

The Witness

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Progress Being Made on the National Cathedral

Foundation is Complete and Work has been Started on Construction of the Choir

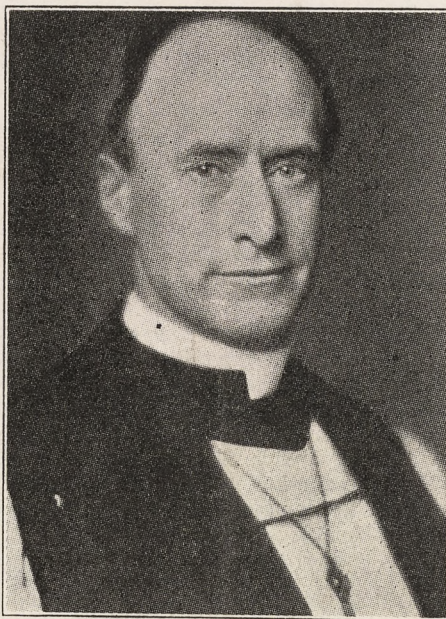
The foundation of the National Cathedral in Washington has been completed and work has already been started on the construction of the choir. This fact appears rather bare and uninteresting until one begins an examination of the structure and finds that a vast underground city has been built. A labyrinth of passages and rooms as interesting as any of the Pharaohs' tombs is hidden in the concrete mass that has been pouring into forms for more than a year. It is not of particular significance that 9,000,000 pounds of cement, 10,000 tons of sand, 18,000 tons of gravel and ten carloads of lumber have been consumed in building. It is, however, interesting to know that two big chapels, a series of crypts, processional passages, store rooms, heating rooms and work rooms will be underneath the floor of the Cathedral, and that these will be a combination of the finest and most impressive underground chambers to be found in England and France.

Those who are familiar with Bethlehem Chapel located under the apse of the Cathedral will also be interested in the announcement of the Chapel of the Resurrection to be located in the crypt of the south transept, which will be used as a mortuary chapel. Many Washingtonians have been especially grieved at the necessity of attending the final ceremonies for their departed in the back rooms of undertaking establishments. In the future these ceremonies can take place amid the beautiful surroundings of the Cathedral.

The work on the construction of the choir is now well under way. The great walls, arches and vaulting are as honest and massive as those of typical mediaeval cathedrals. A real cathedral under course of construction is a memorable sight. Those who most appreciate this sight are visitors from Europe. Persons who have had the privilege of viewing the progress of the Cathedral will obtain great satisfaction in future years in recalling the work. The Bible speaks oftener of the temple building than of the services held in the completed structure. Into this building is being carved a complete history of Christianity. Into it is being woven the traditions of church building. In the stone will be carved the forms of the trees, the plants, the flowers, and small animals that abound in the Cathedral close. The completed structure will breathe the spirit of the Cathedral build-

Churchmen Plead Against War and War System

Statement Calling Upon Churches to act Issued Over Signatures of Prominent Men



Rt. Rev. John C. Ward, D. D.

The following statement, issued by the World Alliance for International Friendship Through the Churches has been sent out over the signatures of several hundred of the most prominent clergymen and laymen in America. Included in the list are the names of several of our Bishops—Bishops Anderson, Brent, Fabor, Gailor and Matthews—Bishop-elect James E. Freeman and Mr. Robert H. Gardiner, Mr. William Fellowes Morgan and Professor Francis Peabody. The statement follows:

"The present situation in international affairs, involving as it does the imminent peril of war, must give concern to every thoughtful Christian. After a devastating conflict which has cost millions of lives, created immeasurable hatred and piled up a debt of fifty dollars for every minute of time since Christ was born, the nations of the earth, apparently having learned nothing and forgotten nothing, are once more planning the old game of competitive imperialism and competitive armament. The Church of Christ was severely blamed for the occurrence of the last war. That the Gospel should have been so long on earth and yet should have not prevented the great catastrophe with all its hideous cruelty and suffering was a charge against the Church so serious that all thoughtful ministers felt its force and were driven defensively to meet it. Even more will another war bring down upon the Church of Christ the charge of moral cowardice and fatal inefficiency.

Yet another war is being prepared in the vindictive hatreds, the nationalistic ambitions, the scheme of racial and imperial self-aggrandizement which mark the world's international relationships. The spirit of goodwill, sincere cooperation for the welfare of mankind as a whole is so lamentably weak, is so openly scoffed at in influential quarters, and expectations of war are so freely voiced and preparations for it so frankly pushed, that another war is inevitable unless a better mind can speedily prevail.

There are some among us, of whom the signators of this appeal form a small group, who regard war as the most ruinous organized sin which mankind now faces: who are sure that the war system and the Christian Gospel cannot permanently abide together on the same earth; who see clearly that the spirit of war and

(Continued on Page 11)

ers from the Bishop and the architects down to the humblest workman.

The Rev. Dr. James E. Freeman, Bishop-elect of the Diocese of Washington, whose consecration is scheduled for September 29, is planning to enter vigorously into the work completing the Cathedral during the next five years.

President Bell Preaches in England

Rev. Bernard Iddings Bell, president of St. Stephen's College, Annandale-on-the-Hudson, a delegate from the American Episcopal Church to the Anglo-Catholic Congress in London, has preached at All Hallows, Barking by the Tower, where William Penn was baptized and John Quincy Adams was married.

Massachusetts Parish Buys Methodist Church

Christ Episcopal Church, Fitchburg, Mass., has purchased the old Oak Hill Methodist Church property in that city, known as St. John's Chapel, which has been closed for six years. Rev. Frederick H. Sleep, assistant rector of Christ Church, will have charge of services there as well as in his own chapel, the Chapel of the Good Shepherd, West Fitchburg.

Current Comment

By The Observer

"The strains and counter-strains between the nations do not become less. There is far more mutual animosity now than before the war. Only exhaustion holds the nations back from attempts to crush each other. The one hope is that the exhaustion may last long enough to let common sense and Christian spirit, which are always close akin, gain greater influence."

"We are recovering from the nervous shock and tension of the war. Britain suffered less than France and Germany, and therefore is recovering quicker. We have still to be patient with those who cannot yet take the European point of view. We must be patient even with the French fantasia on the Ruhr, and the evils that accompany it."

Both the preceding paragraphs are taken from a recent editorial addressed to British readers by that eminent Christian leader, Dr. William Temple, Bishop of Manchester. And if they are words of timely wisdom for our friends on the other side of the Atlantic, what of ourselves? America has recovered from the nervous shock and tension of the war. America is prosperous. Will she use her good resources, her new position of leadership in the world in the cause of peace? Will her patience with Europe, bigoted, prejudiced, hate-filled Europe, be that of the priest and the levite, who passed by on the other side—or that of the Good Samaritan?

