God will effect the most holy regeneration.”

The words are no reflection upon the sanctity of marriages which the Prayer Book everywhere safeguards, but upon the sinful tendencies of all human nature as a whole from Adam to the present time.

We are such individualists today that we look at all questions from the personal standpoint and are apt therefore to get a very sensitive reaction.

Let us for the moment look at the human race from God's standpoint and in so doing we will compare it to a tree of which Adam is the root and the present generation the branches.

Let us not think of Adam as dead, and his person replaced by others, but let us look at him as still living in the generations which have succeeded him.

From this viewpoint the human race is a corrupt tree, having in it bad blood which emerges into corrupt fruit which we call sin.

The whole tree is dying because of the sin that can end only in decay.

Then Christ comes to be the Vine whose sap is pure.

“I am the vine, ye are the branches. He that abideth in me and I in him, the same bringeth forth much fruit; for with-

out me ye can do nothing.”

Here Christ is looking at His body, the Church in the same generic way; not as a collection of mere individuals, but as a corporate whole.

This is the conception that St. Paul gives us when he speaks of the whole body as “fitly joined together and compacted by that which every joint supplieth.”

He is thinking of the solidarity of the Church as the Body of Christ.

Now this is the sacramental idea of grace which is the Church's idea, as distinguished from those who make religion a purely individual relationship between themselves and God, and so make grace to consist of personal feeling instead of a corporate gift.

The Church looks at the human race as a tree whose roots are in Adam, and the Church regards itself as a Vine whose roots are in Christ.

And here is where grace enters “for we are saved by grace and that not of ourselves, it is the gift of God.”

“We are conceived and born in sin” not because marriage is sinful, but because those who are joined together in Holy Matrimony are sinful persons, for there is not one that is sinless, no not one.

And since we are born of parents in whose blood there is the poison of sin, therefore there is in the blood of our children the same taint, which will inevitably manifest itself in sin.

In other words a being who is the heir of immortal life, loses his inheritance because he is a part of a race whose blood was vitiated by sin, before he was born.

This might be called supreme injustice on the part of God were it not for the fact that God did not leave man without a way out if man chose to accept it.

For God did not desert His creature but so loved him that He gave the Lamb of God to take away his sin, that is to provide a way by which man could begin anew and overcome the taint of Adam's blood by the purity of Christ's. In a sense the work of the Great Physician is one akin to the transfusion of blood. So that “as in Adam all die, even so in Christ shall all be made alive.”

It is not possible for man to understand why God permitted sin because we do not really know the power of God or His limitations.

I believe that God permitted sins because there could not be righteous sons unless innocence went through the travail of temptation.

We can see that in the rearing of our own sons. Bad as the world is, we accept the principle that a babe cannot become a real man unless he is able to withstand the temptations of the world.

No good father would seek to build a fence of exclusion between his children and the sinful world.

We cannot look at sin in an academic fashion. We must accept it as a universal fact which we do not understand but must recognize.

If we accept sin as a universal fact and the death of the soul as its consequence, then we accept Christ as the “Lamb of God who taketh away the sins of men” in the way that God has provided for such

redemption.

The Church believes that the way is sacramental.

That Holy Baptism is the method by which Christ inspires into us the life which He brought into this human nursery for just that purpose.

The Church believes that in the Holy Communion, we so eat His flesh and drink His blood, that our sinful bodies are made clean by His body and our souls are washed by His precious blood, and that we gradually dwell in Him and He dwells in us.

Of course this system is entirely different from the philosophic pietistic or legalistic conception of grace, but it is “the way” as travelled by the Church for all these centuries.

The words objected to in the Baptismal office are capable of misconception.

One may attack the phrase “born in sin” to the idea of Holy Matrimony as though the marriage relationship is impure. But this is not the meaning of the phrase.

It refers to the fact that the contracting parties are sinners and therefore that the children of sinners will have sinful tendencies, which I believe to be good biology as well as good theology.

The phrase refers to the transmission of defective blood to new born infants. Again you can declaim against the injustice of such transmission, and I can answer only two things,—

1st. It is a fact.

2nd. God is good.

And I will not retract either of these beliefs, because of an academic argument.

I accept sin as a fact that God has not explained and I believe that the tendency to sin has been transmitted from generation to generation.

I believe that God is so good that He gave His only begotten Son to save us from sin, and I believe that He did this because it was the only way in which man who was born a child of sinners, can eventually become a child of God.

So I am a sacramentalist. I believe that Christ gave us an heredity of blood when He made us to be sons of God, and that we are bound to Christ by the sacraments of Baptism and the Holy Communion as we have been bound to our parents in birth and on our mother's breast. I fully realize that this is unintelligible to a good many people, but so was our Lord's discourse in the Sixth Chapter of St. John so difficult that “many went back and walked no more with Him.”

After all it is like most subjects—one must approach them by a series of elementary processes.

