

The Witness

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Church Asks Labor to Raise Its Standards

Public Expects the Spiritual Aims of Labor Movement to Manifest Themselves

Because the economic advantage, owing to better times during the last year, has swung to Labor, the Commission on the Church and Social Service of the Federal Council of Churches in its annual Labor Sunday Message calls upon Labor in the light of the present opportunity to set new standards of public service.

The message is in the form of spiritual counsel to the unions. It states that though Labor must have the right of collective bargaining, this right must be used only with great care. In this connection it points out that the fight against the 12-hour day in the steel industry has been won by the force of public opinion.

The message will be read in Protestant churches throughout the country on Labor Sunday, September 2nd. It is, in part, as follows:

"The twelve months just closing have been marked by industrial events which, although of less sensational interest than those of the preceding year, have large significance for the industrial life of America. A period of unemployment has given way to a period of greater business activity and of rising wages. The upward swing of the business cycle has greatly altered the relative position of capital and labor in industrial relations. The activities of labor organizations are no longer so aggressively nor so successfully opposed, and the economic power of the unions is much increased. This economic advantage may indeed be but temporary but while it lasts it is labor's opportunity to set new standards of public service.

"With the essential aims of the labor movement, the Christian Church has deeply sympathized. The criticism is not without foundation, however, that both in its particular objectives and in the means by which they are sought, organized labor sometimes fails to take sufficient account of the needs of the whole community. The fault by no means rests with labor alone, when forced to devote all its energies to a defense of its right to live the labor movement could not be expected to develop social leadership. But the new economic advantage which with the turn of the business tide has come to labor, enhances the stewardship for which it must give an accounting. To the extent to which they are relieved of the necessity of defending rights, labor leaders may give



Rt. Rev. Theodore Gardiner

their attention to more constructive undertakings.

"Such complaint as may be fairly brought, from the Christian point of view, against the activities of American labor unions, arises out of the fact that they have placed too great emphasis upon the preservation of their own status and too little provision has been made for the growing demands of the community in goods and services. No permanent advantage can be gained by any group which does not enrich the life of the people as a whole. This has been repeatedly asserted and often demonstrated with respect to combinations of capital, and it is equally true of organizations of labor. Labor itself has as large a stake as any other group in the prompt and adequate fulfillment of the community needs.

"The labor movement has a history of important achievement and of patriotic service. It promises to be greater in the future than in the past. But the public will increasingly insist, and the teachings of religion require, that in undertaking to serve the workers organized labor should serve the whole people. In no other way

(Continued on page 11)

Business Managers Planned for Parishes

Better Management and More Effective Organization is Needed Says Mr. Franklin

Four thousand volunteer business managers are wanted by the Church. This is the substance of an appeal which comes from Mr. Lewis S. Franklin, the Vice-President and Treasurer of the National Council. Mr. Franklin feels that the program of the Church can be realized only by the introduction of practical business methods into the work of the Church, and he now calls upon the business men of the churches to come forward and assist him in carrying on the business of the Church in a businesslike way.

It can be pointed out, in favor of Mr. Franklin's suggestion, that several of the largest parishes in the country, and those which are perhaps most carefully managed, already have a salaried layman as an executive to care for the business details.

Mr. Franklin's statement says: "The rector of every parish, large or small, needs a business man to act as his agent in the organization of the parish. Business needs more Christianity and Christianity needs more business. There is less excuse for doing God's work in a slipshod way than there is for doing our own work in that manner. Good management and effective organization bring big dividends in each case."

The need for lay executives to care for the business details and the finances of our parishes is accentuated by the failure of most of them to meet their quotas toward the National work of the Church. Each year many parishes report that their quotas have been pledged, but very frequently full payments are not made, due to a lack of systematic collecting. It is thought that business managers in parishes will overcome this deficiency in organization.

Greeks Have Bishop In Middle West

The Greek Orthodox Church now has a bishop for its people in the Middle West, whose consecration recently took place in Chicago. Bishop Griswold and several other of our clergy attended.

Indians Celebrate Anniversary

Our congregation of Oneida Indians at Oneida in the Diocese of Fond du Lac has been celebrating the hundredth anniversary of the coming of the Oneidas to Wisconsin from New York, with services that overcrowded the new stone church which has replaced the one they lost by fire a few years ago.

Current Comment

By The Observer

The Summer Conferences for the year 1923 are nearly all over now, and everywhere there has been marked growth and reports of enthusiastic gatherings. Summer conferences are undoubtedly doing a great deal to quicken and stimulate the spiritual life of the Church. Church workers go back to parish with fresh enthusiasm and a better understanding of the meaning of service.

Notable at many Conferences this year has been the increased attendance of the clergy. And whether in the clergy "divisions" of the larger Conferences, or wherever separate clergy schools have been held, there has always been a fine spirit of fellowship. I venture to say that there is no better companionship—comradship, good fellowship to be found anywhere in America today than in such a typical group of the clergy of our own Church. Good humor, good stories, free discussion of the great problems of the day; long happy talks over the fire of an evening when a whole group can join in; the tramp on the golf course, the ball game, and, occasionally, very rarely—but still it does happen, bridge till the wee sma' hours,—so the time passes, after lectures in the morning.

And it is all on a high level. The almost universal custom of the daily celebration of the Holy Communion at an early hour in the morning, when clergy and lay people kneel side by side to receive the Bread of Life,—series to lift everything, class-work, lectures, fellowship, and recreation to a higher level,—and how much keener is our enjoyment because of that early hour. Then again, for most of us clergy, it is the only chance in the whole year for us to kneel side by side with a group of our lay-folk, often the truest and most loyal spiritual leaders of our parish, sometimes our young people, and receive the Blessed Sacrament at the hands of the Conference Chaplain,—and sometimes at the hands of our Bishop. Clergy who do not accompany their delegations are missing a lot.

There is still one great lack at most of our Conferences. We have the clergy; we have the women leaders; and we have the young people, both young men and women in great numbers—but that elusive creature, the responsible layman, does not often come. He must be induced to come. I am not in favor of any special treatment for him. Gatherings for laymen alone too often cater to their prejudices. They must be led to understand that in the Kingdom of God today, clergy and lay folk, young men and women, and men and women who are no longer "officially" young are all working together side by side.