Senator Hiram Johnson has returned from Europe. Did he go there to learn—or to gain confirmation for views previously held—keeping his mind strictly closed to anything that might disturb his views? What did the Senator study? Watch his speeches. Think of politics—and our Lord—Would the Lord Jesus wish us to "leave Europe alone?" Read the parable of the Good Samaritan, along with political and election news.

Here is another quotation from Bishop Temple which I earnestly commend to all readers of *The Witness*: "Betting is inherently wrong, though some betting may be so little wrong that it is not worth while to trouble about it. It is always wrong because it is 'a distribution of wealth without regard to the welfare of the community.' But that is not what makes it disastrous; it is disastrous because the desire to get something for nothing is one of the strongest and wickedest in human nature and whatever strengthens this desire by giving it scope is therefore pernicious."

"Getting something for nothing." One of the strongest and wickedest tendencies

Our Bishops

John Chamberlain Ward, the Bishop of Erie, was born in Almira, New York, in 1873. He graduated from Harvard University in 1896, later attending the General Theological Seminary from which he graduated with the degree of Bachelor of Sacred Theology in 1900. His entire ministry was served as the rector of Grace Church, Buffalo, New York. He became the Bishop of Erie in 1921.

in human nature. And how it is eating into the life of the Church today! We need to be on the watch against it constantly!

A Student's Summer Experience

By J. Francis Sant

Last week we were happy to give to our readers a short article by one of the Bexley Hall students who is doing Social Service work in Cincinnati during the summer, under the Bexley Extension Plan. This second article is a summary of the findings of another student who has been assigned to somewhat different work.—Editor's Note.

In the past our seminaries made every effort to fit young men entering the ministry for their recognized duties as parish priests. Intellectually our clergy were adequately equipped. Great care was taken to ground a man thoroughly in Church History, and in our complicated systems of theological belief; but of practical preparation for the work of carrying on Christ's ministry as well as His teaching there was very little. No clergyman was expected to take an active part in social service work, except in a very amateurish way.

Fortunately, all this is changing, and we are coming to realize that social service is Christian service, and that social work is in a very real sense Christian work. Consequently, it is now recognized that no man is adequately prepared to enter the ministry of the Church until he has a sympathetic understanding of the scope of modern social service, and of the methods used by social service agencies to accomplish this work. Most of our seminaries are now making an effort to give their students such an understanding.

This year, through an arrangement between Dr. Mercer, Dean of Bexley Hall during the past year, and the Diocese of Southern Ohio, it has been made possible for a selected group of Bexley Hall students to spend their summer vacations in active work with various social agencies of Cincinnati, Ohio. This practical field work, which supplements lectures on the

theoretical side of social service given at the Seminary, is expected to be of great value.

I am working in the Juvenile Court as a volunteer probation officer. This connection is an extremely fortunate one, as this court in Cincinnati is one of the most modern and progressive in the country. Judge Charles W. Hoffman is a man of national reputation and of advanced ideas concerning juvenile and domestic problems.

The fundamental principle upon which the Hamilton County Juvenile Court operates is that juvenile offenders are not to be punished, primarily, but to be cured. A great majority of the boys' cases are settled out of court through probation officers. These same officers investigate all complaints thoroughly and attempt to obtain accurate knowledge of the offending boy's home environment, his own personality, his physical and mental equipment, and his hereditary tendencies. In this they are aided by up-to-date psychological and psychiatric clinics. The aim of the court and its workers is to help unfortunate boys to adjust themselves to modern society, and not, as formerly, to prevent such adjustments by confining them in an institution.

My work as a probation officer takes me into the congested districts of the city and brings me into immediate contact with delinquent boys and their families. A very little experience of this kind is enough to convince me that this is work in which the Church should be actively interested. It also brings the realization that the good work which is now being done is dealing merely with results, and not with causes. If conditions are to be bettered in a material way, the trend of our civilization, which produces so many unfortunates, must be changed. The Church has a very definite and important part to play in bringing about such a change. Suffice it to say here that the Church will never make its influence felt by moralizing about the Golden Rule and setting aside a small part of its income for charitable purposes.

Religious Perplexities

By

L. P. JACKS

Principal of Manchester College, Oxford, and Editor of the *Hibbert Journal*

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Cheerful Confidences

By Rev. George Parkin Atwater, D. D.

OUR BISHOP

God bless our Bishops. They have mighty tasks to perform. They have enormous burdens. I believe that few laymen realize the magnitude of their labors.

I have been reading an address that I made three years ago, when we celebrated the thirtieth anniversary of the Episcopate of Bishop Leonard of Ohio. Not all the Bishops have the same tasks, but I believe that the picture of Bishop Leonard is a sort of composite of many Bishops and I venture to reproduce a few paragraphs:

"It is impossible to estimate the results of the labors of Bishop Leonard by any presentation of statistics or by the growth of any institutions. No one would more generously grant, than Bishop Leonard himself, that many others had been hard-working participants in the task of uprearing the structure of Diocesan life. But devoted and wise leadership has been a tremendous stimulus to endeavor, and such has been his leadership. His zeal has been unflagging and his labors abundant. Each decade of his episcopate would show, no doubt, similar evidences of personal labor with the first ten years, but I have taken them as an example of industry. During the first ten years he delivered annually an average of 262 sermons, lectures and addresses; celebrated the Holy Communion 63 times, a greater average than is sustained by the whole body of the clergy. He made 91 visitations for confirmation. This is but the beginning of labors, for he has had, in addition, the administration of the temporal affairs of the Diocese, the maintenance of its institutions, the ordinations and consecrations, the burden of an enormous correspondence, countless interviews, much routine labor, and unceasing travel. Nor does this summary present any adequate picture of the task which fell upon him daily, the care of all the churches. Like a weaver's shuttle, laden with precious material, shot back and forth across the threads of individual effort and binding all together into a homogeneous united fabric with strength of texture and beauty of pattern, has our Bishop traveled through and through the vast area of his jurisdiction. By trains, both fast, deliberate, slow and sluggish, by boat to the islands of our inland sea, by surrey and trolley, by station hack and automobile, by horse and buggy, in frigid, torrid and temperate zones, has he made these thousands of visitations. He may even have traveled on horseback, but the chronicle is silent. Today in a great church, with a thousand people, tomorrow in a rural chapel with the few faithful, the next day in a college chapel, and the next in a ward of the hospital, he has carried to all comfort and cheer and courage, the Gospel of Christ and the Sacraments of the Church.