To the child in arithmetic, calculus is a meaningless jargon.

That doesn't make it such.

It can be apprehended only as it is approached by certain preliminary processes.

So the sacramental system is a stumbling block to the business man and foolishness to the philosopher; but it is the system which the Church has received from the Master and which to those who receive it, explains much that is comforting to faith, stimulating to hope and conformable to reason.

Social Service

By William S. Keller, M.D.

A DIOCESAN PROGRAM

Several readers of this Social Service Column have requested that I present a program for a Diocesan Social Service Committee. I am, therefore, printing, this week and next, the program that we worked out in the Diocese of Southern Ohio. Several earnest men and women gave much time and thought to it and it may contain suggestions that will be of value to other groups. Unfortunately we in southern Ohio were unable to carry it out in its entirety because of insufficient funds.

To the Department of Social Service,
Diocese of Southern Ohio.

Your Committee on Program and Personnel begs to submit the following report:

First: The Executive Secretary for Social Service

Mature consideration of the recent resolution of the department that this "Diocese requires a full time Social Service Field Worker" has but served to crystallize more definitely the conviction of such a need. Your committee feels that such a worker is essential, and that the department should impress this upon the bishop and chapter as an imperative need.

Your committee believes that this worker should be a woman, trained and experienced in modern social work, with a full understanding of case work method and point of view, experienced in contacts with general public and private social agencies. She should be a member of the Church, a convincing, sympathetic, and tactful speaker, with some executive ability.

Second: The Diocesan Program

I. The Objective

Your committee believes that the objective of a Social Service Department in the Church is two-fold:

(1) To educate; both (a) by bringing about a wider understanding of the needs, purposes, and methods, of modern social work; and (b) by preventing social ills, through education in social causes and effects; and

(2) To serve; by strengthening and encouraging all worth-while social service activities, both in and out of the Church, by improving standards so far as possible, and by bringing about closer co-ordination of operation. But it is not felt that this department should itself be a functioning body except in emergency, as, for example, to demonstrate some activity, or to meet some urgent responsibility which will quickly be assumed by some other body.

With this two-fold objective in mind, your committee submits the following working program for the Department of Social Service in the Diocese of Southern Ohio. It should be borne in mind that this is not a parish program, but a diocesan one. Further, it is a statement of diocesan objectives. The methods of operation are flexible and should be

adapted to local needs and difficulties. It seems wise also to continue the present arrangement of divisional chairmen within the department, leaving to each the supervision of his particular field of work.

II. Organization and Approach

(1) To make a directory or roster of all social workers who belong to our Church in this diocese, including name and address, type of work engaged in, salaried or volunteer, and social service experience following the classification used by the American Association of Social Workers.

(2) To list the social service committees of all parishes and missions, including the names and addresses of the chairman and members of the committees.

(3) To organize jointly with the Diocese of Ohio a State Conference on Social Work to be held annually in conjunction with the Ohio Welfare Conference.

(4) To learn by personal conference with the clergy the outstanding problems in the life of each parish or mission, listing them in order of importance, and covering such fields as Rural Problems and Opportunities, the Negro, the Foreign Born, Industrial Problems, etc. And as a department to lend ourselves to the clergy in helping them solve their parish problems and difficulties.

(5) To interview other groups or individuals interested in social service in order to make clear the Diocesan Program and to win their support to a co-ordinated work.

(6) To endeavor to standardize according to the minimum standards of the State Departments of Public Welfare and Public Health, all Diocesan Social Service Institutions, and all institutions operating in the name of the Church, but not strictly diocesan; and to arrange conferences with all social workers employed by these institutions in order to gain their personal co-operation.

(7) To confer with and co-operate with State-wide Social Agencies, both public and private, and national agencies, such as the National Department of Christian Social Service, the Federal Council of Churches of Christ, etc.

(8) To organize strong interparochial groups to assist parishes and missions in meeting their problems.

(9) To stimulate study classes, selecting and training local leaders, drafting questionnaires and literature for group discussions, and supplying leaflets and lists of reference books.

(10) To suggest programs and lectures of social service interest for convocations, the Gambier Conference, and other conferences.

(11) To stand ready to assist any neighboring diocese in meeting its social service problems.

(The program will be continued from here in the issue for next week.)

School of the Prophets Opens at Evergreen

The School of the Prophets opens in Evergreen, Colorado on August 5th and continues until the 24th. The lectures are Bishop Johnson, Rev. Robert S. Chalmers, Father Hughson, Canon Douglas and Bishop Blair Roberts.

Human Element in the Making of a Christian

By Rev. Julius A. Schaad

This is the title of a remarkable little book, recently published for use among Christian college students. It literally put a finger right on the spot, in our programs for Church work, which most needs careful reconsideration. It proposes to restore the most potent factor in christianizing humanity to its rightful place.