One of our greatest teachers, a Bishop of the Church, in a class for clergy only, was emphatic in urging them to cultivate the acquaintance of the men of the parish—and indeed of all the men of the com-

Our Bishops

Theodore Gardiner, the Suffragan Bishop of Liberia, was born in Liberia in 1870. He attended Liberia College and the Cape Mount Divinity School, later became professor of history in the latter institution. He has been active in the missionary work in Liberia and at the time of his consecration in 1922 was the assistant to the rector of St. Mark's Church, Harper, Cape Palmas. Before his consecration he was the President of the Council of Advice in the Missionary District of Liberia.

munity. He scored unmercifully the effeminate parson. But he also told his class quite plainly that the preponderance of women engaged in Church work was not to be wondered at. In all departments of publicspirited and philanthropic activity, women are taking the lead today—the influence for good of federated women's clubs, and kindred organizations, far outweighs that of Chambers of Commerce, luncheon clubs and similar organizations of men. And naturally, they are doing more work for the Church, and taking a more intelligent interest in her world-wide mission, than men are doing.

This is a condition of affairs that it is only too easy for a rector to acquiesce in. And the Bishop in question urges his class of young clergymen to devote far more of their time to the men of their parishes,—even, if necessary, to allow the women organizations to run themselves. As he dryly remarked, they are very apt to do that anyway.

One thing has impressed me often and very forcibly at many summer conferences. That is, the "gap" between the thought of the clergy and the thought of the great majority of laymen on almost everything related to the religion and the life of the Church. I feel that this is one of the greatest dangers confronting the Episcopal Church today. Perhaps I am not expressing this happily,—and one or two illustrations may make my meaning clearer.

At no time in the last fifty years has there been such a fine spirit of unity, such a true desire to appreciate the position of the "other fellow," such willingness to co-operate in all that means the extension of the Kingdom of God, on the part of all of our clergy, as exists today. There are a few extremists who would magnify differences, and isolate themselves along party lines—but they are very few. Separate schools of thought exist, and mutually respect each other, among the clergy. That is as it should be,—as it must be,—unless we are going in for what Bishop Johnson calls the greatest error of the Roman Church,—the attempt to "regiment" the thought of the Church. And, among the clergy, each school of thought

is firm in its convictions, and intelligently trying to see the force and value of the convictions of the other schools also. Can anyone say that the same is true of our laymen? There are exceptions,—but the majority are very different.

Three pronounced Broad Church clergy were recently in New York. One went to Trinity Church, another to the "Little Church Around the Corner," and the third to St. Mary the Virgin. All three met later at a Summer Conference. One spoke of the beauty and devotional character of the service at Old Trinity, the second said that he knew no place of worship which more literally was a house of prayer than the Transfiguration, and the third said that at St. Mary the Virgin a real work for God was being done, and Dr. Barry's sermon alone was worth his visit to New Lork. Yet all three agreed that they could not use the ceremonial worship in their own parishes. They may have been right, or wrong—but their spirit, their attitude was unqualifiedly Christian.

Then I think of two famous Churches in western cities much frequented by tourists. One might be called a typical Broad Church and the other a thoroughly evangelical Church. All summer long clergy who are passing through make their Communion there, and are present at Morning Prayer and Sermon and nothing is more frequent than to have "Catholic" clergy express their appreciation of the spiritual privileges, the reverent services, and inspiring sermons.

And it is with a good deal of pain, and searching of heart as to why we have not taught them better, that we hear the comments of all too many laymen when they come home from their visits to other churches. Here is my "Broad" friend,—and how broad he is! "Yes, I went to — Church, and I never was more disgusted in my life. Such a bowing and scraping! If that kind of thing is ever done in 'MY' Church I'll go over to the Presbyterians the next day." And this from the other side—(an actual experience within the last two months). At the Church-door,—“Well, father, I don't know what I shall do here. I was at Grace last Sunday. Might have been a Methodist Meeting House! Went to St. Edmund's two weeks ago,—never saw such a mess. And now I come here, and not a candle on the Altar. Is there no Church in this city, with a Tabernacle, where one can hear Mass and worship decently?" I bit my lips and did not answer.

Much is said about the narrowness and intolerance of the clergy. Hoping that this may be read by many laymen, readers of the Witness, I venture to say a word on behalf of the clergy of the Protestant Episcopal Church—of all schools of thought. I do not believe there is in America today a more tolerant, broad-minded, and yet conscientious group of men. Among the many great tasks which need their earnest and unceasing efforts today is that of educating many of the laymen of the Church in appreciating the real devotion to our Blessed Lord of those from whom they happen to differ,—and of the service which they are rendering to His cause.

Cheerful Confidences

By Rev. George Parkin Atwater, D. D.

"RUBRICS"

Can you imagine an experience like this? Would it be proper to call it a parable?

The Rector is in his study with a visitor. The visitor wishes to ask a few questions.

"Do you admit persons to the Holy Communion who have not been confirmed?"

The Rector reaches for a prayer Book and turns to the rubric on page 276.

"I'll read you this rubric," he explains.

"And there shall none be admitted to the Holy Communion until such time as he be confirmed, or be ready and desirous to be confirmed."

"What is a rubric?" asks the visitor.

"A rubric! Why a rubric is a law of the Church, printed in italics in the Prayer Book."

"And do you obey all those rubrics?"

"By all means. And this one answers your question squarely and fairly, does it not?"

"It seems to do so. And must you take this little sentence here at the end of the Confirmation Service as settling the matter?"

"My dear Sir, the Church has spoken."

"So that is final is it? Well there is another rubric that I have been reading about in the papers. Here it is on page 240 of the Prayer Book."

"And if any of the consecrated Bread and Wine remain after the Communion, it shall not be carried out of the Church; but the Minister and other Communicants shall, immediately after the Blessing, reverently eat and drink the same."

"Now, you must not push rubrics too far," answered the Rector. "There are historical considerations connected with them, which seem to modify the plain sense."

"But what does the plain man in the pews know about historical considerations. Would it not be better to have the rubric tell the whole story? Are there not some historical considerations connected with the other rubric too?"

