

The Witness

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A Scandinavian Archbishop to Visit America

Expresses His Opinion on Condition in Europe and His Hope for Church Unity

Nathan Soederblom expects to visit America in September. Ecclesiastically, he is famous as the Archbishop of Upsala and Primate of the Church of Sweden. Popularly he is known as the best loved man in northern Europe. He comes to America in response to invitations from six different sources. The American members of the Swedish Lutheran Church want to see and hear him. So do the National Lutheran Council, the Federal Council of Churches, the Church Peace Union, the American Scandinavian Foundation, and, lastly, Harvard University, which has asked him to lecture there. As a student of religion and the European leader of the church movement for world peace, he will have much to say to America.

"Brilliant Europe as we knew it before the war has gone forever," the Archbishop says. "Europe has passed its zenith as the center of culture. I see no hope for the glory it has lost. The nations of Europe have killed one another. They have been at it for many years. There is too much hate in international politics.

"Today I am of the same belief as during the war; the deluge means a weaker future for Europe. She has had her deluge. The younger generation is setting out on a life far different from life as we found it.

"We were taught to believe in evolution of the race; in evolution toward Paradise. Suddenly we found ourselves in hell. There was no evolution. The war accomplished nothing materially. It has but taught us that life is not so easy as we in our pre-war civilization liked to believe. Life is not an easy thing any more. And we have had it impressed upon our minds that man is much smaller, after all, than he in his works grew to think.

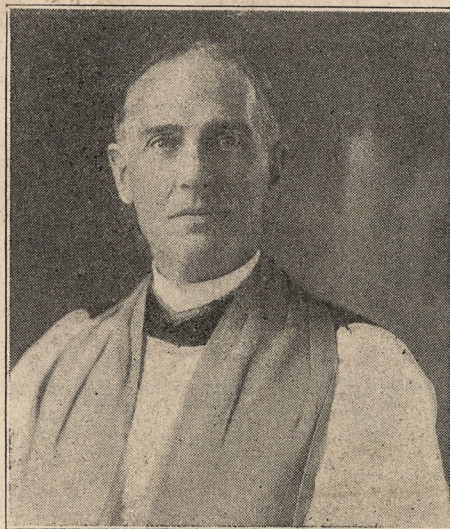
"Still, despite all the foolishness, the difference between men and races, and despite the fact that existence is much harder than ever before, there is a spiritual renewal in the best hearts. And there I see Europe's future.

"Hers will be no glorious regeneration, but the gradual development of things spiritual. Her fortune, her wealth and her luck—for want of a better word—have gone. It is still possible that she may derive new benefits through suffering."

Americans will be interested in what

A Sunday is to be Dedicated to Social Service

To Have Corporate Communion and Sermons on Responsibility to the Community



Rt. Rev. Frank Du Moulin, D. D.

this bishop of the Lutheran Church has to say about other religions and creeds and what is happening throughout the world today in all churches. For he is an internationalist in his doctrines and a cosmopolite in his faith.

"We of the evangelic faith," he says, "have to consider three propositions in our efforts to unite the Christian Churches for the good of the shattered world. The first way is that of the Roman Catholic Church, and means that we must align ourselves with the Roman hierarchy and acknowledge the sovereignty of the Pope. The second way is for the Church of Rome to recognize, with us, that there is true salvation and spiritual unity in the manifold forms of the evangelic faith. The Roman Church as such will not join with us yet in our belief. We cannot join with them under their conditions.

"The only remaining way is a union of all the churches, based on charitable mutual understanding, respect and hearty co-operation."

Dedicate Church in New Hampshire

There is probably no more beautiful church in New England than the new All Saints Church, Peterborough, N. H., which was dedicated last Sunday by Bishop Parker of New Hampshire and Bishop Francis of Indianapolis.

The Department of Christian Social Service of the National Council has sent out a request that Sunday, October 14, be observed throughout the Church as Social Service Sunday. The day will start with a corporate communion for all social workers who are Church members, whether trained or volunteer, whether in Church work or with secular agencies. This service can be made extremely stimulating if it is carefully worked up beforehand. In several of the larger cities efforts have been made recently to keep in touch with all Church people doing social work, and it has been possible to win back a surprisingly large number who have allowed the Church to be crowded from their lives, simply by holding for them an occasional meeting and a corporate communion regularly.

In all of the services of the day, prayers will be offered for social workers who are ministering to human needs in our own communities and throughout the world. God's guidance will be asked in the solution of these many social problems—both national and international—which distress Christian people. The sermon for the day will stress the Christian's responsibility to his community and the Church's work in social service, parochial, diocesan and general will be presented. Each rector will undoubtedly have local social service problems which he will want to stress, but in doing so the Departments of the Council urges that the larger national work be not neglected. Material dealing with this phase of Christian work can be secured from the Council at 281 Fourth Avenue, New York City.

The above program is one that was worked out after a thorough discussion at the Social Service Conference which was held in Washington this past spring. It, therefore, is presented, not only with the official sanction of the National Council, but with the support of that large group of workers who are most active.

The Social Service Department also wishes to point out that the observation of this Sunday will fit in with the prevalent plan of having an educational campaign in the autumn, leading up to the every member canvass.

Plans are already being made in several of the larger parishes to observe the day fittingly and it is hoped, and expected, that the program will be widely adopted throughout the Church.

Current Comment

By The Observer

A student at college, preparing to enter the ministry, looking forward to Seminary life next year, said to me the other day that he wished he could lay his hands on a book on Psychology written from a definitely Christian viewpoint. He said that he was "fed-up" with books written from every other conceivable viewpoint. I was happy to be able to recommend Dr. Touless' fine book, "An introduction to the Psychology of Religion" (MacMillan Co.), mentioned in this column a short time ago. Since then it has been widely reviewed in many religious periodicals as a work of the first rank.

Immediately after this I obtained a copy of a book of a quite different character dealing with the same subject, "Recent Psychology and the Christian Religion" by the Rev. Cyril E. Hudson (Doran). This is a short book, written in a bright, vivacious style, interesting from start to finish. The author says: "It is not a treatise on either psychology or religion, and large and important departments of both are largely ignored. But, for good or ill, great efforts are being made at the present time to popularize the conclusions of current psychological inquiries, and there seems room and need for more discussion of these inquiries from the point of view of Christian faith and practice than has as yet been given them."

The book is a complete success, from this viewpoint. One could hardly conceive of a better book to place in the hands of the communicant, who having begun to study psychology, or having been interested in some magazine discussion of the subject, imagines that psychology is going to undermine religion.

Now that evolution has ceased to be a bogey, except to Mr. Bryan, it would seem that we are in danger of a new one. There are those who claim that psychology does not indeed destroy, but simply explains away religion. And I suppose that someone will be trying to get a legislature to enact that psychology may not be taught in State universities—fortunately it is not likely to be taught in the public schools! We should encourage our people to read such books as this—in order that they may be fortified against both these classes.