Evangelization from a pulpit is, of course, a fruitful agency for converting men to Christ, if rightly used. But a careful analysis of results from present-day preaching would probably be somewhat humiliating to many who have ambitions to be known as "Pulpit orators." Even at best, the pulpit is not so fruitful a source of evangelizing power as one might suppose.

Our Lord himself seems to have made quite as many, and certainly more dependable converts, through His personal contacts with people as He did by even His wonderful preaching. In the apostolic age after Pentecost, the Gospel was spread "from house to house" by the personal testimony or effort of laymen quite as much as through the preaching of the apostles. The great Church of Rome seems to owe its origin largely to the work of the two laymen, Aquila and Priscilla, whose devout labors were also fruitful in other centers.

Coming to our own age, it is quite likely that most clergymen would find that the majority of their adult candidates for baptism and confirmation resulted from their own, or others', personal interviews and efforts, instead of from the less personal messages of the pulpit.

And this condition is a perfectly natural one. The human element is the most potent factor in any form of aggressive work. During the war much publicity was given by the press, and otherwise, to the Liberty Loan and Red Cross drives. But it was the personal solicitation which brought in the subscriptions and money. Business concerns today do, indeed, spend vast sums for advertising their products; but most of them depend upon the personal visits of their salesmanship force to secure orders for their goods.

It should therefore be no surprise to find that our Lord ordained two agencies for extending His kingdom in the hearts of men: The pulpit to proclaim and to teach the Gospel of repentance for the remission of sins. And the human element of His disciples' lives as the personal follow-up method of bringing in converts. Neither agency alone, but both together, working in harmonious coordination, are needed today.

Pulpit and Pew must work together in the making of Christians, which is the chief business of the Church.

ADDRESS CHANGES

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The Want of Reality

By the Rev. H. R. L. Sheppard

The criticism that with most justice can be brought against organized Christianity is not that it is teaching what is false or only partially true, but that it is teaching what is true in an unlovely and inhuman way. The Church has lost the hearts of the people because it has mislaid its freshness, reality and radiance. If these can be regained restatement may then follow.

Is it possible to organize the things of the Spirit? The question is often asked and the answer of the orthodox is not always convincing.

The problem of the Church centers around the crucial question of whether a Christianity highly organized can retain its soul. Somehow it would seem the living message is likely to become stifled and hidden under the machinery it should control. Yet it is obvious that there must be a system and an organization. It seems evident to those who read the New Testament that the Founder of Christianity desired to call men and women into a Society. It is also foolish to deny to Christianity the organized expression that is essential for any other cause. We have no quarrel with the way in which the Church has been guided to organize itself. But once let the Church forget that it exists for the sake of men, women and children, and not to prolong its own life or increase its own status, and it will become pompous, official, and unlovely. Here is the present danger.

The problem of humanizing the Christian Society is not as easy as some light-hearted critics imagine. It is not a matter of destruction. It is a matter of new emphasis on half-forgotten notes like reality, love and common sense. Above all, it is needed that Church people should re-think the meaning of their Churchmanship in terms of the values of Jesus Christ. Enough is not being made of Him. That is why morale is weak. It is doubtful if our Lord would be at all interested in the affairs that agitate the ecclesiastical world. Many, who have a real devotion to Him and a passionate longing for righteousness, are leaving the Church not because of what is worst in them, but because of what is best. If religion means anything at all to them it must mean everything. They have no use for its "muffled" forms. To them our brave assertions and poor achievements are irreconcilable. They find their genuine passion for righteousness more easily satisfied at League of Nations' or labor meetings, or even in the new Temples of Theosophy, most of which would never have been raised if the Church had offered reality to those who came to search for it.

The Church can only become real to its own members when the values of Christ are real to them. Then it and they will count. We must understand God in terms of Jesus Christ. That is the first step towards reality. The Church exists to get the values of Jesus Christ which are the

values of God accepted throughout the world. In joining the Church men and women are joining a society that holds before them an ideal which is called the Kingdom of God of the Kingdom of Heavens. This can only be realized when everyone thinks of everyone else in terms not of benefits to be obtained, but service to be given. The ideal is infinitely hard, yet the Church exists to make possible what the world thinks is impossible. Organized Christianity is God's answer to the practical question of men as to how, being what they are, they can become what at their best moments they desire to be. Men are incurably religious. They do not need a decalogue to tell them what is right. They recognize it whenever they have not forsworn their own moral values. There is a great deal of idealism but little achievement. What men and women need is the power to do what they know they ought to do. Unless the Church exists for that purpose I do not know what it exists for.

It is perfectly possible to translate every fundamental of Christianity in terms of God's answer to men's needs. It is the business of theologians to help here; and it is beyond words tragic that so few of them seem able to do anything for the plain man except make his religion more difficult or more dull.