"You do not understand. The Council of Chalcedon—"

"Chalcedon! Why that's where my wife's folks came from. I didn't know it was big enough to have a council. And what would they know about rubrics?"

"You're hopeless," laughed the rector. "You must know that the Episcopal Church must interpret its practices in the light of every past ecclesiastical event."

"That's too much for me. Who is to decide, and why don't they finish up and put it into the rubrics, plain and simple, so that we do not find one rubric a law and another a pious hope?"

"Some day we may hope for such a result. As it is we are a little uncertain ourselves."

"Well what do you do, Rector. Do you obey the plain sense of the rubrics?"

"Collectively we clergy keep them. But we take turns, so that in the Church you will always find all the rubrics, at any one

time, strictly kept by some of us."

"And are we of the laity expected to keep them?"

"Decidedly, yes. Except, is the exact word. We expect you to observe the rubrics, but somehow you fail to live up to our expectations."

"And why are these directions called rubrics?" asks the visitor.

"They are called Rubrics because originally they were printed in red. Ruby: red: rubric."

"How do the clergy feel toward rubrics?"

"The clergy feel that some rubrics are the safeguards of the faith, discipline, and habits of the Church. These should be printed in large type and disentangled from such rubrics as tend merely to establish the uniformity of practice that prevailed in English parish Churches of a few centuries ago. This latter sort of rubric has stifled the Church in its flexibility and adaptiveness toward the newer conditions in America. But we are not agreed. We have both Esaus and Jacobs in the Church."

"What do you mean, 'Esau and Jacobs?'" asks the bewildered layman.

"You remember that Esau sold his birthright to Jacob for a mess of pottage. Now the original Hebrew text says: (I hope my teacher in Hebrew will see this) 'Feed me, I pray, thee with the Red, this Red. And Jacob gave Esau and the Red (pottage) and took Esau's birthright. So in many a place the Church disposes of its opportunity because it would have its Red (rubrics). And the Church languishes because we are trying to force American life, into an English coat-of-mail."

"What should be done about it?"

"Well, my opinion on the matter is not worth much. But it is this. We should assort the rubrics. Those which are vital to the Church's faith, discipline, and or-

ganization, should be retained and faithfully observed. But those which are merely the reflection of the way a remote generation conducted services should be modified so that permission is given for adapting the service to the occasion."

"Don't you do it now?" asked the layman.

"Hush. But Bishops sometimes modify rubrics. At their consecration they promise to set forward quietness, love and peace, among all men. They must never 'See Red.' Rubrics sometimes therefore, escape their notice. Perhaps as ecclesiastical authorities they are a 'rubric.'"

"I see now," says the layman. "That's why they wear red vestments."

Here the telephone rang, and I was obliged to hunt up an umbrella that some one had left in the Church. But I must explain to my visitor that, as a matter of fact, the Church often admits persons to the Holy Communion who are not confirmed and have no intention of being confirmed.

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Read About LIBERIA

in the September Number of
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out September 1st

This number is devoted mainly to Liberia, the first foreign mission of our Church. Among other things it will contain:

"What is Beyond the Mountains," by Bishop Overs.

"Coming Out From Heathenism," a bit of autobiography by Bishop T. Momolu Gardiner.

"Croesus Nibbling at Crusts," by the Rev. E. L. Haines, in charge of Industrial School at Cape Mount.

"Then and Now at Cape Mount," by our veteran missionary, Margaretta Ridgeley.

"Adventures in the Hinterland," by Mary Wood MacKenzie.

"Impressions of a first visit to Liberia," by Archdeacon Russell, of St. Paul's Industrial School, Lawrenceville, Va.

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The Editorial

By Bishop Johnson

"UPSTREAM"

Under this caption, Mr. Ludwig Lewisohn has written a vitriolic indictment of Americans among whom he has lived and moved and made his living.

The book is readable because it is exceedingly well-written; interesting because of its searching analysis of our national weaknesses; depressing because of its utter lack of constructive idealism with which to replace the crass materialism which he derides.

The book leaves us with a rather pathetic old man, who is entirely devoid of moral qualities, drinking his wine and looking meditatively at the setting sun. This is the author's idea of paradise regained.

Mr. Lewisohn describes himself as a German Jew, with marked Hebraic features and therefore an object of hostility to his fellow men.

He is a man of extremely artistic temperament, with sensitive nerves and a pugnacious disposition; who is extremely hurt by criticism and therefore very expert in the art of criticizing.

Mr. Lewisohn groups all Americans into a race, with inordinate devotion to baseball which he dislikes, and with an ardent desire to prohibit wine, love and art. His conceptions of love are rather shocking to those who believe in the sanctity of marriage and his ideas of art rather free. He resents any interference with the expression of his individual tastes. He believes that we would have an earthly paradise if we could get ride of politicians, preachers and prohibitionists.

The only certain thing one finds in the book is his extremely confident assertion that "what I have written is true." In other words, he admits that he is truthful and all other Americans are liars.

The marvel is, not that he has written the book but that so many Americans have read it, for the book has gone through many editions and is a best seller without doubt.

It is a queer characteristic of Americans and Episcopalians that they enjoy being abused. This curious trait is not shared by German Jews or artistic temperaments. One cannot conceive Mr. Lewisohn plowing through a book in which he was being held up to scorn and contumely.

But then he would claim that he doesn't deserve it and that we undoubtedly do.

I have done a great deal of canoeing in my life and some of it "upstream." It is hard work to paddle a canoe upstream. Frankly, I would not care to travel in the canoe with Mr. Lewisohn handling the other paddle. (I am willing to concede that he would not enjoy it either.) But I would expect him to admire the scenery while he was bitterly complaining that the river did not flow in the opposite direction. And I would expect him to become very critical of me, because I didn't sympathize with his criticisms.

The book is a monument of self-pity. If your voyager is going to make headway, he must keep up his courage and his good nature.

* * *

One cannot help contrasting Mr. Lewisohn's voyage upstream with that of Mr. Lincoln. It would be symbolical of the two ways in which men may approach a disagreeable task. The one growing more and more bitter as the tasks grows harder; the other growing more genial as the obstacles increase.