Here is what seems to be to be a very worth-while quotation: "We are justified in insisting that the highest form of autosuggestion must be Christian. If 'Day by day, in every way,' etc., can do so much, what limits, it may be asked, can be set to the power of suggestions made to our unconscious by the indwelling Christ Himself, while we lay open our souls to Him in prayer? What of the influence of such autosuggestions as 'Day by day the love, and the gentleness, and the purity of Christ constrain me more and more?'"

A missionary Bishop from the Far West happened in the other day. He is one of our great Bishops—struggling manfully, heroically, with a stupendous task in the

Our Bishops

Frank Du Moulin, Bishop Coadjutor of Ohio, was born in Toronto, the son of Canada's most eloquent preacher, the late Bishop of Niagara. He graduated in Arts from Toronto, and in Divinity from Trinity College. He was Ordained at Holy Trinity, Toronto, and from there became Curate at Trinity, Chicago, and then Rector of Emmanuel, Cleveland; Rector of St. Peter's, Chicago, and Dean of Trinity Cathedral, Cleveland. From this latter post he was consecrated Bishop Coadjutor in 1914.

face of heart-breaking obstacles. And, inevitably the conversation turned on the shortage of clergy. "What can I do?" he said, "I can offer a man \$1500 a year and a poor house, and a great chance to work for the Kingdom of God. He will find real difficulties. He will suffer hard knocks, but if he is a real man, in the end, he will win his way, and the people will come to love him. But, as happens only too often—when the pressure is beginning to tell, and he is a bit lonesome—along comes a city Rector. He offers \$2,700 a year, if my friend will go to him as his curate. Sometimes \$3,000. And in place of a rough and lonely life, contact with all that is best and most attractive in modern city life. I have no complaint to make," continues our Bishop, "but I wonder if it is fair or right for the influential Rector to tell my young friend that he is just lost out there, and to come where more important work is being done—where he will be known and heard of—and have a chance for promotion."

Where is the real work of the Church

being done? In city and in country alike. But the city rector who deliberately tempts a priest to leave the mission field in order to become his curate—and then proceeds to take his annual vacation of three months—has a responsibility on his conscience which I should not like to share.

Of course, ideally, the true missionary spirit will impel the right man to stay at his difficult post and refuse tempting offers. But it does not seem that rectors of large and influential city parishes are specially selected by the Church to place temptations in the way of "likely" priests in the missionary districts. And it would seem to be within the bounds of possibility that the legal experts of the Church could frame such legislation as would make it impossible for any rector or parish to offer a priest a larger salary as curate than the Missionary Bishops can offer him for the lonely work in their districts.

And if legislation were impossible, or inexpedient, the clergy of such parishes as require curates, being honorable Christian gentlemen, and anxious for the extension of the Kingdom of God rather than for their own ease, might enter into a gentlemen's agreement never to try to entice a priest in a mission station away from his post, by a financial inducement with which the Missionary Bishop could not hope to compete.

To much to be hoped for? But no large corporation with branches in all parts of the country would tolerate on the part of its Branch Managers the kind of "stealing" from the weaker posts that goes on unrebuked in the Church. Of course, the corporation controls its employees—and, of course the clergy admit of no control. But would it not seem fair that the clergy might aim at working, in such a matter as this, towards as good a standard as that of the great corporations?

Congregational Singing

After ordering additional copies of The New Hymnal, the Rector of a church in California adds:

"We have been using it now for more than a year and it has made all the difference in our congregational singing."

The New Hymnal

WITH WORDS AND MUSIC

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Cheerful Confidences

By Rev. George Parkin Atwater, D. D.

"THE ROLLS-ROUGH"

It is said that at a great parade recently held in one of our cities, some person of an inquiring frame of mind tacked an "Ice Card" to the front of the reviewing stand, and at least fifty horses, carrying prominent citizens, came to a dead stop before the stand, and began to reach around for a tree whose bark they could gnaw.

To these extremities are our citizens reduced when they wish to show themselves at home on the back of a horse. The days of horses are fast passing. In their place we have the "Rolls-Rough" and other kinds of machines, so numerous that it is now a mark of distinction to walk.

"Will you bring your car?" is as casual a question today as "May I borrow an umbrella?" We take it for granted that every one has a car, either nickle-plated, brass-finished, or tin-lined. "Lizzie" has displaced "Maud," too, as a farm worker.

Venice, the beautiful city of Italy, has its gliding gondolas. There was but recently only one horse in all Venice. This horse had the distinction of pulling a lawn mower in a public garden, and Venetian children were often taken to see the strange animal that mowed the lawn, and then ate the grass. Barnum's elephant, which he set to plowing a field alongside the railroad near Bridgeport, Connecticut, many years ago, as an advertisement, was no stranger sight to the passengers on the trains than the one horse of Venice to the children of that fair city. It may be, too, that many of our proud cities will soon boast of being one horse towns.

What effect has this multitude of automobiles had upon religion and church attendance? The effect upon the religion of the owner depends upon the kind of car he has, or whether he has had the wisdom to buy high-grade standard tires.

But the effect upon church attendance has no doubt been beneficial.

Ministers have no cause to complain of the automobile. It enlarges their parishes and brings the suburbanite to their doors. It carries a family, and often a neighbor, to church and Sunday School. It makes parochial work easier, and ignores the rainy day.

The Church must find some reason for non-attendance, if such exist, other than the automobile. Cold, humdrum, long and dull services are responsible for more absentees than the car. Make your services moderate in length, bright and joyous in tone, solid in substance, and full of fine fellowship, and you will need a traffic officer before your doors.

Bishop Babcock Takes a Wife

The Rt. Rev. Samuel G. Babcock, D. D., Suffragan Bishop of Massachusetts, and Miss Mary Kent Davey, director of the North End Settlement House of Christ Church, Boston, were married in the historic old North Church, Monday, Aug. 6th.

Standardized Pie

By Rev. Robert S. Chalmers

Chicago and St. Louis are always interesting to me. West of Chicago, and west and southwest of St. Louis, one bids good-bye to standardized pie, and all that goes with it. If you travel, dear Witness reader, and if you find yourself obliged to use those most uncomfortable of modern luxuries, the dining cars, you will know exactly what I mean. More especially, if you eat pie. (My wife will have an hour's "serious conversation" with me about calories if she reads this.)

It is not that one is given bad pie, or "soggy" pie, or even stale pie, on eastern dining cars. The pie attains a uniform, although not a high standard of excellence. But if you are an experienced traveler, before you enter a New York Central, or Pennsylvania, or a B. & O. dining car, you know exactly what the pie will be like. You watch your neighbors in the dining car, as they eat it, sometimes alleviating the pain by taking it a la mode. And you decide upon some other kind of dessert.