But we have left until now the main reason for the Church's existence. At the heart of organized Christianity there is a Figure that has for nearly 2,000 years allured the world. No one has ever been able to discount Jesus Christ. He is real as no one else has ever been. His values are God's values, His love is God's love, His strength is God's strength. Unless the Church exists in and for His honour it has no other purpose. Without Him Religion is dull and unlovely—a thing merely of irksome discipline; it can win obedience, but not love. With Him it is transformed and its appeal is divinely human. It can never be dull or meaningless when He is at its center. When emphasis is more and more placed upon Him there steals into religion something of that freshness, reality and radiance that is in a man's heart

when he sees and knows that his ideal is obtainable dare he but adventure in its quest.

Jesus made music in Galilee and the whole world has gone after Him. That music has many a sad cadence and many a strange note; but its total effect is to win from those who have ears to hear, not the obedience that a boy reluctantly gives to his master, but that which a lover desires to give to the object of his love.

If the Christian Church could give out that music in Christ's name with something of His freshness and divine spontaneity—if it could call men to its altar for the food that they know themselves to have need of (bread and wine not imposed on the first Sunday of each month, but desired for the strengthening and refreshing of their soul's health)—if it could speak naturally and apply Christ's values, which are God's, to its treatment and judgment of men—if it could really rejoice with those who were glad and sorrow with those who were sad, not because it was the thing to do, but because the love of God made it human—if it could be angry at injustice with some of His anger—then would the Christian Church frighten some and anger many, but those who entered it would love it and serve it. They would count as men never counted before, for they would be known to be real in their faith and to Jesus. So would they recapture for God the hearts of many people.

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France Must Learn to Forgive

By J. ST. LOE STRACHEY
Editor of The Spectator, London

We are very near disaster. If the French Government maintain and develop their present policy, there can be no settlement of the Economic or the Political Crisis in Europe. The world, like a ship with her steering-gear destroyed, will drift before the storm of hate and fear, and of revenge cherished like a religion, till all is lost.

What aggravates so greatly the pains of our anxiety is that this cause is utterly unnecessary. We are almost as near safety as we are to disaster. A little sanity, a little courage, a little concern in man's duty to his fellows, a little remembrance of the fact that those who try to exact the uttermost farthing and demand their pound of flesh at all costs never succeed, is all that is wanted to save us.

Humanity is so closely knit that you cannot injure your neighbor without hurting yourself. But it is also so closely knit that you cannot help one part without helping the whole. To cure your neighbor is to cure yourself. The healing hand of time, the astonishing strength and toughness of society, the elasticity of men's minds and bodies, in fine, the natural facility of recuperation implanted in all things human—have prepared the world for a rapid and complete reconstruction.

All that is wanted is good will and credit, in the moral as well as in the material sphere. An honest faith in the future is enough to set the wheels moving, as we see by what is happening in Austria. There was war-stricken Europe at its worst. Yet prosperity is returning because men have regained Faith, Hope, and the knowledge that Love and Charity still walk the earth.

In sober truth, Europe is "standing by" to restart the vast machinery of trade and exchange, and so of civilization—material, moral, and intellectual. Only let the mandatory word be given and once more the vast cranks and axles will revolve in answer to the million impulses of mankind. In a year or two we should have cleared away the ruins of the War and forgotten it in a flood of prosperity and enterprise and discovery.

But, alas, France persists in forbidding the world's renewal of her youth and her happiness. France has only to snap a thread, or to speak a word, to break the spell which now binds Europe, in order to see mankind rise like a liberated giant and strike with his mighty hammer on the anvils of Industry and Commerce.

What is it that keeps France from saying the creating word, the "let there be light" for which we all yearn? The answer cannot but sound harsh, but since it is true it must be given. Yet at the same time none must forget what wrongs and what miseries France has endured.

It is Fear, it is the inability to forget, it is the unwillingness to forgive. She cannot wash away the past, its tears and errors, to think only of the future. She will not learn that whether we like it or

not, and whether in the abstract they deserve it or not, we have got to treat our enemies as beneficently as our friends. There is the curse.

Till France can change her spirit, Europe cannot recover. So long as we do not treat our friends worse, they have no more right to complain than the workers in the vineyard. Here, indeed, is the greatest of all political and social lessons. There is of grace and mercy an inexhaustible store. It is infinite. It cannot be reduced by being drawn on. We receive that which we give. If we will give nothing, nothing can be ours.

If France is afraid to forgive her enemies lest she should not keep the extreme rights to which she is nominally entitled, she will ruin us all and herself first.

The Eternal Court of Equity forbids a cruel and pedantic exercise of legal rights. Power she has no doubt got, or fancies she has got. But Power, as the reeling satyrs of world-politics who ruled at Potsdam before the War learned too late, and in such awful terms, is the great demoralizer, the Prince of Ruin and of Pain. Those who, in effect, tell France that she got the right to hunt her foes to death, to avail herself of the opportunity of revenge, and to keep her foot on the neck of her enemy, are playing the Devil's game. If they persist, the word which would set the world free will never be spoken.