It is true that Mr. Lincoln was not a German Jew, but he was snubbed most unmercifully, badgered most persistently and confronted with stupendous currents beside which those of Mr. Lewisohn were child's play. The great difference between the two lies in the fact that Mr. Lincoln considered it bad form to complain of what lay before him. Mr. Lincoln is much the finer type. There is a fascination in having a man unbare his soul, but after one reads Mr. Lewisohn's book, one feels that there is something immodest about its nakedness.

He would not agree with this because he seems to lack modesty in various ways. I imagine that he regards modesty to be equally vicious with prohibition and baseball.

But it is not nice to uncover a deformity and Mr. Lewisohn has a deformity. It is bitterness. I have no doubt that he came by this deformity through unfortunate circumstances but still I believe he should keep it covered up.

No one can doubt but that Mr. Lewisohn had a hard time of it. So does every negro in the United States have a hard time, harder than that of a German Jew who lived among us during the late war.

Truly America was not very reasonable during the war. Neither was Berlin, and I fancy Mr. Lewisohn would have had a harder time if he had been an American sympathizer in Berlin than he did as a Pro-German in Central City.

The whole world was a mad house during the war.

I fancy it was less crazy here than in any other country.

It is characteristic of his type that everybody who opposed him was stupid, smug, ugly and repulsive.

It would be difficult to deal in an unfriendly manner with Mr. Lewisohn without at once putting on these attributes. We all have our philosophy of life, and Mr. Lewisohn is entitled to his, but it shouldn't appeal to Americans as a desirable state of mind for all of us to assume. It is so uncomfortable to live with yourself under such circumstances.

I would prefer if I were a Hebrew

traveling man or a negro cook, to be good natured.

Like Sir Thomas More, I would prefer to go to the scaffold, even though unjustly, with a smile and a jest than to go with a frown and a curse.

We Americans cannot help our stupid ways.

If we are not artists and not gentlemen and not bright, why rub it in so long as one elects to live with us?

If there are more congenial quarters of the earth, why not go there?

If one stays here, why not make the best of it?

It wouldn't do for us all to be contemptuous of one another and yet each one of us admits that we are usually right and have disagreeable neighbors. Neither would we become saints or savants if we stopped baseball, abolished prohibition, allowed art to go undressed and sex relations to be unrestrained by conventional requirements.

One reads the book with much admiration for the author's diction, with some acknowledgement of his indictment and with a creeping, crawling shudder at his verdict.

As I read, I thought of that other Jew, the Man of Nazareth, who was snubbed and thwarted, and while I realize how far we are from emulating Him, some of us have tried and are the better for it.

In any event I do not believe that the diagnosis of Mr. Lewisohn is helpful. Such caustic examinations of a patient are justifiable only when one is ready to follow up the diagnosis with a hopeful remedy.

Mr. Lewisohn subjects his patient to excruciating torture only to inform him that there is no hope, and the worst of it is that he knew this before he began his painful process.

Like Mr. H. G. Wells, Mr. Lewisohn could undertake to create a most inhuman paradise in which none would be happy but the immodest, the irresponsible and the irreverent.

Life is truly a way of much tribulation, but it is a way and it leads us somewhere.

Pray God it may not lead us to these man-made Paradises in which everybody would be happy but the really virtuous.

Witness Maintains Vocational Exchange

The management of The Witness not infrequently receives a letter from a vestryman stating that his parish is searching for a rector and that he would appreciate it if we could put the committee in touch with likely clergymen. Likewise, clergymen may desire new fields for their work. The Witness management is very happy to render whatever service it can in linking the right man up with the right job. We will certainly be confidential in investigating both men and parishes. There is no charge for this service, which we invite vestrymen seeking rectors, and clergymen desiring parishes, to use.

At the present time we have the names of several clergymen who, for sufficient reasons, desire new parishes. Any authorized person who cares to know more of these men can get the information, confidentially, by addressing The Witness office.

Industrial Democracy at Work

By WILLIAM HAPGOOD

Manager of Columbia Conserve Company,
Indianapolis

Although it would appear from the tremendous strife that is caused by wages and hours that those two problems are the greatest in industry, I think any man with industrial experience will agree that altogether the most difficult problems, and those which have the greatest bearing upon the output of industry, are not these at all, but are problems of management. This is proved by the fact that there is almost no dissenting voice to the position that management should be more highly paid than manual workers. And perhaps it is because the managers of industry consider that the problems with which they deal are so very much more difficult than the problems of wages and hours that such an experiment as ours seems so venturesome.

One of the first problems of management with which our council dealt was the choice of its own leaders. We began quite early in the new plan the choice of lesser leaders, assistant foremen and forewomen. We reached consideration of the superintendent toward the close of our third year, an office formerly combined with that of manager. There were two nominees, and the choice fell upon our oldest employe, both in point of service and of age. This employe served in the capacity of superintendent for a year. At the close of the year the council met again to consider the qualifications of its leaders, as it does at the end of every year, and reached the decision that the superintendent had not certain qualifications which were necessary for the proper discharge of that work. This was probably the most difficult council meeting that we have ever had. It is not pleasant for a man to demote another from an important office, even when he does not know him intimately, but it is very hard indeed for a group of intimate friends to demote one of their number who has shown very high spirit and remarkable qualifications for some work. However, the council knew that the present superintendent was not able to discharge the duties of his office as capably as they should be discharged. Therefore, he was removed from that office and placed back again in the position of foreman in the mechanical department. When he was informed by council of its action he said that of course it hurt him deeply, but he felt certain that the council had reached the decision not because of antagonism toward him personally, but because of the conviction that some one else could fill the position more capably than he. He said he would go back into his old position as foreman with a determination to do better work than he had done before his elevation. He did go back to that position with the utmost good will. The man who succeeded him in the superintendency kept that work for about two years. Recently the council reached the decision that he had too heavy a schedule, and relieved him of most of the responsibilities with respect to production in the plant, placing that responsi-

bility upon a somewhat younger man.