Do you realize, my dear Bishop, what an event your coming has been, in many a small parish whose only other ecclesiastical excitement was the regular resignation of a rector? When the Bishop's com-

ing was announced the parish seemed to sing, "How beautiful upon the mountains are the feet of him that bringeth good tidings." The parish prepared for an event. Faithful women would clean the brasses and dust the overlooked corners of the Church, and burn the discarded heaps of Sunday school lessons. The Rector would straighten out his desk, brush the dust from 'Pearson' and 'Liddon' and place them in a conspicuous spot, and hurry to the drug store for one or two 'ten centers.' The choir would have its vestments laundered and would put the finishing touches on its most respondent anthem. Hymn books, catching the spirit of the occasion, would fall open at 'My Faith Looks Up to Thee' and 'The Church's One Foundation.' Your host would curry the horse or wash the car, while the hostess would wrestle with a chicken, hoping that the light of youth was in its eyes, and prepare a dozen specimens of the culinary art. The hour would arrive and the Bishop. The Rector was invited to the festal dinner, for rectors have been generous enough to permit good lay people to have the honor of entertaining the guest. And what a guest the Bishop is. Cordial, genial, gracious, lovely to the children with whom he has ranked next to Santa Claus, full of enlightening but never pedantic conversation, with marvelous memory for people and relationships and details of life; bringing a vivid picture of events and incidents; stressing ever the good and the beautiful; a mirror reflecting only worthy scenes; vivacious in narrative; adapting himself to the company; giving us glimpses of great affairs and leaving an impression of charm and human kindness not to be forgotten. It is with an idea only of paying tribute to his sincere gift and faculty for throwing the fascination of fellowship around his people, that I say that there are, no doubt, thousands of persons who believe themselves to be in the circle of his close and intimate friends. And they are right, for his friendship never falters, though earthly ties may, of necessity, be relaxed. The few paltry dollars in the Episcopate Endowment Fund, are but a moiety of the riches of affection with which he has endowed the Diocese and with which we in turn have endowed him.

It is remarkable that Bishop Leonard has endured so well the hardships of so much travel. How many months has he spent in pacing the platforms of stations, and in wearisome journeys on the Nickel Plate, and other similar aeonic processes.

REV. FRANK E. WILSON

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The Editorial

By Bishop Johnson

HAVE A HEART

Some time ago we received a letter regarding the parable of the Prodigal Son from a faithful member of the Church whose age is nearly three score and ten, from which we take the following quotation:

"Our teacher, a learned layman, takes the stand that the returned son was morally superior to the elder brother because of his repentance, in contrast to the seeking, envious attitude of the other.

Now, should the younger son be lauded to the skies, because, from a life of profligacy in which he was reduced to beggary, possibly repentant, but probably because he had no other recourse, and mayhap to repeat the old adventure; while the elder son, who supposedly has consistently and constantly obeyed his father's will, and has led a moral life, is condemned for a natural expression of discontent at the elaborate reception accorded to the transgressor?

They both sinned, but who sinned most?

Isn't it dangerous to the youth of our day to lay stress upon the idea of the superior virtue of the younger son? Young men may say (and young women, too), "Well we may as well go out and have our fling, sow our wild oats until we are busted, then return to our father, repent, recuperate and repeat the experiment."

This stricture upon the Parable of the Prodigal Son is particularly interesting because it represents such a general feeling toward the subject. What is one to say in reply?

First, we must note the circumstances under which the parable was given.

It was spoken to the Pharisees who murmured because Christ ate with publicans and sinners.

"Then drew near unto Him all the publicans and sinners for to hear Him.

And the Pharisees and scribes murmured, saying, 'This man receiveth sinners and eateth with them.' And He spake this parable unto them."

Then follow the parables of the lost sheep, the lost coin and the lost son.

The parable was spoken in order to contrast the purpose of our Lord's mission, which was to forgive sin with the

Pharisee's conception of religion, which was to obey the law.

The Pharisees were a moral group according to the world's standards of morality. They kept the Ten Commandments; they fasted, gave alms, and prayed regularly; they represented all that the elder son in the parable stood for. But notwithstanding their morality, they opposed the Master bitterly and were the ones chiefly responsible for His cruel death.

They were moral, but Christ said distinctly that such morality was not enough, for said He, "Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, we shall not enter the kingdom of heaven."

Of what use is it then to train the youth into such a sterile morality as that represented by the Pharisees or the elder brother, when such morality is not sufficient to admit us into Christ's kingdom? Of course, our Lord is not condoning the sin of the younger brother, neither does He make the consequences of that sin so delectable that it would induce young people to follow his example.

Loss of friends, living in a pig-pen, the long journey home without food or clothing—all these make odious the consequence of sowing one's wild oats, but the parable is intended for the elder brother, as the context shows.

The purpose of the parable is twofold: to give hope to the sinner and warning to the respectable.

It is one thing to hypothecate the possible action of a young sinner who would impose upon a father's love. Truly there are such young people, but that kind of a young person, as described by our correspondent, would be a rather hopeless sort, even if he was not led astray by the example of the prodigal. The point of the parable has no reference to such young prigs, but rather to the better sort of sinners who have been led astray and know that they are sinners and feel utterly hopeless. Christ came to save sinners, not after a sentimental fashion, but by winning their love and so making them ashamed of sin.

It is to the one lost sheep who has a real heart rather than to the ninety and nine hypothetical sinners who haven't any heart. And next Christ is warning respectable folk that mere respectability may satisfy the world's standard of morality, but it does not satisfy God's requirement for the Children of the Kingdom.

To a child of God one must not merely be moral according to a legal standard; he must be righteous according to God's standard, which is entirely different.

In other words, Christ can forgive sins, but Christ cannot pardon an empty heart, for if he should pardon it, it would still be empty.

The elder son was moral, as the Pharisees were moral, but he lacked love. He didn't love his father. It was more that all the father had was his than any affection for the father that regulated his morals.

Note that the elder son not only repudiated the blood-tie of brotherhood, but

he laid the blame of his brother's sin upon the father.

"This thy son has devoured thy living with harlots."

The father had a father's love for a fallen son, even as we hope God has still a love for us who have sinned desperately.

If God had not this love for us, how hopeless our condition would be!

It may have been true that the father had never killed a fatted calf for him. In the first place it wasn't necessary, as the son had plenty of fatted calves himself.

And in the second place, as one facetious preacher once remarked, "A veal cutlet would have fed all the real friends of the elder brother."

Possibly there had never been any dancing in the home because the elder brother had that forbidding kind of righteousness which did not believe in dancing. It is true that the younger brother had committed the sins that "go before one to judgment." He had committed all the sins of the flesh. But the older brother had committed those sins of the spirit, which "follow after us to judgment." He was hard, merciless, ungrateful to the father for all that he had, because the father's joy meant nothing to him. He was self-centered, self-pitying and self-righteous, and Christ would teach respectable people that bad as were the sins of the prodigal, they were not as destructive of love, joy and peace as were the sins of the elder brother.