France has it in her power to save us and herself, or to ban us and herself. Will she, even at the eleventh hour, remember herself, and give us salvation?

If, in her blindness, she refuses, she will call up unknown, and at the moment unknowable, forces of resistance in Germany. She will break the social atom and let loose elements of awful potency. These new forces will be almost wholly malign, like all things that come from the sense of despair. They will also be a thousand times more recklessly destructive than those which France is now setting in motion.

There is a rapid crescendo in actions which violate the common sense of Justice and of Mercy. They will be those forces of madness and of moral eclipse of which the histories of Revolutions afford us such evil examples—forces which reduce men to the level of the beast in violence, but maintain men's ingenuity and subtlety in the arts of destruction.

But it is useless to speak only in general terms. In such a situation as the present we must be specific if we are to be of service. In a sense nothing is easier than to save the world—provided that faith and good will are not wanting.

An excellent method of securing that economic settlement which is the sine qua non of our relief is set forth in a letter in the Times signed by two eminent English bankers, Mr. Walter Leaf and Sir Felix Schuster. In it they expound in full the admirable resolution passed by

the Congress held in Rome last March by the International Chamber of Commerce.

Readers may remember the call for the setting up of an International Commission and Clearing House for the joint settlement of Reparations and Debts. It is, in effect, such a scheme that the International Chamber of Commerce proposes in carefully thought out terms, and we advise all who want guidance on the problem of the hour to study very carefully the full text. The proposed plan will, we are convinced, obtain the general support of those who master its terms.

The resolution ends with a declaration that the International Chamber of Commerce will stand by ready to lend the Governments of Europe every assistance that can be required. Here are the actual words, and with them we may fitly conclude. Once obtain an Economic settlement, and the political and moral settlement is bound to follow.

"The International Chamber of Commerce believes that a general economic conference of the nations interested for the final adjustment of these problems is essential and inevitable. This Chamber fully recognizes that it would be inopportune now to propose any suggestions for the settlement of the present situation which exists between the Allied nations and Germany.

"Yet, believing that at the proper time Governments may wish to avail themselves of the practical experience of the business men of the several countries, this Chamber agrees to hold itself in readiness to render to the interested nations such assistance as may be desired.

"Meanwhile, the International Chamber of Commerce will undertake to promote among the business men, on whose behalf it speaks, continued careful study of all the elements in the international financial problems here reviewed, and it urges upon its members, as well as the Governments, the serious consideration of the suggestions herewith respectfully offered.

"Therefore be it resolved that the Council be and hereby is instructed to appoint such committees and to take such action as may be necessary to make effective the purposes herein set forth."

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GENERAL NEWS OF THE EPISCOPAL CHURCH

The Princeton Summer School for Church Workers

The Summer School for Church Workers of the Province of New York and New Jersey was held at Princeton Seminary, Princeton, N. J., from July 2nd to July 13th. Approximately 300 were enrolled, representing 21 dioceses, among them from a distance Cuba, Porto Rico, Mexico, Japan.

The school was very fortunate in having an extremely able and interesting faculty. The president and pastor of the school was the Right Rev. David L. Ferris, D.D. A truer pastor or shepherd could scarcely be found. He gained the respect and love of all from the first by his sincerity and friendliness and by the inspiration of his talks at the daily sunset services and at the Church services.

The special officers of the school were: Rev. Canon Charles S. Lewis, acting dean and chairman of Curriculum Committee; Rev. Howard H. Hassinger, executive officer; Rev. Canon S. Glover Dunseath, chairman of recreation; Miss Clarice Lambright, leader of young women; Rev. Robert Keating Smith, leader of young men; Mrs. D'Arcy Stephen, resident nurse.

Mrs. H. W. Leigh acted as official hostess for the school, serving tea on the lawn at 4 o'clock every afternoon. Miss S. Priest was another active member of the hostess committee.

No less a factor in the success of the school was the able executive and administrative work of Mrs. Gerald H. Lewis, who carried the responsibility of the office and business management. Her work extends not only for the period of the school, but for months ahead in careful planning and in attending to registration, distribution of prospectuses, etc.

The courses offered covered a wide scope of Church work and were made exceptionally worth while and interesting because of the ability and enthusiasm of the faculty. Miss Sarah W. Ashhurst gave a course on Principles of Teaching, in which about 60 were enrolled. A class in Discussion Methods was conducted by Mrs. Charles E. Hutchison. A certificate for one of the above courses is required for a diploma. The Rev. Canon Lewis was the head of the Department of Religious Education. The courses offered were: Work in the Kindergarten by Miss Cora W. Jennings; Work in the Junior High Department, by Rev. Canon Charles S. Lewis; Story Telling, by Rev. Louis Tucker; Church School Service League, by Miss Frances Rose Edwards; The Place of the Drama in the Church School, by Mrs. Mabel F. Hobbs, Drama Consultant of Community Service, New York City.