Spending the Firm's Money

There is a very widespread feeling upon the part of employers and owners of property with whom I have come in contact that a group of workers, if given the authority to spend a firm's money, will not do so as conscientiously as a board of directors or as an individual owner. We have not found that to be true; in fact, we have found that in every case where the council deals with money, whether it be the spending of it for improvements within the plant or to advancing salaries, their own included, they are very conservative. For example, we had a very unsuccessful year in 1921, the only one in which we have lost money since we started this experiment, and at the stockholders' meeting at the beginning of 1922, at which all employes as well as all stockholders were present, the stockholders decided that we should not spend any more money for salaries in 1922 than we spent in 1921, but that we might spend that much. When the council reviewed the situation for 1922 in the early part of that year, they found that because of the resignation of several employes the proposed salary budget for 1922 would be several thousand dollars less than it had been for 1921. If we had followed the decision of the stockholders, we could have advanced salaries, individually or collectively, enough to cover that additional amount. There was a motion made in council that that should be done, but the motion received no second. Every member of the council, except the one who made the motion, expressed himself as being strongly of the opinion that we should spend less for payroll in 1922 than in 1921. Therefore it was decided to keep in the business the surplus which might have been spent on the payroll.

Again, early this year we discussed the outlook for 1923, and reached the decision that because of improved general business conditions, and because of improved conditions within the food business itself, the outlook was much better than in 1922. We estimated how much better our net results for 1923 would be than for 1922, which was a profitable year for us. We reached the decision that probably the profit would be more in 1923 than in 1922. We then decided that we were justified in increasing salaries somewhat. The increase in the salaries which was finally made was less than one-eighth of what we deemed to be the probable increase in profit.

One of the most difficult problems of management is that of forecasting the future. It will be seen from the example given above that we carefully canvassed the possibilities of the future before we decided to advance salaries for 1923. It took a good many meetings of council before we could reach a decision that was satisfactory to practically all of us as to the outlook for 1923. I think we gave

as careful and as conservative consideration to this problem as any board of directors could give and the decision reached by this group is more likely to prove accurate than if it had been reached by one or two at the top.

Genius Among the Rank and File

The feeling that most owners of property and managers of industry have toward the so-called manual workers, namely that if given control of the business they will run it for their own immediate advantage, is certainly not justified by our experience. Some time ago an article appeared in a New York newspaper by a very prominent manufacturer in which he said that he disapproved of the tendency toward employe control. He said it was foolish to believe that any group of employes could manage a business, that if he should turn his business over to the employes they would wreck it in a short time. His statement seems to me to show an astonishing lack of imagination. Of course any group of employes or any group of owners, as a matter of fact, would wreck a business in a short time if turned over to them without any preparation on their part. If the man to whom I have just referred should turn his business over to his son without preparing his son for such responsibility, his son would wreck the business unless he was so safeguarded by able assistants that his lack of knowledge could not cause serious disaster. I am confident that if manual workers are given the assistance of technicians until such a time as they have had an opportunity to learn the difficulties of business administration, they can handle it successfully, and in the long run will handle it more successfully than under the plan followed at present. There are a vast number of potential industrial geniuses who are now submerged among the rank and file. I know it is a common saying that any strong man will emerge from his environment, no matter how bad that environment may be, and will take leadership later on. I quite admit that that is true with some strong men, but it is not true of others. It is no more true that a strong personality will emerge from a diseased environment than that Burbank could develop a new fine flower without proper cultivation.

The Goal of Humanized Industry

For some time I have been seeking for a principle which would express in a few words the goal toward which industry, or rather its leaders, should aim. The attitude of most industrial leaders today is that men are made for business, not business for men; that production should be considered before human beings, and that personality should take a back seat and wait upon production. I wish that our point of view in industry might change and that we might take as our goal the words of Jesus, "I have come that they might have life and that they might have it more abundantly."

Archaic, Hard and Merciless

By The Rev. Thos. F. Opie

"I was in prison and you visited me," said the Christ, speaking of those who should care for the sick, the hungry and the imprisoned. "I was in prison and you visited me not," said He, in speaking of those who cared not for the unfortunate; for, "inasmuch as you did it not unto these, you did it not unto me."

Every Christian citizen might readily visit his local prison, or a near-by convict-camp, once a year. He could carry a bit of comfort and encouragement, some little token in the way of gifts, reading matter, etc., and at the same time take a few mental notes as to the sanitary and health conditions of the place, and as to the treatment accorded the inmates.

It is reported in at least one state that there are four prison "dungeons" of the old days of cruelty and ruthlessness. Late reports from social workers and investigators indicate indescribable filth and inexcusable mismanagement in connection with many jails and prison-houses—not to mention inadequate food, harsh treatment and utter want of consideration for those incarcerated.

"My Life in Prison," by Donald Lowrie, now a useful and honored citizen of the United States, is a terrible arraignment of our laws and our prison conditions. Mr. Lowrie was sentenced to fifteen years in a California prison for stealing a watch! Since regaining his liberty he has written the above-named book and a sequel, "My Life Out of Prison."

He emphasizes this unique point in prison management, which applies not only to the western penitentiary, but to the average of prisons throughout the land: "There are nearly 2,000 men confined at San Quentin, 1,800 of whom are able-bodied, capable of discharging a day's labor. Eighteen hundred able-bodied men should support a community of 8,000 or 10,000 persons in comfort and plenty. Yet these 1,800 able-bodied convicts, fed on the coarsest food, clothed in the cheapest manner, and housed like dogs, cost the State of California an average of \$200,000 a year to keep in prison." The Christian Church—member and citizen—taxpayer might introduce a bit of reform here in his own best interests! Is the Church futile to cope with this, or any other untoward condition of prison life?

Again, and here the matter is brought straight home to the Christian citizen: "There is a permanent prison population of more than 3,000 in the State of California (and fewer or more in every state). "Three thousand boys now in short trousers are destined to spend years of their lives behind prison bars. One of these may be yours." (Every state has in it thousands of potential criminals). "May no boy, born or unborn, ever experience imprisonment as it is today. It is neither just nor logical that he should. It is appalling to think that he may."

But for greater concern on the part of the Church, and every good citizen, prison conditions must remain as they are—archaic, hard and merciless.

Social Service

By William S. Keller, M.D.

I am very glad to give my space in this week's issue to this experience of Mr. A. C. Lichtenberger, a Bexley student doing work this summer with the Cincinnati Social Hygiene Society. The case, a rather typical one, has been well handled by the student and I cannot refrain from giving my approval to the conclusions he draws from it.—W. S. Keller.