Not because it is bad pie, but because you know exactly what it will be like. Your curiosity is not in the least aroused. If, as can actually happen on occasion, you have had an excellent meal, your imagination may run riot. You have a vision of a talented colored chef who has an artistic soul, longing to express itself in pie, only to find himself strictly confined to the regulation formula supplied by the N. Y. C., or the B. & O., or the Penna Lines Commissariat Department.

And then you wake up to the glories of standardization. At precisely the same time, in precisely the same manner, the "Steward" (yes, that's the standardized name for him) comes up and utters precisely the same standardized polite inquiry, "I hope everything has been entirely satisfactory, sir." Meekly, you say "Yes," with an unsatisfied longing for pie which is not standardized. The steward bows in the same way, presents the menu card in the same way, hands your check with the same artistic gesture, lands the cheap standardized pencil, with a standardized pencil-sharpener-point, on the table in front of you, with a slightly emphatic standardized thump, and then leaves you to the mercy of the colored waiter, whom he summons to serve you with a graciously standardized wave of his hand. All very efficient, and you know it. You are not left in doubt of it for a moment.

But once safely past Chicago or St. Louis, the difference is apparent at once. Pie is not standardized. If there is a standard formula, the chefs treat it with the disdain to be expected from free artists in a Western land. So pie on Western railroads is a constant surprise, usually delightful, occasionally painful, but never reduced to a dull monotonous standard.

In the dining cars—west—the steward and the waiters become real human beings. The other night on a Burlington train west there was a fine old steward, obviously of German extraction. The din-

ing car was full. There was a long line waiting for places. The way in which he "kidded" a bunch of serious school teachers, quite obviously on their first trip west, into something like good humor, in spite of their long tiresome wait for supper—was a joy to witness. Then came along a patient old grandmother with silvery hair and a truly beautiful face, accompanied by a very fractious and querulous little "modernist" grand-daughter (why are all "modernists" querulous?) I know she did not believe in fairies. Friend steward assisted the much troubled old lady to a place at once, quite out of her turn. No one objected—and in a moment or two he had the child smiling and happy—while at the same time he was pacifying a tired business man who wanted "some service, now, quick." In the east, such familiarity would have been "out of place"—and therefore not attempted. In the west it seemed so natural. Genuine hospitality real interest, happy familiarity without a trace of impertinence—they are characteristic of the great west—and the traveler find them in the dining cars first. I am convinced it all begins with pie which is not standardized.

There is a moral, of course. Standardize machines, and you become a public benefactor like Henry Ford. Standardize pie, and you take away part of the joy of life.

And you can standardize text-books and methods, schemes and plans. But not parishes nor priests, Sunday Schools nor Young People, nor even Women's Auxiliary Chapters. When they are standardized, they cease to interest or attract.

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The Editorial

By Bishop Johnson

ANTICIPATING THE MILLENIUM

There is a singular distaste for all authority in the modern mind.

There is a widespread effort to get away from authority in our homes, our governments, our Churches.

People have desired to get rid of any authority in religion. There is a distaste for historical precedent; a rebellion against tradition; an assertion of self-sufficiency in religious expression.

Each soul wishes to find its own expression before God.

The authority of Jesus Christ Himself is questioned, even by men who hold Him in affectionate regard.

It is akin to the desire of mortals to get rid of poverty, sickness, suffering and death as being merely errors of mortal mind. We do not want to suffer. Even Christ asked that the cup might pass from Him.

We do not want to be the subjects of paternal direction. We want to do what we want when we want it.

And this is not wholly bad on our part; we want to grow up. We do not always want to be children, and so like immature youths, we are restless under restraint. We resent being wards; we want to be grown up sons, having an affection for our parents but no longer under their control.

In plain words, we resent authority.

Now the trouble with our Christian Science friends, who try to get rid of the disagreeable in life by saying that it isn't so, is, that they are anticipating the Millennium. They read the words of St. John:

"And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away."

This is a most delectable desire; the only difficulty with it is that it isn't so,—yet it may be true some day, but we are still in our adolescent stage and it is a bad thing for people who are very young to be very precocious.

We can throw off irksome restraint so early in life that we lack foundations for an adult character.

In this world we have to enter our kingdoms through much tribulation. We cannot enjoy the fruits of victory until we have learned obedience by the things that we suffer.

It is the same precocious instinct that is trying to ditch authority.

Here again we have excellent testimony that authority ought to be ditched. The only question is, when? Not, I fancy, until we have come into the measure of the stature of the fullness of Christ can we afford to throw off the yoke and declare our independence of authority?

It is not that these modernists want a bad thing. They want a most desirable thing. The trouble is that they want it before they are ready for it.

Only persons advanced in real saintliness can get along without authority. Those who think they can do without it now are congratulating themselves on a stature that they have not acquired. They show that they are spoiled children by the way that they usually act.

Having thrown off the parental restraint of constitutional authority in the Church, they act like our Russian friends and proceed to take off the heads of those who differ from them. The most unpromising dogmatists of the modern world are those who tell us that they have discarded all dogma. The most arbitrary and assertive tyrants in the theological world are those who have just come from the execution of a pope or the torture of a bishop.

This also has its parallel in the realm of spoiled children who will obey nobody themselves and yet insist that everybody shall adapt their mode of living to their whims.

Of course, authority is like the measles—it is a tedious and irritating thing. "Off with its head!"

Now St. Paul realized this. Read carefully what he says about it.

"Then cometh the end, when He shall have delivered up the kingdom to God, even the Father; when He shall have put down all rule and authority and power. For He must reign, till He hath put all enemies under His feet. The last enemy that shall be destroyed is death."

Here, by a decided implication, St. Paul calls all rule and authority and power an enemy to man. And any one versed in civil and Church history will undoubtedly agree with him, for man being in honor hath no understanding but may be compared to the beasts that perish.

The Church has suffered more from its rulers than it has from any other cause. Popes and bishops and elders need to pray harder, "In all times of our prosperity deliver us" from playing the fool.

The only recrimination which popes and bishops and elders might make would be that the critic wouldn't have done any better himself, since if he were elevated to high office, he also would play the fool.

The only reason why the laity, as are, haven't the faults of the clergy, as are, is because they were never ordained to the ministry and had to deal with a flock of sheep. Put the layman in a round collar and he would commit round collar faults. He always has, for the laity is the only source that we have had to draw from in making our clergy.

But even so, it is better to have imperfect rulers in this vale of misery than to have no rulers, for the last condition is worse than the first.

Whenever you have organization of sinful men, you must needs have a head who is also a sinner and he will necessarily do foolish things, for all sinners are more or less fools.