Perhaps it would have been more accurate, as words are used, if the teacher of whom our correspondent complains, had used the word "righteous" rather than the word "moral," for that is the word that Christ uses.

The whole parable is a commentary on the text, "Seek ye the kingdom of God and His righteousness and all these things shall be added unto you." The parable of the Prodigal Son is misnamed by the elder brothers who have commented upon it. It is not intended as a warning to those whom the world calls "sinners," but a warning to those whom the world calls "moral," to wit, that a mere abstinence from fleshly vices is not by any means the presence of heavenly virtues, a lesson that pan-Protestantism sorely needs in its tendency for men to justify themselves that they are righteous and to despise others who differ from them.

It may be that a few young cads would be led astray by this parable, but I doubt it. Young people who have any character are idealists and would not play with a father's love, but the parable is intended to warn old religious reprobates that they must have the heart of Christ if they want to be associated with Christ eternally in the heavens.

It means that if you haven't a heart full of love for your Father in Heaven and your sinful brother on earth, you may have all the morals of a marble statue, but you cannot share the kingdom of love with Him who so loves sinners that He gave His only begotten Son to die for us who are all miserable sinners.

World Peace by Machinery?

BY NORMAN THOMAS

Associate Editor of The Nation, New York

The offer of the munificent Bok prize is certain to promote redoubled interest in the machinery of peace. We are reminded with great insistence that "law is the alternative to war"; we are told that for the anarchy of nationalism some effective organization of internationalism is indispensable, and very often the League of Nations is recommended as that organization.

Now all this discussion of machinery has its encouraging side: it is a sign of a desire for immediate accomplishment. But it also has its dangers. The price of peace is greater than the institution of a world court or membership in the League of Nations. War results from a deeper lack than the need of some piece of machinery; it is, alas, the natural consequence of the way we inhabitants of this planet have determined to do our business together and have habituated ourselves to think about one another. We live in a world where more truly than the great Apostles we are obliged to declare our indebtedness to wise and foolish, strong and weak. The round of our daily life is made possible by the toil of men in tropical forests and the frozen north, upon those who go down to the seas in great ships, and those who dig in the bowels of the earth. Our economic interdependence knows no boundaries of race, nation, or creed.

All this is the commonplace of innumerable sermons, yet it may be doubted if churchmen have followed the implications of their belief. For without effective protest from the church, the use of the natural resources of this earth and the labor of its inhabitants is not organized on the basis of cooperation in meeting human needs, but upon the desire for profit. And whenever in our social order this lust for our own profit yields to a more inclusive consciousness of kind, the supreme object of our loyalty is not humanity, but one particular nation which assumes the power of God over its citizens and their consciences, itself acknowledging no law but its own passions and interests. In this situation is the origin of war. From it arises the exploitation of coal mines and steel mills, which now and again smoulders into the class war of Pennsylvania steel towns and West Virginia mining camps. In it is to be found the reason for the steady march of economic imperialism, the subjection of weaker races and nations to the stronger without thought of brotherhood. Of this process, international war is but the logical culmination.

If this explanation seems abstruse, consider the matter more concretely. President Wilson himself declared in his St. Louis speech that the Great War was economic in its origin. That which has made the racial and religious passion of the Near East a danger to the whole

world is the rivalry of great Powers for concessions. What delayed formal peace and still remains unsettled in the Near East was not the protection of people but of concessions. In the Far East, where for the time being the clash of nations is less acute, there is the same rivalry of interest in oil, copper, coal, iron, investment and trading rights. British today at enormous cost is turning Singapore into an eastern Gibraltar only for fear of her former ally, Japan. And she is multiplying her aerial forces for fear of her closer ally, France. The bitterness of nationalism and the conflicting economic interests of various powers explain that terrible European tangle of which the Ruhr situation is the heart. In all these matters the League of Nations has been impotent.

Meanwhile the United States, while pretending isolation, pushes its economic empire of investment all over the earth, particularly in Latin America. In Haiti, Santo Domingo, Guatemala, Nicaragua, the Marine Corps is the debt-collecting agency for American bankers. The investment of these bankers continuously spreads to the south, and the demand for power goes with it. Even if Japan and Europe do not actively interfere with our progress in commanding the resources of our Southern neighbors, even if hate does not give the exploited peoples power effectively to dispute our might, what we are doing is in reason and in conscience sowing thick the seeds of future wars.

With this underlying imperial strife the League of Nations, or the World Court, whatever one may think of their merits, does not and will not deal—at least, until such time as there is a new willingness to consider the reorganization of our economic-political order on a basis that is not the negation of cooperation, which is to say, of Christian ethics.

Take the League of Nations, for example. It may be slowly developing as an organ of nascent internationalism, but it is at the price of ignoring all the great crises which menace peace, save as the

European Powers, all of which are members of it, may now and then let it act. Space requires me on this subject as on others to speak dogmatically, but I do not think the statement can be challenged that neither in the Saar, nor in Africa, or in the island of Nauru, has the League acted on its own initiative for the protection of those who by one clause or another of the iniquitous peace treaties which created it, are its wards. It remains therefore somewhat incomprehensible that the League should be espoused with such unreflective religious fervor in the sacred name of peace. One is tempted to wonder whether unconsciously some of us do not thus dedicate ourselves to an inadequate panacea because, though we want peace, we are not willing to pay the price of peace.

Let me hasten to add that this is not an argument for or against the League as a somewhat useful piece of machinery. With that important discussion I am not at present concerned. Still less is it an argument against search for such machinery of internationalism. But it is fundamentally a plea to churchmen to recognize that we shall not be saved from the catastrophic calamity of new world war by any less price than the rebuilding of our social order on principles of cooperation quite transcending our own immediate profit and nationalist or racial prejudices.

Note. I find it impossible to amplify this idea in brief space. May I refer to my pamphlet, "The Challenge of War—an Economic Interpretation," for a fuller statement of the argument and for a bibliography on it?

Let's Know

The Rev. Frank E. Wilson, the author of 'Common Sense Religion' and 'What Every Churchman Ought to Know,' is to resume his column in the Witness when he returns from Europe in a few weeks. In this column he will answer whatever questions Witness readers may care to ask about the Church, Religion, etc. Address communications to the Witness office.