By A. C. Lichtenberger

Arraigned before the criminal division of the Municipal Court of Cincinnati recently were a girl and boy charged with misconduct. They had met at a carnival where the girl had found work after running away from home.

As the girl gave her testimony she impressed me very favorably. She was attractive, looked directly at the judge, and was not afraid to state her convictions. Two weeks previous, she said, she had left home because it was impossible to live with her mother. At a carnival she had met the boy and they had been living together in a room in the city when detectives arrested them. She gave her age as nineteen and said she had just graduated from an elementary school. When asked by the judge what she wished to do she replied: "Marry David, and anything but go home." The boy's testimony was identical with that of the girl. He too said he was nineteen and had left home because of unpleasant conditions.

The judge evidently was perplexed as to an adequate disposition of the case. The girl would not remain at home if sent back with her mother; there are no detention facilities in the city for adults to which the couple could be confined while investigations were being made; and the offense did not warrant commitment to a penal or corrective institution. To allow time for investigation the girl and boy were given sixty days in the county jail.

At once the Social Hygiene Society began to study the case. A mental examination showed the girl to be a very low type, promiscuous, and a liar. She was actually only seventeen years old and had been sent to a convent several years before as incorrigible. The boy, too, had an unfavorable history of two dishonorable discharges from the navy and several years of delinquency. The girl was placed on probation but violated her privileges and was finally remanded to a convent. The boy was left in jail to serve his sentence.

This case offers a startling example of the incompetency of miscellaneous, unscientific, but so-called "true charity." There are a great number of people including many of our clergy who still believe that little is accomplished by trained social workers; that true charity must be spontaneous and between unorganized individuals.

In just what manner would the majority of our smug, well-established rectors, untrained in social service methods have diagnosed and treated such a case, one which is not infrequent in any community. They most probably would have

done one of two things: either gasping in horror at the crime committed, forced marriage upon the couple as the only decent solution and thereby started a family of mentally and physically diseased deficients; or else forced the boy and girl to return to their homes where they would not have stayed two days before they would have begun anew their socially destructive careers.

Three trained social workers, interested in the case, were at first very favorably impressed by the couple. It was only after a careful and scientific investigation and diagnosis that proper recommendations could be made.

If a clergyman is to be a true minister to his community he must be prepared to deal intelligently with many cases of similar nature. The three-year theoretical course offered by most of the Church's seminaries provides no equipment or training to intelligently cope with the social problems of the parish. The priestly function is not neglected; the prophetic ideal, though difficult to attain, is emphasized; but why should the social aspect, the true "ministering unto," be so sadly neglected?

Although my experience in social work is very limited, still I am quite certain that every candidate should be given practical training in the modern methods of social work and that every diocese should have a comprehensive, intelligent, practical, and not a sentimental program for meeting the social problems of the people, which are after all the problems of the Church. The social consciousness of our clergy has been aroused, but it must be stimulated and fired to uncompromising action if the Church is to be an intelligent force for social sanity in any community.

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

CHURCH ADVERTISING PRODUCING RESULTS

By Rev. Elwood Rowsey
Presbyterian Church, Toledo

The cause of constructive and consecutive advertising in religious work has not yet been won. One of the reasons why our publicity has not been constructive is that it has not been consecutive. A hit-and-miss program of publicity will usually miss results.

To put one advertisement in the paper, to send out a special hand-bill, or to arrange one unique program for a special day, will not produce sufficient results to justify the expenditure necessary in promoting the one specialty.

Four things a man must learn to do if he is to make his publicity true: The first is preparation. To advertise a service that has not been prepared is to kill the future possibility of progress; to display and fail to produce leaves the last state of the Church worse than the first.

Second: Presentation. We must feel that what we have prepared is worthy to present, before we can successfully present it. If our presentation is not convincing our preparation is paralyzed.

Third: Conservation. If there has been care in preparation, there will be purpose in presentation, which, if properly directed, will result in conservation. The purpose of all publicity is to save the worthwhile things that are produced.

Fourth: Co-operation. Publicity in the Sunday School that fails to advertise the Church, or publicity in the Church that fails to advertise the Sunday School is only partially successful. The whole policy, in a sentence, is this: Preparation produces results, if conservation follows careful presentation. This type of advertising actually produces big results.

Federation of Churches Is Growing in Europe

The Church Federation is making progress in Europe, according to a statement issued by the Federal Council of Churches. Word comes from Madrid of the formation of the Federation of Protestant Churches in Spain. The new body was formed by the Presbyterian, Lutheran, Congregational, Protestant Episcopal, Methodist Episcopal and Wesleyan Methodist Churches.

In addition, word comes from Prague that the Protestant Churches of Czechoslovakia are realizing that they are suffering from their individualism and are seriously considering a real church federation along the lines of the Federal Council of Churches.



A Student's Summer Experience

By Bert M. Hause

Mr. Hause, like the other two students whose experiences have been related in The Witness, is a student at Bexley Hall, and is at present engaged in social work in Cincinnati under the Bexley Hall Extension Plan.—Editor's Note.

Through most of my college course I was earnestly preparing for a position with the government. By being thrown with people who were in need of help, I suddenly came to the realization that our chief job in this world was to help the other fellow. The Ministry came to me as a fine channel through which I might accomplish this end so I immediately entered the seminary. I have thought many times since, that perhaps my parish duties would be so great that I would lose sight of the individual effort to help others less fortunate than myself, but since I have come to Cincinnati and have seen the great amount of work that is to be done, I have changed my mind, for I realize that working alone I could not accomplish much, but in leading a parish to realize this great need which I see I can accomplish worth-while things.