Yet there being no other material than sinful fools out of which to make Houses of Bishops, and Houses of Clerical and Lay Deputies and National Councils, and societies for the propagation of modern thought, and rectors, wardens and vestrymen, what are we to do?

"Then cometh the end, when He shall have put down all rule and authority and power." Well, all we can say is that the end has not come, for does he not call Roman emperors and Roman consuls 'ministers of God' and tell us to serve them reverently? Well, Roman officials were not, as a rule, very nice people, but under the circumstances, St. Paul tells us they were necessary people.

And bishops are not, as a rule, supermen, although most of them were once prominent rectors and would probably have been influential laymen if they had never been ordained.

We are all barred with the same stick, and that stick is sinful folly.

The mere accident as to whether we are bishops, rectors or vestrymen doesn't count for much, unless we take ourselves too seriously in such capacity.

Some of us must sometimes exercise some authority or we would be poor sticks who had promised something which we refuse to carry out.

Sometimes I think that we bishops have been buncoed into promising something to the Church Militant that no one wanted us to promise. Or else they expected us to make mental reservations when we promised it. And then we are required to make other men, who are in their way to become bishops, or else to be anti-bishops, to make certain solemn promises which they do not propose to keep and we are not supposed to hold them accountable for.

And this mess is all due to the fact that as individuals we are spiritually so precocious that we have outgrown authority before the end which St. Paul prophesies has arrived.

As we have said, this anticipation of the Millennium is to be expected, and it would be a fine thing if we could get rid of all rule and authority or power, but I fancy it would be just as disastrous as it is in Russia, or in the homes of spoiled children or in those dioceses where rebellion is a virtue and keeping one's promises a sign of weakness.

It is true that the sinful folly of rulers has done immense damage to humanity, but this is solely because there is no other people out of whom to make rulers but those who are capable of sinful folly.

Mr. Chalmers Declines Fond du Lac

The Witness ordinarily does not print the news of calls declined. However since it is known that the Rev. Robert S. Chalmers, the rector of St. Mark's, Toledo, and a Witness editor, has been called to the Dean of the Cathedral at Fond du Lac, we are breaking the rule by announcing that he has declined to accept.

Industrial Democracy at Work

By WILLIAM HAPGOOD

Manager of Columbia Conserve Company,
Indianapolis

Whether we wish it or not, and no matter how hard we fight against it, a new industrial order is in the making. There is a majority in each generation which thinks that the prevailing institutions are the best that can be secured, and it is very fearful of any change. Fortunately for the development of the human race, there is usually a minority, in the beginning extremely small, but growing as others come in contact with the new ideas, which is not satisfied with conditions as they are, which desires changes, and which is willing to suffer in order to accomplish such changes.

In the last one hundred years industry has made enormous progress in the physical sciences, but very little progress in human sciences. The reason for the vast progress in the physical sciences is because industry has been in an extremely experimental mood with reference to material progress. Practically no progress has been made in human sciences because few experiments have been made with respect to new human relations in industry.

An Experiment in Human Relationships

Because of a keen interest in the possibilities of new and better human relationships in industry, my family decided to begin an experiment in practical democracy with the Columbia Conserve Company, of which they are almost the sole owners. We began our experiment in the early part of 1917, and are now entering our seventh year. From the very beginning our goal was the management of the business by those who work in it, and by the largest possible number of those workers. We were traveling an almost unknown road, and we ran some risk of being lost in the wilderness, but since the property belonged to us and any loss would fall solely on us, we felt justified in running any risks that might result from our rashness.

In the beginning of this experiment practically all of our workers were men and women with nothing more than a grammar school education, and some of them had not had that. In fact, the canning business has usually attracted a class of manual workers who are somewhat below the average in economic status and in education. This was true of our workers six years ago, and demonstrates that we did not start our experiment under especially favorable circumstances with regard to our personnel.

Training for Management

When our employes met in the early part of 1917 so that I might explain our new plan, I told them as clearly as I could that we hoped the plan would ultimately result in complete control by them of all departments of the business. I tried to make clear to them that they could not reasonably expect such control until they qualified for it by hard application and careful study.

The first group of seven employes who were gotten together for the purpose of education in management were selected by popular vote from the employes in the

factory, with the exception of three. These three were appointed by me as the representative of the owners.

As the years have passed there have been repeated changes in this governing body looking toward decentralizing control as much as possible, until now it seems that we have decentralized the control completely. At present any employe, no matter how long he or she has been with us, may attend our council meetings—the council is the name of the governing group—may propose anything for discussion, and may vote. It requires eight consecutive attendances at council meetings, unless some good reason prevents, to secure full membership in the council. When an employe has secured full membership his vote may not be disqualified, unless he should lose that membership because of lack of regularity of attendance. Those who have not attended eight meetings are called apprentices and although they may vote, and as a matter of fact now do vote regularly, their votes may be challenged by members. The reason for this rule is because we wish to protect the firm from the possibility of any unwise decision controlled by employes who have not had long educational experience with us. We feel that any employe who has attended eight meetings has sufficient experience to vote with reasonable intelligence on any proposition that may be under discussion. Although the apprentice's vote may be disqualified under conditions such as I have just outlined, as a matter of fact no apprentice vote has thus far been challenged. In my judgment it is not likely that we shall challenge any, because our experience indicates that an apprentice does not vote upon matters he does not understand.

Salaries and Hours Set by Employes

It was very natural that in the beginning council members were chiefly interested in wages and hours and other working conditions; but there was a very wide field, and a very much more difficult field, beyond wages and hours, which he did not understand and in which he consequently was not interested. Even among the so-called educated classes there is very little interest—in fact among the majority of them there is a great deal of opposition to—the consideration of new ideas. It is therefore to be expected that manual workers, with far less general experience and with no liberal education, will not be interested in problems they have never heard about. It took about two years for the manual workers in the council group to become interested in subjects beyond wages and hours and conditions of employment.

I will pass over briefly the matter of wages and hours by stating that from the very beginning and continuing until the present time, council members have shown as much, if not more, wisdom and consideration with respect to the treatment of these subjects than most owners of in-

dustry show. They have increased and decreased the working hours in accordance with what seems to them to be the necessity of the situation. When we are under stress because of unusual orders or because of the necessity of handling perishable commodities quickly, we work as long as may be necessary to do the job. When the work is less pressing we go back to a shorter schedule. Our usual schedule is 45 hours a week, that is, 9 hours per day for five days in the week, but there are times during the fresh tomato season when we work as much as 70 hours a week. There was one season two or three years ago when we worked seven days a week for six weeks.