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By Rev. George Craig Stewart

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6140 Cottage Grove Ave., Chicago

Struggle in England for Leadership

By Rev. A. Manby Lloyd

What is an Anglo-Catholic? The party seems to be divided into two camps, one led by the Bishop of London, the other by the Bishop of Zanzibar. The former is an aristocrat, the latter is a scholar and a theologian. One has achieved popularity by thumping cabmen on the back and riding on the top of busses; the other courted unpopularity at Kikuy. One represents the smug, self-satisfied England which made of Our Lady Queen Victoria almost an object of adoration; the other looks to another "Our Lady" and echoes her "Magnificat," which it has called the "Marsellaise of the Catholic Church." One looks to a goodly array of academic hoods to carry weight with the multitude; the other prefers to rely on its slum work and its good name in "labor" circles.

Unless you understand England, its class distinction and its deep-rooted snobbery, you can never understand the significance of the duel between Bishops Ingram and Weston, fought with rapier-like weapons wielded with frigid courtesy.

There was a time—fifty years ago perhaps—when an Anglo-Catholic priest might be defined as a priest who defied, or was prepared to defy the whole Bench of Bishops. If you defied one, you defied the lot. If you offended one, you offended the lot.

It is different today. Loyalty to the Bishops, as a whole, is a moral impossibility. To obey Manchester is to defy London; Durham approves of what St. Albans disapproves. If Woodbine Willie will forgive the plagiarism, you may be Dr. Jekyll in Exeter Diocese; but move to Winchester and you become automatically Mr. Hyde.

* * *

At the closing session the Bishop of Zanzibar gave the final counsel which inspired the above reflections. He wanted to recall Anglo-Catholics to the naked Christ of Nazareth; the Anglo-Catholic was the man or woman following after Jesus along the old Catholic path. Do not boast about the path. Shew people that it is perfectly possible to lead a happy, wholesome, healthy life, developing true manhood without forsaking simplicity. Live simple lives; fight against luxury and so rebuke the rich. After an appeal to young men for the priesthood, for women in the religious life, and all classes and sexes for the mission field he went on—it is so pregnant with possibilities, I give it verbatim:

"I want to make another point about Calvary. I want you to consider how you are going to make that picture of Christ real to the world unless religion can be presented to people as a matter of discipline. You know you move in an atmosphere of obedience . . . I am not going to ask for obedience to a Bishop. I ask for obedience to the Bishops in so far as they obey the Catholic Church. If you want my opinion of your present duty, I want you to get nearer to those English

Bishops who do understand a little. I want you to plead with the Bishops that they shall believe you and that with you they shall try and see how you shall arrive at some understanding. I would never ask a priest to obey the dicta of a Bishop. I have been a Bishop for fifteen years and I do not think I have ever asked a priest simply to obey my opinion. . . .

"I recall you in the last place to the Christ of the Blessed Sacrament. I beg you not to yield one inch to those who would for any reason or specious excuse deprive you of your tabernacles. . . . I want you to make your own stand for the tabernacle, not for your own sakes, but for the sake of truth first, and in the second place for the sake of reunion hereafter. But for the truth, because the one great thing that England needs to learn is that Christ is found in and amid matter—Spirit through matter—God in flesh, God in the Sacrament. But I say to you, that if you are prepared to fight for the right of adoring Jesus in His Blessed Sacrament, then you have got to come out from before your tabernacle and walk, with Christ mystically present in it, out into the streets of this country, and find the same Jesus in the people of your cities and your villages. You cannot claim to worship Jesus in the tabernacle if you do not pity Jesus in the slum. If only you listen tonight your movement is going to sweep England. You have got your Mass, you have got your altar. Now go out into the highways and hedges where not even the Bishops will try to hinder you."

* * *

The Bishop of London provided the retort courteous the following Sunday, saying, in the course of a sermon that there was a small knot of people doing their best to belittle the C. of E., who speak of it as two rather rebellious and self-willed provinces of the Western Church. (Then he went on to develop the usual branch theory.) We must beware that we do not let the Blessed Virgin take the place of "her Saviour and her Son." One hymn (sung at the Congress) was O. K. It was quite another thing to call her "the gate of heaven" and to pray "When the books are opened, and the judgment set, Mary, be our succor, pleading for us yet."

* * *

We are not worrying. Fifty years ago the Bishops were jailing our "advanced" men, and mobs were ready to murder them for doing things that everybody does today. The fight for surplices and chasubles and wafer bread has been won. The coming fight will be an ethical one. It will be a fight to win the uneducated and the dispossessed. Some day a sweating landlord or a divorced Duchess will be refused the sacraments. Some day a Bishop will tell the politicians the truth about monopoly and unemployment. Some day Labor will challenge the Gloomy Dean. Some day it will be discovered that the love of souls is a greater asset than a scarlet hood. When that day comes thousands of us will look across the sea and listen for a voice from Zanzibar. And then we shall see something happen.

Our Lord's Example in Evangelism

By Rev. Julius A. Schaad

Christ, the Saviour of men, must always be looked upon as our example in the art of winning men, as in all else concerning the soul's life.

We have already considered the fact that He ordained personal evangelism, as well as preaching as an agency for extending His kingdom in the hearts of men. A careful examination of His own methods in dealing with men is illuminating. Among other things we find the following outstanding facts in His methods:

1. He seems always to have been looking for natural opportunity to turn men's thoughts Godward.

Whether traveling, fishing, marketing, dining publicly at feasts, or visiting privately with friends, on vacation in the mountains or wilderness, or engaged in public duty, at home or in the Temple, He seemed ever alert to turn the conversation from secular to spiritual things.

2. He went further and sought to turn even religious conversation from the abstract and general to the personal and concrete.

When the scholarly Nicodemus came and was disposed to discuss miracles in general, Christ turned the conversation easily into the channel of the personal miracle of spiritual regeneration as a necessity in the life of Nicodemus and of all others "born of the flesh."

3. He usually assumed men's capacity for God, and their inherent desire to be better than they already were.

The only exceptions were the hypocritical and the self-righteous. And He was rarely disappointed.

4. He did not use the same method in all cases, although His objective was ever the same—to win men as disciples. And His point of contact was usually some form of unselfish service, or appreciation, or comfort.

Our Lord knew, for example, what we must recognize today:

a. All persons do not respond with equal readiness to the same stimuli.

b. All persons are not attracted by the same truths, or convinced by the same evidence.

c. All persons cannot be led to action by the same motives.

But in all cases our Lord took these temperamental, intellectual and spiritual differences into account and was patient, knowing that heredity and experience and maturity are progressive factors in the decisions and acts of human life.

Perhaps the outstanding thing in the example of Christ in personal evangelism is the fact that He never intruded upon the sanctity of another's privacy to press His claims. He did not create opportunity. He merely seized such as came into the natural order of His daily life. And this engaged most of His time.

We have the same opportunities, and could use them to the very great blessing of others as well as of ourselves. Thus would the Kingdom of Christ grow mightily in America.