The head of the Department of Missions and Church Extension was Mrs. Charles E. Hutchison. Under this department Miss Marguerite Ogden conducted a discussion group on the mission book for the year, Creative Forces in Japan (by Galen M. Fisher). The interest of the course was greatly increased by the presence of Mrs. Andrews, who had just returned from 25 years' work in the mission field in Tokyo. Another interesting lecture course was entitled Racial Points of

View; during the first week, Deaconess Newell told of the conditions in Mexico, the attitude of the people there toward the Church and the attitude of the Church toward Mexico. Deaconess Newell is the head of Hooker School in Mexico. The second week Rev. Robert Keating Smith gave a very similar course on Czecho-Slovakia, including the million of this nationality in this country. Miss Grace Lindley carried on a Young People's Course on the Why and How of Missions, which was very popular.

The Department of Christian Social Service was under the direction of Rev. Canon S. Glover Dunseath, M.A. The courses offered were:

Social Service in the Parish, by Rev. C. Clark Kennedy; The Girls' Friendly Society, by Miss Henrietta W. Jones, Field Secretary; Social Legislation, by Rev. Canon S. Glover Dunseath; Social Service Study for the Young People, by Rev. Louis W. Pitt.

Mr. Lewis B. Franklin, Vice President of the National Council, was the head of the General Department. The courses given under this department were:

The Program Presented and Christian Stewardship, by Mr. Franklin; Church History (great biographies), by Rev. George H. Toop, D.D.; Churchwomen's Opportunities and Possibilities, by Mrs. H. P. Woodward; Young People's Fellowship, by Rev. Arthur R. Cummings; Family Case Work, given July 9th to 12th, inclusive, by Miss Mildred F. Carpenter.

The school was marked, as never before, by the large attendance at all religious services—not a passive attendance, but an enthusiastic, interested attendance. The attendance at classes, likewise, and the interest shown in them has also exceeded that of former summer schools, as has the young people's leadership in various fields. Because of these points the faculty feels that there is a promise of much strength and increasing loyalty for the future of the Church.

Here Is a Church That Keeps Busy In Summer

For the summer months St. Stephen's Church, Wilkesburg, Pa., has not reduced its number of Sunday Services but rather increased them by adding one. Evening Prayer having been held at 5:00 p. m., the Rector, with a large staff of laymen, co-operates with the Community Open Air Services, for the different Com-munions of the Borough, for the Sunday evenings of July and August, at 7:30. This is the sixth year of the movement, and the attendances are amazingly large, there often being two thousand present. Last Sunday evening, July 15th, the Episcopal Church was in sole charge, presided over by the Rector, the Rev. William Porkess, D. D. The special preacher for the occasion was the Rev. William Francis Shero, Ph. D., Rector of Christ Church, Greensburg, Pa., who gave a stirring message, Churchly, full of Gospel and rich in thought. It awakened most favorable comment from the many Pastors present. On account of the weather the Service had to be held in the Methodist Church,

adjoining the site that is used for the open air. This is the largest Methodist Church in Western Pennsylvania, and the immense building was filled in spite of the rain.

The First Obligation to National Work

The vestry of St. Paul's Church, Chattanooga, Tennessee, has instructed its treasurer to remit one-fourth of its entire annual quota at the beginning of each quarter of the year, even if he has to borrow from the bank to do so.

Ordination of Native In Oklahoma

Mr. Herbert Brooke Morris, born in Oklahoma, was made a Deacon by Bishop Thurston on Tuesday, July 3rd in St. Thomas' Church, Pawhuska. Mr. Morris is the first native born man to enter the Church's ministry in Oklahoma. He is a graduate of the Cambridge Theological Seminary.

Church Ministers to Summer Tourists

Platt National Park is one of the large Government National Parks, and is located at Sulphur, Okla. Services are maintained in St. Luke's Church every morning during the summer. There were more than 40,000 visitors to the park last summer and not a few of them were Church people.

Brotherhood Camp Opens in Iowa

Camp Morrison, the Brotherhood camp located near Waterloo, Iowa, opened July 23rd with nearly 50 boys in attendance. Clarence W. Brickman, Jr., is camp director and Humphrey C. Dixon, assistant camp director. Both Mr. Brickman and Mr. Dixon are Brotherhood Field Secretaries. The Rev. J. N. MacKenzie, Rector of St. John's Parish, Cedar Rapids, will be Chaplain of the Camp, who very kindly consented to fill the vacancy occurring when the Rev. Thomas Casady, Rector of All Saints', Omaha, found it impossible to attend the camp because of the illness of one of his sons.

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English Scholar Dies in New York

A New York telegram states that the Rev. Cyril William Emmet, Dean of University College, Oxford, who was in New York as special summer preacher at St. Bartholomew's Church, died on Sunday, July 22d, at St. Luke's Hospital, of pneumonia. His wife and his brother, the Rev. Arthur G. Emmet, rector at Dunnville, Ontario, Canada, were with him at the end.