Within a few months after the new plan began all of our employes were placed upon salary. By salary we mean that the employe is paid a certain amount per week irrespective of the amount of time worked, and is retained by the year, unless a situation develops so detrimental to the business that it seems necessary to reduce the force in order to preserve the business. That has happened only once in the last six years, and then only a few employes were released. We do not think it will happen again.

How Salaries Are Fixed

When the employes were placed on salary the council determined the salary of each one. The rank and file workers were placed in one of four classes, A, B, C and D, both for men and women. A salary was decided upon for each class. When a decision was reached as to the class in which any employe belonged, he automatically received the salary attached to that class. Those employes above the status of rank and file, from the so-called straw boss up to the manager, were dealt with individually, each salary being determined by itself.

We have followed this custom up to the present time, and find that in the main it is very satisfactory. Occasionally employes are changed from one class to another. Usually they are advanced in their classification, owing to the fact that they have advanced with respect to efficiency, although occasionally there have been demotions.

(Continued next week)

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.

Social Service

By William S. Keller, M.D.

BISHOPS AND NATIONAL COUNCIL

Much has been written in the past few months regarding "What is wrong with the Church?"

I will not attempt to question the value and truth of these statements other than to say that, in my opinion, these statements point out the outward manifestations or symptoms rather than the real underlying and exciting causes as to "what is wrong with the Church."

It may be bold to find fault with the National Council and to say that our bishops are selected, placed and retained with comparatively little intelligent and practical consideration for the task involved.

It may be still more bold to say that in many of the constituent dioceses the Bishops are not assuming the responsibility commensurate with the trust imposed upon them.

Fancy, if you will, a growing business, or any modern efficient enterprise, electing its president, executive head, or manager, by virtue of seniority. In modern business the opposite is true, and, if signs of inefficiency are detected, plans are immediately made to rectify the trouble. Not so with the Church; time is unlimited and traditions are golden.

It will take the Church six years to complete the change from the Presiding Bishop form of government to the National Council. In the meantime, the National Council functions.

I recall attending (in June, 1922) the only annual National Conference for Church Social Workers held at Wickford, Rhode Island, under the auspices of the National Department of Christian Social Service. Much to my amazement, not a single member of the National Department of Christian Social Service was present.

It was also noteworthy that eight of the twelve members of the department lived in the eastern states. Dean Lathrop, the executive secretary of the department, although an enterprising and skillful executive, cannot effectively put over a national program when the members of the department do not show enough interest to attend the one and only conference held during the year.

At such conferences, they should hear the papers and discussions so as to know the needs of the field, and to meet, personally, the social service representatives of the various dioceses.

The constituent members of this department have no moral or spiritual right to hold membership on this board unless they, at least, make an earnest effort to attend these conferences. Last year this matter was brought to the attention of the president of the National Council by the writer. I was told, indirectly, that the letter was presented to the department and laid on the table. A reply was received from the president of the Council which stated in part, "The members of the department meet regularly to advise and consult with the executive secretary, Mr.

Lathrop, but, I suppose, they never considered it necessary to attend the Field Conference."

In following up the work of social service in the dioceses, we find that in some dioceses, until quite recently, a chairman for this department was not selected.

In other dioceses, chairmen have been named, but a committee not created.

In most dioceses the chairmen have not been selected with an intelligent idea of the task involved, as to diocesan and secular social service activities, strategic location, or personal qualifications.

In a recent questionnaire sent out to twelve dioceses, composing one of the provinces, the following facts were disclosed: Nine of the twelve diocesan social service chairmen could not function effectively, if they were so inclined, because they were removed strategically from the See City and the center of the greatest diocesan population.

In the same province, four bishops had not relinquished the chairmanship of the department—appointing only vice-chairmen who had little or no authority.

In none of the twelve dioceses were any of the social service activities under the direction, directly or indirectly, of the department of social service.

In none of the twelve dioceses were the diocesan charitable institutions cooperating with each other, with recognized standards, in the spirit of mutual helpfulness toward a definite goal.

This brings up the following important questions: To what extent is a bishop responsible for an effective, modern organization in his diocese? Has he a moral right to admit social service institutions to his diocese and permit them to function, if they are not willing to meet modern standards?

If the bishops are not responsible, whom shall we hold responsible for the frightful inefficiency and lack of standards of so many of our Church institutions?

We are reminded, at this point, that the bishops are the president, ex-officio, of most diocesan institutions boards and that matter pertaining to the religious life and practices, endowments, etc., are usually well within their influence and control. How about standards? The lack of standards is reflected in the Nation-Wide Campaign. We find in the list of Priorities, institutions that are Church institutions in name only. In addition to this, many of them do not meet the secular or state minimum standards in their respective communities.

When Church people give money for Christian purposes they want that money applied intelligently for work that is dedicated to the furtherance of the Kingdom of God. They also assume that any work dedicated to this purpose is, of course, capable of meeting the minimum standards established by secular agencies.

If Church people want to give money for secular philanthropies, they select the agency in which they are especially interested, or give to a common budget known as a community chest.

The National Council will do well to see that the Department of Christian Social Service is composed of persons who have

time and interest enough to attend the one and only Field Conference of the year; also, that the personnel of this department is intelligent and fearless enough to respectfully remind, even a bishop, that certain standards must be maintained. With the absence of standards and an unwillingness on the part of institutional boards, to meet these standards within reasonable time, certainly the Department of Finance is justified in refusing to admit such institutions to the Budget and the Priority list.

The Department of Christian Social Service, as well as the Department of Religious Education, should have an accredited list of institutions that are worthy of support.

Judging from much correspondence and some personal contacts with the constituent departments of the National Council, we find up to the present time, a lack of this type of cooperation and efficiency.

Evolution: A Witness to God

By Rev. George Craig Stewart

A very wonderful contribution to constructive religious thinking, which we need very much in these days.—Charles A. Green, Y. M. C. A. Secretary.

Dr. Stewart has not shied at self-evident truths. He looks back through the ages, accepts what appears to him as truth wherever he sees it, and counts evolution but one more witness toward the power and glory of God. A book well worth reading.—The Baptist.

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Giving Publicity to Religion

Rev. J. T. Brabner Smith

Chairman Publicity, Chicago Church Federation.

The next great crusade of the Church, which is absolutely necessary for the redemption or the conversion of the world to Christ and His Kingdom, demands a crusade to convert and use the press for the Kingdom of God.

All those readers of the papers who are members of the visible Kingdom of God on Earth will insist that if Christ is the Head of the Church, then He is the head of corporations, politics and the press.

If Christianity is to be applied to our social and economic life, it must be and will be applied to the newspaper.

From the newspapers and their owners and workers also will come, when Christianity is applied, the sense of ethical responsibility to the church and to Christ of every act done by the owners, writers and distributors of newspapers, and the person who helps make a newspaper will be held responsible for his share of work and for the influence on the morals and religion of the readers of the paper in which he is personally interested.