Giving Publicity to Religion

We present this week the first of a series of articles, written by professional advertising men, on church publicity. The articles are the result of a large conference held in Chicago under the direction of the Chicago Federation of Churches.

In response to an invitation sent out to the surrounding states, between four and five hundred ministers and laymen were present and registered as representing eleven different states. Great care was exercised in the selection of speakers, and every moment of the day until late in the evening was filled with the latest and most informing messages on publicity.

The keen interest manifested in the addresses, the eagerness with which speakers were plied with questions, the evidence of notebook and pencil—all bore witness to the great and increasing attention being given to the subject of church publicity. The day is past when the church is expected to sell itself. Ministers and laymen realizing that they have a product the public needs above everything else, are disposed to seek out and utilize the methods of business in putting that product on the market. And with this advantage: It is conceded, to start with, that what the church offers is necessary to the best and highest living. The object of church advertising is to arouse a lethargic public to the point of investing.

Slowly but surely the church is adopting the latest and most approved methods of the business world in securing the interest of the larger public. Suggestions that a decade ago might have seemed sensational are today recognized as perfectly legitimate as a method of advertising. The very term "advertising," though at heart commercial, is now quite familiar in church circles and altogether likable.

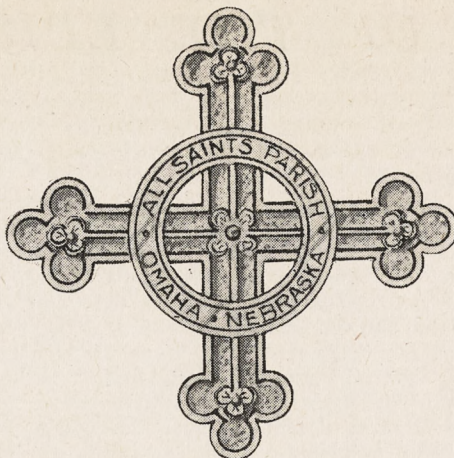
It is, therefore, with pleasure that we present summaries of the addresses delivered at the convention, with the hope that in their perusal interested churchmen may extract suggestions that will prove of value in their local field.

The first article is on "Co-operative Church Advertising," and is by Mr. Herbert B. Mulford of Ames, Emerick & Co., a Chicago advertising firm.

Mr. Herbert B. Mulford
Ames, Emerick & Co., Chicago

The outstanding characteristics of the non-churchgoing person is lack of interest in church activities. There are types of church officials who believe this is the fault of the public—that non-churchgoers should know that it is right to affiliate with some church, and should therefore take action to this end. But to argue in this wise is to say that the merchant should blame his failure to sell goods on the public that does not know of the excellence of his wares. In other words, it is the duty of church officialdom to arouse interest in non-churchgoing people.

The first stumbling block in the way of accomplishing an awakened interest on the part of the public is the fact that such



Distinguished Service Cross

This cross, designed and executed by Spaulding & Co. of Chicago, was recently presented to a number of parishioners of All Saints' Church, Omaha, in recognition of their distinguished Christian service.

a multitude of denominations and sects cry aloud to the non-churchgoing public that it appears even those who are supposed to speak with authority are divided among themselves. Lack of co-operation, real and vital, among Christian denominational organizations is one of the principal obstacles to advancing civilization today. Therefore, anything which can be done to bring about even a semblance of co-operation and unity of thought is impressive.

Co-operative advertising among churches in a given community will help materially in presenting a unified front to rouse flagging interest. There probably is a wide difference in opinion as to the point of contact in co-operative advertising. There are many things which could be said by a single church in its publicity which could not be said by a group, and therefore the strength which arises from individuality

would always be best reflected from an individual organization. In the experience of the writer, reference to the intimate experiences of the people one is trying to reach should be the test of advertising value. If non-churchgoers are not interested in the usual pulpit utterances, as evidenced by their absence from church, they probably will not be interested in simple scriptural quotations. They must be struck by dwelling upon intimate pastoral aid and guidance as distinct from pulpit preaching. The solution of vexing domestic problems, the patient work in charity, the efforts made in training children—these are the subjects which will obtrude upon the uninterested reader and will cause him to think. And supporting all this is the background of unity seen through actual co-operation of the individual churches.

From the point of view of the unified Christian endeavor and effort to place religion where it belongs in our civilization, it is incumbent upon church officialdom to recognize the causes of present spiritual starvation. Mere self-sufficiency or retirement behind the argument that emotional fervor of a few staunch supporters of the church is better than a dawning interest among large numbers, will frustrate any advertising campaign. Moreover, the public is very quick to discern any lack of real sympathy, and the best type of advertising will be quickly nullified by anything which the signatory churches do to contradict published statements.

In short, talk to the intelligence of non-churchgoing people. Arouse their interest by showing what you can do for them and theirs. Do not prate about it. Be sincere. Fit your services to their needs, and not to your preconceived ideas. With a unified front of all the churches they can become the actual leaders of life and thought in a community.

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GENERAL NEWS OF THE EPISCOPAL CHURCH

The Call For an International Convention

The Brotherhood of St. Andrew in the United States, in loving remembrance of him who, on St. Andrew's Day, 1883, established the first chapter of the Order, and in thankfulness to God for four decades of unintermittent life as a brotherhood, hereby issues, through its executive committee, this official call to all members of the brotherhood in this and other lands and to all churchmen and older boys everywhere to unite as one body in an international convention at the University of Chicago in the city of Chicago during the five days, Wednesday to Sunday, September 19 to 23, 1923.

The Councils of the Brotherhoods in other lands—England, Canada, the West Indies, New Zealand—and leaders of the brotherhood living in Scotland, Ireland, Australia, Japan, China, and other fields where the Anglican Church is represented in its parishes and mission stations—all these have heartily approved the plan for this fourth international convention. These representatives join with us in bespeaking the interest and attendance of their members and other churchmen, that the bonds of fraternal love uniting all our brotherhoods may be strengthened, news of our work made known, suggestions exchanged, and especially that we may offer our united prayers that God will continue to bless our endeavors wherever made.

The brotherhood desires to make it known that this is to be a gathering of all men and older boys of the Anglican communion in all lands. Let us bring together a finely representative number of those both of and not of the brotherhood, who try to follow in their daily lives the example of St. Andrew in bringing his brother to Christ. And may the numbers include other men and youths of the Church who earnestly desire to learn of these endeavors. To all these the brotherhood—jointly in all lands—extends a cordial invitation to be present, on equal terms, in Chicago.

We ask the bishops, clergy and laity throughout the Anglican communion to remember our joint gathering in their prayers and to encourage their men and older boys to attend, to the end that the bonds of international fellowship and brotherhood may be strengthened throughout the Anglican communion.