Dean Emmet was a priest of much ability and distinction, having been select preacher at Oxford, 1918-20, and at Cambridge, 1920, and the author of a number of volumes of theology. He was an examining chaplain to the Bishop of Oxford.

New Dormitory for Kenyon College

The fulfillment of a priority in the Church's general program is always good news. No. 21, a dormitory for Kenyon College, may now be scratched off the list. Mr. Samuel Mather's gift of \$100,000 toward this has previously been announced, practically all of the remainder coming from Churchmen of the Diocese of Ohio. The building, which is under construction, is to be called Leonard Hall, in honor of the wife of Bishop Leonard, and in honor of his long episcopate, which begun in 1889.

News From Churches in Georgia

The Rev. Robt. White, Jr., rector of St. Thomas' Church, Thomasville, Ga., is supplying at Christ Church, Savannah, Ga., for the month of July. The Rev. J. J. Cornish, Vicar of Christ Church, Valdosta, will be the supply at this parish for the month of August.

During the enforced absence of the rector, the Rev. William T. Dakin, of St. John's Church, Savannah, Ga., who is ill and is at Asheville, N. C., and the absence of the Rev. W. A. Jonnard, assistant rector, who is engaged in field work of the Province of Sewanee, the Bishop of the Diocese has preached for three Sundays at St. John's.

The Rev. R. G. Shannonhouse, Missionary in charge of St. Matthew's Church, Fitzgerald and St. John's Moutrie, Ga., is supplying at the Church of the Good Shepherd, Augusta, Ga., while the rector, the Rev. H. Hobart Barber, is away on his vacation.

The Rev. W. W. Webster, who was Missionary in charge of Christ Church, Dublin and St. Luke's, Hawkinsville, Ia., and who removed to the Diocese of Maryland the first of June, has accepted the call to become the rector of St. Andrew's Church, Douglas, Ga., and will return to the Diocese of Georgia the first of October.

Valuable Year Book Is Now Ready

The Year Book of the Churches, 1923, edited by E. O. Watson, is just off the press. This edition retains all the features that made the Year Book of 1921-22 so valuable and adds new features, further increasing interest in the book and adding

to its value for reference.

The first 251 pages are taken up with Religious Bodies, carefully brought up to date. This gives a full statement of history, doctrine and polity, not only for the evangelical denominations, but for various organizations concerning the history and progress of which all should be informed. The officials, boards, periodicals, editors, educational institutions and executives are listed under each denomination. In previous editions addresses were given only of board headquarters, but in this edition effort has been made to get addresses of individual members of boards.

Forty-three pages set forth the organization, scope and work of the Federal Council of Churches and the various commissions of the Council.

One hundred and seventy-five pages are given to a directory of interchurch bodies, governmental agencies and other organizations engaged in social service. This section alone would make the book invaluable to church leaders.

Twelve pages are given to the Chaplains, in which will be found the names, rank, denominational affiliation and the duties and achievements of Chaplains in Army and Navy.

Forty-one pages are given to statistics and general information. Under this section will be found complete statistics of all churches, of foreign and home missionary work and of the Y. M. C. A. and Y. W. C. A. In this section will be found a study of the religious statistics for 1922, analyzing and interpreting their significance. A study of growth in Church members as compared with growth in population. There is discussion as to the terms "constituency" and a calculation of the constituency ratios of Roman Catholic, Protestant, other faiths and no faiths. Tables are given showing the largest Protestant groups and the largest Protestant bodies in the order of numbers.

Bishop's Son Becomes Student Pastor

The Rev. Harry Sherman Longley, Jr., son of Bishop and Mrs. Longley, has been appointed student pastor by Bishop Morrison, for Iowa State University, at Iowa City. The biggest opportunity for student work in Iowa is at the University. There

has been no regular work by a student pastor for a year at which time the Rev. Paul B. James accepted the student work at Seattle for the University of Washington. While Mr. James was at Iowa City more than a half dozen students offered themselves for the ministry, one of whom is now holding a Rhodes Scholarship at Oxford. This important student work will be resumed by Mr. Longely and will be carried on in connection with Trinity Parish, Iowa City, of which he will be rector.

Bishop Darlington Confirms Large Class

On a recent Sunday, Bishop Darlington confirmed a class of twenty-four candidates in Trinity Church, Shamokin, Pa. The members of the class were mostly adults, and were presented by the Rector, the Rev. Guthrie Pittblado. This was one of the largest classes confirmed in recent years.

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MISCELLANEOUS

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Old Parish Reopens The Church

Thursday, July 19, 1923 will long be remembered by the people of Morgantown, Penna., and vicinity. The old historic church was reopened and crowd with people from far and near all day. The Bishop preached the sermons and stirred and helped everybody.