When owners and workers in newspapers recognize that their master is Christ, and that they are held accountable to Him for the effects produced by their work on the minds and souls of men, women and little children, then newspapers will broadcast the Church and the message of Jesus Christ, their Master, in the newspaper with all the vigor of Christians at a task to help save this world from sin and teach in it the way of salvation. When that day arrives, we will gladly welcome into our homes for ourselves and our children to read or to be read as we gather together, the newspapers as an ally of the church and of Christ. The immediate duty of the church is to begin this new exhaustive and modern survey of the newspaper, and after a careful survey of its contents and its effect on human life to suggest where the Church and the press can co-operate for the good of humanity and its redemption.

If Christ came today on earth, what would He say of the modern newspaper? He surely would use it or convert it and make it useful, and that must be the attitude of the Church and its members.

The press has many prophets of Christ, many editorials, to help His Kingdom, and an increasing number of owners and writers do their work for Christ's sake. Christians must put their money and lives into the newspapers and convert them to the cause of Christianity.

Bishop Dedicates Electric Cross

Bishop Partridge of West Missouri conducted dedication services at St. Luke's Church, Sea Cliff, Long Island, last Sunday. A large electric cross and a beautiful patten and chalice were blessed by the Bishop.

The Church School in Summer

By Fred G. Tongue

Secretary Church School, St. Matthew's Cathedral, Dallas, Texas

In a recent issue of "The Witness," which I casually read in the study of Rev. Bertram L. Smith, Priest in charge of St. Matthew's Cathedral, Dallas, Texas, I noticed an article relative to the problem of the Church School during the summer months.

With the thermometer at 102 in the shade, this problem interests us here greatly, and until this season, we have met it by having the regular church school service in the Church building, and then dismissing, leaving a period of possibly one hour between this service, and the regular eleven o'clock church service, making it somewhat hard on the teachers and such pupils as wished to attend the morning prayer or Holy Eucharist service.

This year we are trying out a new idea, which thus far has proven very successful and interesting.

After service in the church, from 9:30 to 10 o'clock, we are holding a general assembly in the Parish house, and have assigned one Sunday to each class, to be responsible for the programme. With us there are twelve Sundays of vacation time, and twelve classes, outside of the Kindergarten. The classes are allowed to choose their own programmes, and conduct the service in their own way. This gives them an opportunity for expression and development which is not available in any other way.

To give you an idea of the way it is working out, and the good results obtained thus far, the following are some of the subjects thus far handled.

1. Church organization, Department

of Religious Education, by one of the senior classes.

2. Activities of our class. This was given by three boys of about ten years. One spoke on the course they had studied, one on the lesson which most appealed to him, which, by the way was the story of Saul and David, and one on the social activities of the class.

3. The Cathedral class of young men, composed largely of Acolytes, presented all of the Eucharistic Vestments and Vessels, giving the names and the uses, and also spoke on the relation of young men to the church organizations.

4. The last one, thus far, was a class of young girls, who spoke on the Church School Service League, and gave information relative to the five fields of service.

The members of the Junior Brotherhood of St. Andrew, take charge of the closing prayers. The programme is interspersed with singing, the children being given an opportunity to select their favorite hymns.

Thus far only one assignment has been passed, and this on account of the sickness of the teacher, making it impossible for her to meet with the young girls of her class.

We do not know whether this arrangement will be continued from year to year, as it is somewhat of an experiment, but it is astonishing the talent one finds among the children, and the keen interest they take in these programmes.

I trust you will excuse this long epistle, and I must plead in extenuation my deep interest in this problem.

Bishop Mikell Holds Mission In Atlanta Parish

The first unit of the new Church of the Epiphany, Atlanta, (Rev. R. K. Smith, Rector) has just been opened. Bishop Mikell held a mission for a week in the parish which was very successful.

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GENERAL NEWS OF THE EPISCOPAL CHURCH

Summer Conference in Colorado

The third annual Summer Conference for Church School Workers in the Diocese of Colorado was held at Evergreen, July 30 to August 5, 1923.

As has been the custom during the two previous conferences, the day began with Holy Communion in the Chapel of the Transfiguration. The morning was devoted to study and the afternoon to recreation. Supper was followed by talks on the divers activities of the Department of Religious Education.

The first of these talks, the opening session of the conference, was a consideration of Christianity and Evolution. The speaker, Mr. Elder, teacher of Physics in the East Side High School, Denver, brought out clearly that there is no incompatibility between the doctrines of the Christian religion and the discoveries of science.

The morning program consisted of three periods of one hour each. The Rev. Robert S. Chalmers of Toledo, Ohio, widely known in this sort of work, held the first, discussing Church School ideals. The second period was given over to group study of particular courses of Christian Nurture, under trained teachers. The third period was devoted to the study of an outline of the Life of Our Lord, under Bishop Ingley.

In the afternoon, after a carefully enforced quiet hour, hikes were taken to mountains in the vicinity of Evergreen.

An interesting feature of the Conference was a map-drawing contest in which the contestants under the direction of Bishop Ingley, prepared from memory maps of Palestine. Only 30 seconds was allowed. In this short period 33 persons prepared maps, some of them of marked accuracy.

Besides the original building, the Dean Hart Memorial Conference House, two new buildings added this summer, were available; a faculty house, for the faculty and their families, and an auditorium. The women's dormitory was in Hart House and the men's in the faculty house. Meals were served and evening programs held in Hart House.

The advantages of Evergreen as a site for such a Conference cannot be overestimated. It is situated in the mountains at an altitude of about 7,000 feet, an hour and a half by auto from Denver, on a wonderful road. The atmosphere, physical and spiritual, is unique. The Conference is continually growing, about sixty being registered by the end of the week, and it is hoped that it will prove increasingly useful, not only to the Diocese of Colorado, but to others in the sixth Province.

Ephphatha Sunday Observed Throughout Church by Deaf

The Twelfth Sunday after Trinity, known as Deaf Mute or Ephphatha Sunday, fell this year on August 19th. The Day was fittingly observed with special prayers, sermons and addresses at all the services of the Deaf Mute Missions of our Church.

One hundred and six years ago two

variations of the sign language of Deaf Mutes, one known as the silent language of the hand and the other as lip reading, were introduced into the United States. The former was imported from France by the Rev. Thomas Hopkins Gallaudet, a special messenger selected for the purpose by a group of wealthy men and women living in Massachusetts, and the latter from Germany by an unknown teacher.

It was in these silent languages, differing slightly in form though not in ideal, that the old, old story from the Gospel of St. Mark, Chapter VII, verses 31—was retold. How the deaf mutes love this old, old story! How simply and beautifully it tells of the few brief moments on the shore of the Sea of Galilee when the Saviour of Men healed one of their number with His redeeming touch and thereby held out to all future generations of the Deaf the hope of light and freedom.