(Signed)

Edward H. Bonsall,
Courtenay Barber,
Walter Kidde,
B. F. Finney,
Warren Hires Turner,
Robert E. Anderson,
G. Frank Shelby.

Executive Committee.

Indians Have a Christian Fourth of July

Our Indian Churchmen on the Rosebud Reservation in South Dakota some weeks ago planned a "Christian celebration of the Fourth of July" and took pains to invite Bishop Roberts two months in advance, to make sure of securing him.

Calvary Chapel stands on a hill, with

its flagpole in front. At the foot of the hill is the Guild Hall in a beautiful grove of trees. White tents of Indians from over all the Reservation spread about this center.

An informal but inspiring church service took place the night of July 3, with prayers for the Church's work throughout the world. On July 4, Wednesday, the bell in the tower rang at 5:30 and at 6 the church was filled with Indians for an early Eucharist. At 9, at the service of morning prayer, Archdeacon Ashley read the Declaration of Independence in the Dakota language, and the suffragan bishop preached on the meaning of Independence Day.

After this a feast. Early in the afternoon a procession with flags and banners of the Reservation chapels marched to the monument erected by the Indians to the memory of the first Indian boy killed in France (a member of Calvary congregation), and there they formally declared allegiance to the flag and listened to the Declaration again, this time in English, and to an address from the superintendent of the Reservation, the whole ceremony simple, but impressive.

Then amusements and athletics and in the evening an entertaining program in the Guild Hall and fireworks on the hill.

So much for the Indians' idea of a fitting Fourth of July—worship, prayer, instruction, renewed allegiance and all-round friendliness. Bishop Roberts suggests that "Americans" of later date might note and copy.

Memorial Service for Colored Warden

Friends, both white and colored, gathered at St. Mary's Mission, Augusta, Ga., on the afternoon of St. James' Day, July 25, to hold a memorial service for a humble colored man, the late James Blair, senior warden, lay reader and general support of this mission for a long period. The Bishop of the Diocese held the service, assisted by white priests, the Rev. Jackman M. Harris, priest-in-charge, and the Rev. E. N. McKinley of Washington, Diocese of Atlanta, while the music was rendered by a negro organist and negro vested choir. Two memorials were dedicated by Bishop Reese, one a pair of handsome altar candleabra given by the Georgia Railroad Bank of Augusta, where Blair was the trusted confidential messenger for many years, and the other an alms basin presented by white and colored friends of the community in memory of a humble Christian worker. Bishop Reese's address was eloquent and very beautiful. He spoke tenderly of Blair, calling him his friend, and said he felt himself a better man for having known him. In this touching tribute to this humble negro, and patient follower of our blessed Lord the Bishop dwelt especially upon his faithfulness to every duty in life. Fidelity, the Bishop said, was the keynote of his character, wherever he was found, whether in the Church he loved so well, or in the bank which he served with unswerving devotion, and the Bishop besought the congregation of St. Mary's, who had known him so long, to follow

earnestly in his footsteps, that they might catch the blessing of the example of his life. At the funeral service of Blair held in the spring the pallbearers were the young white clerks in the bank.

Peace Must Be Glorified, Says Leaders

"No country can have a greater influence in the destinies of the world for peace than America," says Augustin Edwards, president of the Third Council of the League of Nations, in a signed article released by the Federal Council of Churches today.

Senor Edwards, who is owner of El Mercurio, the leading Chilean paper published at Valparaiso, is the Chilean ambassador to Great Britain. The article was written in London at the request of the Federal Council of Churches for a statement on international cooperation. The full statement is as follows:

"Glorification of war has been for centuries the very foundation of the education of mankind. Battles won or lost have been the landmarks of history and victory or defeat in the battlefield the very essence of the teaching of patriotism. The pivot of the world's very life has been war.

"The horrors of the Great War, and moreover the unspeakable and terrifying developments of aerial, chemical and submarine war have opened the eyes of humanity and no one fails to see that nothing short of the wholesale destruction of civilization is in store for us unless we stop glorifying war and start with all our might glorifying peace.

"The League of Nations is nothing if it is not the outward and visible sign of the necessity of glorifying peace and all that leads to peace and the consolidation of peace.

"The League of Nations as an institution, the Covenant as an international compact, efficiency of the Council and of the Assembly as the organs of the League may be discussed, blamed by some, praised by others. But what is above and beyond discussion is what the League of Nations represents, what the Covenant meant to create, what the Council and the Assembly are trying to do.

"The only great hope of humanity lies in the glorification of peace.

"And I ask, can there be a more efficient instrument to help in this great work than the Federal Council of the Churches of Christ in America? Can any country have a greater influence in the destinies of the world for the consolidation of peace than America?

"To educate the people in the new school of International Thought, which substitutes cooperation for predominance, which seeks progress in the process of addition instead of superposition of activities, is a paramount duty of all civilized men and perhaps the greatest imposed upon those of the Christian faith.

"Mutual understanding, untiring cooperation, unceasing intercourse will bring about that glorification of peace which will change the very frame of mind of a much-tried and tired humanity."

Voice Amplifiers Carry Services Throughout Great Cathedral

In the great Cathedral of St. John the Divine in New York more than 3,000 persons now can hear every detail of the services. Considering that the seating space includes separate chapel rooms and is divided in many other places by columns and screens, the significance of this achievement is apparent.

Prior to the installation of a system of voice amplifiers, only a negligible percentage of the congregation and choir could hear the full program. The peculiar conditions were that services from the pulpit could be heard by a majority of the congregation seated in the crossing, but were unintelligible to the choir. Services from the altar could be heard by some members of the choir, but were totally indistinguishable to the entire congregation; while services from the lectern could be heard by approximately one-half of the congregation in the crossing and but few members of the choir.

In addition to those areas, the rear aisle and corners and vestibules, the choir screen, the spacious ambulatory, and St. James and St. Ansgarius Chapels are covered by the amplifier. Microphones placed at strategic points in the interior pick up the voices of the clergy and transmit them to the vacuum tube amplifier in the control room at the rear of the Chapel of St. James. The amplified voices are distributed uniformly over the area to be covered through sound projectors placed in the Cathedral, and the source of the sound seems to be the speakers themselves. All of this was tested thoroughly by engineers and approved by the church officials before the permanent installation of the system. A portable system mounted on a truck was used for the preliminary tests.

To Stress Religion Education Under Trained Leader

The vestry of St. John's Parish, Hartford, Connecticut, at the suggestion of the rector, the Rev. William T. Hooper, has engaged a trained teacher, Miss Barbara R. Jareo as Director of Religious Education. This action marks an important step in the policy of this parish of emphasizing the work of religious education. Under trained leadership the educational methods will follow lines already

adopted in many parishes where this work is stressed. The plan followed is the two-fold effort of Sunday and week-day work. The Church School will continue its program of Sundays when much of the time is devoted to the teaching and practicing or worship with a moderate amount of instruction.