In May, 1918 the church was struck by lightning and burnt to the ground, only the stone walls remaining. These were utilized in the rebuilding as well as the former windows and door. Only words of praise were heard for the architect and builder all day. The lines are fine and the whole aspect is pleasing.

This parish was founded in 1740 by Col. Thomas Morgan, who for his prowess in fighting the Indians was made a colonel and received considerable land here from Pennsylvania for his patriotic work. He founded Morgantown and hoped to make it the county seat of Berks, which then included four or five counties. But Reading finally outgrew Morgantown and is now the county seat.

The destroyed church was built in 1824 and rebuilt in 1923. A school was maintained in the parish for many years. The present school house was built in 1837. It was also repaired and will be used for Church school purposes and in the interest of the community.

Because of the long history of the parish and the very old cemetery where sleep the bodies of many whose names made history, people from all over eastern Pennsylvania came to the reopening. The Ladies' Guild furnished a luncheon for all who came.

The rebuilding cost about \$11,000, not including the furnishing. All but fifteen hundred is provided for. A number of memorials have already been placed. All but two of thirteen windows have been taken and will replace the memorials destroyed by the fire. Said an old citizen of Morgantown—"This was the greatest day for our town within my memory." So we felt as Church people.

The Eaglesmere Summer Conference for Church Workers

Eaglesmere, Pa. — The Eaglesmere Summer Conference for Church Workers, held under the auspices of the Department of Religious Education of the Diocese of Harrisburg, opened on Friday, July 13th, at the beautiful Forest Inn. The enrollment numbered sixty on Friday, and by the end of the Conference it had increased to ninety-eight. Many parishes

of the Diocese sent representatives, Altoona leading with a delegation of nine students.

The work of the Conference began on Friday evening, after dinner, with class registration, which was followed by a short Faculty meeting. Later there was an informally formal reception by the Bishop and Mrs. Darlington, The Rev. Henry O'Connor, Chaplain of the Conference, the Rev. B. Talbot Rogers, D. D., Dean of the Faculty and Miss Withers, the representative of the Church Missions House.

Each day was begun with the celebration of the Holy Eucharist. Enough cannot be said of the inspiration and lasting help received by all who attended this conference.

Practical Church Drama At Sewanee Training School

It is announced that the course in pageantry, now entitled "Practical Church Drama," to be given under the Department of Religious Education at the Sewanee Summer Training School, August 9 to 22, will be for the second time under the direction of the Rev. Clarence Parker, assisted by Mrs. Parker. The course will consist of ten lectures on drama in the presentation of religious truth, with a number of specimen productions to be

prepared by the students to illustrate dramatic method in connection with the Christian Nurture courses. Members of the classes and others will also present publicly two major productions during the school. In important respects the course in "Practical Church Drama" is enlarged and strengthened, while the strong features of last year's work are retained. As before, both of the major offerings in religious drama have been specially prepared for use at the Sewanee Training School.

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Churches Receive Large Gifts

By deed of trust Mr. Lawrence S. Holt of the Church of the Holy Comforter, Burlington, N. C., the Rev. Thos. F. Opie, rector, has recently given \$511,454 to certain church and charitable institutions. The Holy Comforter will receive over \$5,000, irrevocably, to be used annually in the extension of the Church's activities in the county. Eight other Protestant churches in Burlington are also named as beneficiaries. St. Mary's School for Girls, Raleigh; Christ School, Arden; Valle Crucis and Patterson Schools (mountain missions); Thompson Orphanage, Charlotte; Christian Orphanage, Elon; Children's Home Society of North Carolina; Chapel of the Cross, and Grace Church, Morgantown, are also included in the list of beneficiaries. The investments are mostly in Liberty and Federal Farm Loan bonds. This is one of several large gifts that Mr. Holt, prominent and wealthy cotton manufacturer, has made to the Church and to charity in the last few years, involving more than a million dollars.

Dean Inge Opposes Election of Bishops

In the discussions going on concerning Christian unity, it is usually assumed by Episcopalians that the future government of the church would be Episcopal, but that the bishops would be elected. Dean Inge of England argues against the election of bishops in England. He says "The election of bishops would mean death and bondage for the church. There is hardly one among those bishops who have conferred distinction upon the church of England, and have shown wisdom and statesmanship in their high office, who

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

Fraternal Order Attend Service in Body

On St. John's Day, the Mount Joy, Pa., Commandery of the Ancient and Illustrious Order of the Knights of Malta attended evensong in a body in St. Luke's Church, Mount Joy, Penna. The Rector, The Rev. P. H. Asheton-Martin, preached a sermon appropriate to the occasion.

Church Has Two Rectors in 73 Years

It may well be doubted whether there is a church in this country with so remarkable a record as that of St. Andrew's Episcopal church of Meriden, Conn. In 73 years the church has had only two rectors. The present parish head is Rev. Arthur T. Randall, who has just rounded out forty years of service.

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