This summer I am connected with the Juvenile Protective Agency. This is one of the few organizations in the country which is interested in clearing up all situations which might in any way contribute to Juvenile delinquency, and in suggesting wholesome recreational substitutes for the existing outlets for recreation. Our job is to investigate secretly all places of amusement where minors are likely to be present, noting the present conditions and making the needed improvements either by suggestion or the law. Some of the places I have visited in which girls and boys spend a great deal of their time are deplorable and one feels that he is ready to go through most anything to give these recreation-starved young people wholesome outlets. One must realize that one of the greatest instincts in American young people is the great love for recre-

ation. One must also realize that over and above their love for recreation is their need for it. Young boys and girls who work in factories all day need, and have to have, something different in the evening, something to re-create their minds for the same round of events the next day. Therefore when we go to places of amusement where we find large crowds, and where the conduct is not what it should be, we cannot do away with that place, for that would simply shift the crowd to another similar place. Our job is to make it a safer place. Action, through the law, as I see it, is not the proper method to use with these young people for at best it is only a temporary help. Education rather than action will create a more wholesome interest and will be more permanent. You will say, "Oh yes, that is easy to talk about, but how can it be accomplished?" They need our prayers, yes badly, but they need, too, young men and women who have been so fortunate as to be directed in the right way, to act as leaders and teachers.

I am glad I have been given the opportunity to see this side of life. It gives me a greater zeal and a wider perspective for my life in the ministry. At first the sights disgust one but soon the disgust turns into a heart filled with sympathy, a burning desire to spend one's life in helping these socially and spiritually starved young boys and girls.

This is the greatest summer of my life and I wish to express my thanks to the ones who have made it possible.

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GENERAL NEWS OF THE EPISCOPAL CHURCH

Rector Objects to Misrepresentation of Church

The Concordat, a Congregational minister's desire for ordination under what he supposed were its provisions, and an open letter by Bishop Brewster of Connecticut which attempted to clear up the situation, have caused much comment in various religious publications. The Christian Century recently ran an editorial criticizing Bishop Brewster's position. This editorial, in the opinion of the Rev. B. Z. Stambaugh, the rector of Christ Church, Adrian, Michigan, is very unfair. Following is a letter which Mr. Stambaugh wrote to the editor of the Christian Century:

"Your opening editorial of August 2nd leads me again to protest against the apparently wilful misunderstanding of the position of the Episcopal Church so frequently expressed in your columns. I cannot believe that Bishop Brewster's very clear statement of what happened in the case of Dr. Bainton, (his "open letter," published in several periodicals), has failed to reach your desk. Yet I am compelled to think that you have neglected to read it—although you have presumed to pass an editorial judgment which involves a serious indictment of the sincerity of a great body of Christians.

It seems incredible, yet it is evidently true, that neither yourself, nor Dr. Smyth, nor Dr. Bainton, took the trouble to find out exactly what progress was made in regard to the Concordat in the last session of the General Convention. Personally, I was much disappointed at the action of the House of Deputies in rejecting the proposal of the House of Bishops to provide for special changes in the Ordinal whenever it was to be used in carrying out the provisions of the Concordat—i. e., the omission, at such times, of the pledges of allegiance to the Protestant Episcopal Church. But the fact is that this House, made up very largely of laymen, did reject that proposal. (It should be hastily inferred, however, that the motive for this rejection was hostility to the Concordat. I believe that the majority in both houses desire its success, but failed to find an agreement as to the means.)

Now it seems that DR. BAINTON DID NOT APPLY FOR EPISCOPAL ORDINATION, as your editorial and Dr. Smyth's letter both mistakenly state. Nor did the Bishop of Connecticut refuse to ordain him. On the contrary, when Dr. Bainton learned the exact situation, and realized what would be required of him in order to secure the provisions of the Concordat in its present state, he refused to make application. I am at a loss to understand why he has permitted the impression to become general that Bishop Brewster, who merely explained the situation to him, has refused to ordain him. The Bishop could not ordain a man who has not applied for ordination—nor could he have refrained, honorably, from explaining the situation, thus saving Dr. Bainton from the consequences of his own self-deception.

Dr. Smyth's other proposal—that the Bishops proceed lawlessly, without the

concurrence of the House of Deputies—is amazing, coming from a member of that body which has done so much to free us from the monarchic episcopate—the Congregational Church. Our Bishops are the instruments of the Church's power, but are its servants and not its masters.

I note that the editor of Christian Work, after an editorial which, like your own, joyously proclaimed the "perfidy" of the Episcopal Church, has now published, without comment, the open letter of Bishop Brewster. Maybe somebody will read it. Yet I fear that those who have already been influenced by the editorial policy which predominates in so-called non-sectarian papers, are not likely to give it much attention. The course of justice, to say nothing of courtesy, would seem to involve at least an editorial statement calling attention to the fact that the case had been previously misunderstood and misrepresented, together with the text of Bishop Brewster's letter.

Suspicion of motives and eagerness to find others in the wrong, impatience, and the lack of sympathy with one another's individual problems—these are not states of mind which reflect much earnestness on the part of those who talk most about unity."

Good Shepherd, Wilmington, Plans Vacation Months

The teachers of the Church School of the Church of the Good Shepherd in Wilmington, N. C., aroused to the necessity of keeping the interest of the young people, met with the rector and planned a series of get-together meetings during the summer with a view to some more definite program in the fall. The first of this series was the splendidly conducted Church School Picnic. A month later the teachers of the main school invited their classes to a party in the Parish Hall.

The Woman's Auxiliary after selecting a cast from among its members and friends started diligently to practice for a play and after several weeks of rehearsing presented the one-act comedy, "Twelve Old Maids," in the Parish Hall on July 20th, to a large and appreciative audience.

Not satisfied to confine the vacation to the parish, some of the Church School teachers met with the rector to discuss the possibility of a Daily Vacation Bible School for the community. Plans were made, and on July 2nd the doors were opened for registration with the rector, Rev. J. B. Gible, as superintendent, and the parish worker, Miss Florence Huband, as principal, together with the rector's wife and a number of competent and faithful helpers. During the two weeks' registration period over eighty pupils were enrolled with an average daily attendance of nearly forty.

The daily program included a devotional period, memory work, handwork, and a course in citizenship. At the end of five weeks parents and friends were invited to an exhibition program including the dramatization of St. Luke's account of the Birth of Christ, which was a part of the memory work of the school. Follow-

ing this program there was a very creditable showing of the handwork done by the pupils on display in the work rooms, including sewing, weaving and pasting by the girls and hammock knitting and carpentry by the boys. The school closed with a party for all the members at which time they were allowed to take home the articles they had made.