Week-day sessions will be held in which instruction will be emphasized with definite teaching in service as a practical application of the lesson taught. This schedule is the one followed in communities where co-operation between the churches and public schools has been developed, notably, Rochester, Toledo and Grand Rapids. The basis of this co-operation which, of course, is an entirely voluntary one, rests on the caliber of the work done in religious education which must meet the requirements of public school standards. Besides this a definite system of training teachers in normal classes will be developed for teaching the Sunday lessons. The instruction during the week will be given entirely by Miss Jareo and the rector.

Miss Jareo comes to St. John's on August first and is well qualified for the position of director of religious education. She is a graduate of the New York Training School for Deaconesses and Church Workers in which she specialized in religious education and where she made a fine record. Previous to this she had six years of educational experience in parish work in the Cathedral Parish of Western Michigan. She has also held positions of responsibility in a secretarial capacity.

The rector of St. John's has from the beginning of his work in Hartford shown great interest in educational work and is at this time chairman of the department of religious education of the Diocese of Connecticut, and also of the educational committee of the Hartford Council of Churches.

Results of the Church Unity Discussion

Rev. Charles Brown, D.D., a prominent English Baptist, one of the seven Free Churchmen chosen by the Federal Council of Free Churches to confer with an equal number of Anglican bishops and others on aspects of the Lambeth Appeal, has given an indication of the present position of the reunion negotiations.

They have met six or seven times at Lambeth Palace, under the chairmanship of the Archbishop of York, to explore the situation and discover if possible means of closer co-operation between the Anglican and the Free Churches.

Without anticipating the report, which will be presented in the autumn, Dr. Brown bears witness to the perfect Christian courtesy and candor with which the Free Church representatives have been met, and which he hopes they also have shown. There has been, he says, a sincere

"We have learned a good deal from each other," says Dr. Brown, "and I am persuaded, however widely we differ in our conception of the Church and its ordinances, that there is a great deal more of the Christian charity, which thinketh no evil and rejoiceth in the truth, than there has ever been; a disposition to give each other credit for sincerity, an utter absence of suspicion and bitterness. No doubt there has been surprise on both sides at the emphasis laid on externals

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THE WITNESS

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here, or the lack of carefulness about order or orders there. Union may be seen a long way off, but there is more unity than I have ever known. A blessed change has come over the attitude of many Anglicans toward the Nonconformists, and we have gratefully welcomed and reciprocated it. We have ceased attacking each other; we have something far worthier and higher to do; and at least there is, I think, the frank recognition of our Churchmanship, that we are servants of the same Divine Master, that we are all seeking His glory and the blessing of men through His gospel. Therefore, though there may not come a union in which different types would disappear, and it may not be deemed desirable, there is an underlying unity of spirit and purpose; and where we must still differ and shall feel free to justify our differences, it will be with mutual respect and good will, and the earnest prayer that the Spirit of God will lead us into fuller truth and clearer light. The supreme thing is that the whole Church should be a blessing to the world, helping to heal its strifes and sufferings, to bring purity and sobriety and peace and goodwill to a torn and weary humanity, and to be the organ and instrument of the will of God and a channel of His grace and saving power to men. How to save men is our chief concern, and attempts at unity or union must have this as their final aim."

It will be seen that the Lambeth Appeal has had some real and substantial results, but it will be gathered from Dr. Brown's carefully chosen words that he at least has no hope of organic union being consummated within a measurable distance of time.

A Scotch View of American Religious Life

Dr. J. Y. Simpson, the eminent Scottish professor, gives in the British Weekly his impressions of religious life in the United States. He says that to break into American life and thought at any point is to get away from convention, to be lifted out of ruts, and find yourself immersed, it may be only for a moment, in a surge of movement that sweeps along with the impetuosity of the rapids. The critic, if so minded, can find very much upon which to exercise his talent; crudeness, blatancy, lack of proportion, sometimes even the stifling of spontaneity under a deadweight of organization, are all there. "But to be content to depict failings is to miss the basal fact of an infectious, buoyant, unprejudiced and, I will add, fundamentally

idealistic attitude to the whole business of living, which is not to be confused with making a living. Individuals and sections of the very heterogeneous racial maelstrom that is the United States of today may afford ground for disputing such a judgment, but sufficiently broadly based, it is true."

Professor Simpson found the same general characteristics to hold true of the expressions of religious life—"unconventionality, freedom from prejudice, buoyancy, the purpose to try all things and hold fast to that which is good." Passing to the region of religious thought, the same characteristics are in evidence—"unconventionality, freedom from prejudice, and the desire, experimentally to follow every line of investigation that may lead to truth, even if it has eventually to be abandoned."

Professor Simpson found evidence of vitality over a wide range of religious life and thought, and remarks: "Better this at any rate than the indifference that 'cares for none of those things.'" He concludes: "If one of the penalties of her enormous heterogeneous and broadly scattered population is the difficulty of presenting truth in all its persuasiveness as it is discovered afresh by each genera-

tion, so that its appeal is immediately and generally felt, yet it must surely be the case that, painful though the process may be at the time, the sincere endeavor of the opposing groups to arrive at truth and maintain it when found, will in the end justify wisdom at the hands of all her children."

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Churchmen Plead for Peace

(Continued from Front Page)

the spirit of the Gospel are antithetical, the one representing what the other hates and would destroy; who recognize that war is futile as a means of furthering Christ's Kingdom, even where the end sought is righteous and where the spirit of the combatants is sacrificed.

Our position in this appeal does not involve theoretical pacifism; we are not concerned to deny the necessity of using force, massed force, it may be in an emergency, nor of a moderate military organization for defensive purposes. But the war system is not an appeal to force in an emergency—it is a long drawn out and deliberate preparation for the use of every known means of cruel and collective destruction. It rests upon the assumption that the welfare of one people involves the ruin of another and it plans far ahead of the event to be able to compass that ruin. It represents the deliberate organization of the world into isolated and armed peoples suspicious of each other, hating each other, waiting to fall upon each other, instead of sanely cooperating peoples finding the best interests of all fulfilled in a decent, peaceable and reasonable fellowship.

We will not believe that mankind is so deficient in character and intelligence as to make the rational solution of our international problems impossible and to commit us to the continued rule of insane fear, hatred and collective destruction. And we are certain that unless the Church of Christ takes now a clear and consistent stand on this matter of life and death to our civilization and to the world, she will merit the contempt of men and the judgment of God.

We therefore urge all the people of the churches, and all ministers in particular, to an outspoken declaration that the war system and the Gospel of Christ are diametrically and irreconcilably opposed.

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