At the present time there are many hundreds of national, state, city and private schools for the Deaf. The number of teachers, clergymen and welfare workers, who are repeating in modern form the original Ephphatha miracle of the Saviour, runs into the thousands, while the number of deaf mutes who have been taught to speak or to merely more than merely read and write and earn their daily bread runs into the tens of thousands.

The three oldest church missions to the Deaf are located in New York City, Philadelphia and Baltimore. The Baltimore Mission was inaugurated on February 10, 1859, with a Common Prayer Book Service, conducted by the Reverend Thomas Gallaudet, D. D., a son of the elder Gallaudet, the great messenger, and attended by a memorable congregation of nineteen deaf mutes. Grace and St. Peter's Mission to the Deaf, Baltimore, Md., is today a progressive and prosperous Mission. The present Minister in charge of the services and work, not only in Baltimore but also throughout the Diocese of Maryland, is the Rev. Oliver J. Whildin, 2100 N. Calvert Street, Baltimore, Md. Rev. Mr. Whildin is a graduate of the Philadelphia Divinity School, was ordained by the late Bishop Ozi Whitaker of Pennsylvania and has been in continuously active charge of the work in Maryland for twenty-eight years. To him and to his people, as to all the other Missionaries to the Deaf and their people, the Twelfth Sunday after Trinity is a Day of Commemoration and Thanksgiving. It is the Day on which the Deaf and their friends, and church people generally, remember God's mercies and pour forth their grateful offerings for the furtherance of His work.

What One Young Man Has Done

Through the inexhaustible energy and ingenuity of one enthusiastic member, and the organizer of the League, Clark Gurley, the Young People's Service League of St. John's Church, Bainbridge, Ga. (the Rev. H. Scott-Smith, Vicar) has raised \$100 towards the parish house fund for this mission. First a "baby show" was held which netted over \$65, and recently

a most creditable flower festival and carnival was held, when missionary societies and guilds of the other churches including the Jewish Temple, made entries of baskets of flowers. This entertainment brought in over \$40. Recently the Mission was in need of \$65, so the Young People's Service League came to the rescue, and offered to lend this sum out of its treasury.

Traveler Tells of Church's Condition in Orient

The Rev. H. H. Gowen and family returned from the Orient on the "President Madison," August 9th. They left January 2nd on the "President McKinley"—Dr. and Mrs. Gowen stopping in Japan while the two daughters and son went on to Shanghai where their brother, the Rev. Vincent H. Gowen met them and took them to his home in Wuhu.

Dr. Gowen went to Japan at the invitation of the Japanese government to deliver a series of lectures and addresses at the government universities and schools of higher learning. During January and a part of February he was speaking daily, often several times a day and visited all the chief cities of Japan. Everywhere Dr. Gowen and Mrs. Gowen were treated with the utmost courtesy and friendliness, many banquets, dinners, receptions, etc. were given for them by high officials and the literati of the country, and in this way many pleasant friendships were made. He spoke chiefly on international relations, and on American education, policies, etc., but frequently he was asked to lecture on literary topics. Among others they were entertained by Baron Hosakawa, Viscount Shipbusawa, the Count and Countess Uchida and by the faculties of the various universities he visited. At the Imperial University at Kyota he was asked to speak on "Dante" and to his surprise he found that three important contributions to Dante literature had been made by members of the faculty during the past three years. He was presented with a copy of the first Japanese translation of Dante's "Inferno" and also a work on Dante by Professor Kuroda.

The middle of February they crossed to Korea and Manchuria and had a particularly delightful visit in Seoul with their old time friend Bishop Trollope of the English church. Then down through China by Peking and other cities to Wuhu where they made their headquarters up to early July, Dr. Gowen visiting all the large cities of the Yangtze district delivering many lectures and sermons. On the 8th of July the family embarked at Shanghai for visits to Hongkong, Canton and Manila having several days in these places, as well as second visit to Kobe and Yokohama. They left Yokohama on the 30th of July.

In each place visited in Japan one of the special interests was to see the church work and meet the workers. At Seoul he was especially interested to see on what uncompromisingly Catholic lines the Korean church was being trained and established by Bishop Trollope with a splendid corps of curates, lay helpers, etc., who were out in the surrounding country al-

most constantly evangelising. English Sisters also maintain their usual works of mercy. In China he saw the church work of all our stations on the Yangtze River very thoroughly, met all the workers and by arrangement of the two bishops was kept busy with lectures, sermons, quiet days, etc. He found the native clergy a fine set of men, eager for help, intellectual and spiritual. The work of the Sisters of the Transfiguration at Wuhu was of deep interest.

But general conditions in China were depressing, the lack of stable government, the dangers from the hordes of bandits, the corrupt method of officials, the lack of sanitation, the disease and suffering, etc., the same distressing stories which all thoughtful tourists bring back from a stay in the Orient.

Educators Praise Bok Peace Award

University Presidents and educators agree that, in any case, the American Peace Award of \$100,000 offered by Edward Bok for a workable plan for accomplishing international comity will advance the problem of our international relations before the American people and the next Senate, according to a statement just issued by the committee. The committee asked representative university heads and educators this question: "Will the American Peace Award result in something old or something new?"

President Lowell of Harvard University answered as follows:

"The award will be an excellent means of inducing many people to think constructively on the subject, and may well call forth new ideas that will help much toward a practical solution of the problem.

"Every sane and good man desires world peace; and it is hard to see how any one can fail to desire that the United States should co-operate to achieve that object."

Dr. Henry S. Pritchett, President of the Carnegie Foundation for the Advancement of Teaching, said:

"It seems to me unlikely that Mr. Bok's offer will result in any recommendation of a feasible sort other than that of some form of international association for common education and for the removal of the prejudices and jealousies accumulated

throughout the centuries. An international court is naturally a part of any such association."

Dr. W. H. P. Faunce, President of Brown University:

"The award will provoke thinking and discussion on the chief problem which is now before the American people. Hitherto most of us have declined to think, being absorbed in our own affairs, and forgetting that, in the words of Lloyd George, 'the world is not a hemisphere, but a globe.'"

"Now thousands will be stimulated to study, to invent, to reason, and the result will be inevitably a distinct widening of the American horizon. We want more than peace, more than 'lay down your arms'—we want permanent international co-operation in the tasks of civilization."

Dr. David Starr Jordan, Chancellor Emeritus, Stanford University, California:

"The award will set thousands of capable people to thinking seriously of how to save civilization. If any means of outlawing war exists within the range of possible action, this offer should bring it into irresistible prominence."

Wants Christian and Jew at Peace

Canon William Sheafe Chase, in his sermon last Sunday at Christ Church, Brooklyn, expressed the opinion that Jew and Gentile can and will be brought together in "the union of Jew and Christian, as purposed by Jesus for the salvation of the world."

In order to make for this condition, Canon Chase laid down three fundamentals, which, if practised, he said, would unite the two races: "First, by emphasizing the things upon which we are agreed; second, by urging all to put God and country above private interests, and third, by emphasizing the fact that the spiritual redemption of mankind must come through

the realization of human brotherhood and unselfish, sacrificial service, and not by egotistical isolation or by domination through worldly wisdom, wealth or power. 'Not by might or by power but by My spirit, saith Jehovah of hosts.'"

Elaborating on his first point, Dr. Chase pointed out that Jew and Christian have many things in common, and that to his mind the Christian was the progressive Jew. The Jew, in his conservatism, not accepting the beliefs and creed of Christ, he said, was left behind and to the Christian became a race apart.

"We can well understand how the conflict between the Jew and the Christian has arisen," he continued. "The Jew has been the conservative in the love and the defense of his religion, emphasizing the outward and visible, as from God. The Christian, following Jesus, has put the emphasis upon the inner spirit of the Jewish religion, and by so doing has awakened the alarm of the Jew, who fears that which he loves as coming from God and the heart of his religion, is being destroyed by the Christian."

Plans for Priests' Convention Next Spring

A meeting was recently held in New York City of priests from thirteen dioceses for the purpose of considering ways and means of extending and stimulating the faith and work of the Church along Catholic lines. About thirty-five clergy were present from the Diocese of Western

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New York, Central New York, Albany, New York, Long Island, Massachusetts, Rhode Island, Connecticut, New Jersey, Newark, Pennsylvania, Harrisburg, and Erie. Among these were official representatives of the Clerical Union, the Priests' Fellowship, and several clerical organizations local to certain of the above mentioned dioceses.

The Rev. Dr. McComas, of Trinity parish, New York City, presided, and the Rev. Frank Damrosch, of Western New York, acted as secretary. After a long discussion, in the course of which much light was thrown upon the needs of organization among the Catholic clergy, it was decided to hold a Priests Convention in Philadelphia, on April 28-29, 1924.

An executive committee, consisting of one member from each unit represented at the meeting, with the Rev. Dr. Edmunds of the General Theological Seminary as chairman, was appointed, as were sub-committees on speakers and subjects, and on publicity, Dr. Edmunds being the chairman of the former, and Father Hughson, O. H. C., of the latter. The Rev. Dr. Vernon, of St. Mark's, Philadelphia, was appointed to undertake the organization of the necessary local committees in Philadelphia which will make the preparation for carrying out the programme of the Convention.

Owing to the great distances that would otherwise be involved, it was decided to make this Priests' Convention a meeting primarily for the clergy of the the eastern dioceses, although those from more distant parts of the country will be welcomed when they are able to come. Entertainment will be provided without charge by the Church people of Philadelphia, and the finance committee hopes to be in a position to defray the railroad expenses of priests who register beforehand as members of the Convention, when the distance travelled is not too great.

Much of the preliminary work of organization has already been done by the Philadelphia local committees, and with the fall the active campaign on wider lines will be inaugurated.

If this Convention should prove to be the success which at this stage it seems to promise, it is hoped that other like gatherings will be organized in other parts of the country.

Grace Church Issues Year Book

The introduction of the Year Book of Grace Church, New York City, is written

by the Rt. Rev. C. L. Slattery, D.D., Bishop Coadjutor of Massachusetts, in which he says that, though he is no longer rector of the parish, the vestry had asked him to write the introduction because of the fact that he was rector for so much of the year 1922, the year covered by the book. The present rector, Dr. Bowie, adds a letter to his new parishioners.

Bishop Slattery's introduction shows the deep and careful knowledge of the great parish that he could have gained only by careful and unintermitting pastoral care. Among other things was an appreciative notice of the Rev. William Austin Smith, who was accustomed to attend Grace Church. Several large amounts are noted as transferred to the funds of the parish, and a number of beautiful memorials are acknowledged. The amount given for the work of the Church outside of the parish is \$51,026.67; less than in previous years, but said to be the largest sum given by any parish for this purpose in the Diocese of New York. In addition, \$12,850.32 was given in specials.

Cathedral Helps Floating Hospital

What has become an institution in Boston is the Floating Hospital, where many of the sick are cared for during the sum-

mer off the shore of Cape Cod. The support for the work comes from various sources, not the least of which is St. Paul's Cathedral, where the several organizations have worked to further this splendid undertaking.

Facts About Religion of Our Presidents

Calvin Coolidge is the thirtieth president of the United States, and the first to be a member of the Congregational Church. Eight of the Presidents have been Episcopalians — Washington, Madison, Monroe, Harrison, Tyler, Taylor, Pierce and Arthur. President Hayes, while a Methodist, attended Keyon, a Church College. Seven presidents have been Pres-

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byterians; four Unitarians; four Methodists; two Dutch Reform; one Baptist; one Disciples; while Thomas Jefferson is listed as a liberal in religious belief. Nine of them never attended college and the majority of them were poor men. Washington was an exception, being the wealthiest man in America when inaugurated.

Priest Receives Carnegie Medal

In recognition of his bravery in having saved a number of choir boys from drowning last year when they were bathing in the Atlantic and were seized by the undertow, the Rev. Kenneth D. Martin, rector of Trinity Church, Cranford, N. J., has recently received the Carnegie Silver Medal, and an award of \$1,000.

The Rev. Mr. Martin sailed recently for Europe to spend several months abroad.

Episcopal Rector Helps His Congregational Brothers

The Rev. L. C. Williams of Norwich, Connecticut is holding services during the month of August not only in his own parish, but after that service is traveling to Columbia, ten miles away, to hold services at the Congregational Church there since they are temporarily without a pastor.

Ordination In Diocese of Atlanta

The Rev. Edward N. McKinley was advanced to the Priesthood in the Church of the Mediator, Washington, Ga., on June 24th by the Rt. Rev. Henry J. Mikell, D. D., Bishop of Atlanta. The Candidate was presented by the Rev. Hiram K. Douglass of Columbia, Tenn., and the Very Rev.

Thomas H. Johnston, D. Litt., Dean of St. Philip's Cathedral, Atlanta, Ga., preached the sermon. Mr. McKinley will remain in charge of the Church of the Mediator, Washington, where he resides, and the missions at Greensboro and Elberton, Ga.

Building at St. Mary's Park Ridge, Ill.

Ground was broken recently for the \$60,000 parish house for St. Mary's Church, Park Ridge, Ill., and the concrete foundations have been laid. It is expected that the superstructure will be well under way by the middle of August.

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