Guests Fill New York Pulpits

The pulpits of the larger New York churches are being supplied throughout the summer by visiting clergymen. Dean Mercer, formerly of Bexley Hall, now of Toronto University, is having the services at Trinity Church; Bishop Partridge of West Missouri, who is spending his summer in the east, preached last Sunday at the Cathedral; the Rev. F. J. H. Coffin of Kinston, N. C., is at the Church of the Heavenly Rest; the Rev. Charles E. Woodson of Vicksburg, Miss., is at Calvary; while Dean Browne of Denver is at St. Thomas's.

Great Memorial Service in Washington

"Well may we acclaim Warren G. Harding as the Apostle of a Better Understanding. We shall cherish his memory, not as a leader of a party, but rather as the exponent of the better way—the man who with loving heart and self-sacrificing service, gave to his country the full measure of devotion and like the great Master whom he served, 'counted not his life dear unto himself.'"

In this manner the Bishop-elect of Washington, Rev. James E. Freeman, D. D., paid tribute to President Warren G. Harding as the "apostle of a better understanding" at a special civic service held at the Peace Cross at Mt. St. Alban under the shadow of the National Cathedral. An audience of 6,000 persons stood at the Cathedral Close with the Capital of the nation spread out below them and listened to Dr. Freeman's eloquent tribute.

The procession, headed by the United States Army Band, proceeded from the Bethlehem Chapel of the National Cathedral, the band playing Beethoven's Funeral March. Arriving at the Peace Cross, which had been dedicated in 1898 by President McKinley and is one of the historic spots of Washington, the services began with the singing of the hymn "Oh God, our Help in Ages Past." Rev. Dr. William L. De Vries, Chancellor of the

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.

Cathedral, read the prayers. The Scriptures were read by Rev. R. A. Wolven of Epiphany Church. Rev. Dr. Enoch M. Thompson, rector of the Church of the Nativity, took the psalter. Bishop Junius M. Horner of Western North Carolina, closed with prayer. About twenty other clergymen of the Episcopal Church participated. The vested choirs of the Episcopal Churches of the city assisted with the music. At the conclusion of the service, while the great congregation remained standing, the band played Chopin's Funeral March.

Church Celebrates Two Hundredth Anniversary

The two hundredth anniversary of the organization of the Church at Setauket, Long Island, was celebrated last Wednesday. The celebration began with the Holy Communion and continued throughout the day. Several notable speakers were present including several Bishops.

The existing church building was erected in 1729, which makes this edifice perhaps the oldest Episcopal Church structure in the United States, still well preserved in something like its original condition.

A history of the church was prepared for the occasion and was on sale on the anniversary day. It brings together much information that has been quite unknown and shows that Caroline Church possessed an importance little dreamed of.

Her clergy have been a line of extremely interesting men and she has been associated with many famous persons in the Anglican Church, including Colonel Heathcote, Bishop of Berkeley; Samuel Johnson, the first President of Columbia College; the Seabury's and William Adams, founder of Nashotah House.

A copy of the address of the Church to Queen Caroline in 1730 has just recently been secured and is printed in the appendix to the history.

Rural Sunday School Keeps Open All Summer

An unusual opportunity for missionary work has been seized by the Church of the Good Shepherd, Augusta, Ga., the Rev. H. Hobart Barber, rector, through the work of some of the members of the parish in conducting a rural Sunday School at Bayville, a few miles from the city.

Vocational Exchange

The Witness frequently receives letters from parish vestrymen asking us to recommend clergymen to fill vacancies.

We also receive letters from clergyman who desire new positions.

It is therefore occasionally our privilege to link up the right man with the right position.

It is a joy to render this service.

It is a free, confidential service which we invite Bishops and Vestries seeking ministers, and priests seeking parishes, to use.

THE WITNESS

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The superintendent, Mr. Marion G. Ridgeley, who is senior warden, and all of the teachers are from the Good Shepherd parish, but the pupils are from other communions. Undenominational lessons are taught, but a part of the service of the Church is always used, and the Creed is always recited. It was thought best by the teaching force to close the school during the summer, as the opening hour comes in the hottest part of the afternoon—5 o'clock—but when the announcement was made, there was such a protest from the school that the "faculty" concluded it was advisable to keep the school running all summer.

Progress in Various Chinese Centers

A new church has been consecrated at Zangzok, in the District of Shanghai. Fourteen Chinese and foreign clergy were in the procession, the church was crowded, and a hundred and fifty Chinese communicants took part in the Communion service. The sermon was preached by Dean Nichols of the Divinity School of St. John's University. The church, which Bishop Graves writes is "in every way one of the most satisfactory we have erected," is the gift of Mr. and Mrs. Mortimer Matthews of Ohio.

A new building has also been given by Mr. and Mrs. Matthews for Proctor School for boys, which with thirty boarders and thirty day pupils is already taxed to the utmost.

A recent report on the medical center at Zangzok, established about two years ago by Dr. Walter Pott, is of interest. A Pittsburgh layman, the late Edwin Craig, by a gift of \$5,000, provided for the beginning of this medical work. It has succeeded beyond all expectations; the doctor has all the patients that can be cared for, and the fees are doing much in support of the work. Three buildings have been erected for it.

A new house for Biblewomen is an im-

portant addition to the Zangzok plant.

At Yangchow, where the Bishop confirmed twenty-three persons, he found the work at Mahan School for Boys and St. Faith's School for Girls, and at two evangelistic centers, extremely satisfactory.

Bishop Jones Preaches In Brooklyn Church

Bishop Paul Jones, recently the Bishop of Utah, and at present the Secretary for the Fellowship of Reconciliation, has been in charge of Holy Trinity Church, Brooklyn, New York, during the absence of the Rev. Howard Melish, the rector.

Taking the Church to the Man Who Hoes

The Rev. James B. Lawrence, rector of Calvary Church, Americus, and Archdeacon of the Albany Archdeaconry, Diocese of Georgia, has been holding parochial missions in some of the small towns near Americus. Archdeacon Lawrence in alluding to this work, says: "So far as I know, there is no white farmer, no man who hoes cotton, who is a communicant of our Church. We live on cotton in our Diocese. The man who manufactures cotton belongs to our Church. The man who ships it does. So do the cotton factors. But not the man who hoes cotton: Have

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Wednesday and Saints' Days, Holy Communion, 11 a. m.

we no message for them? We have. There are more people in our Diocese who hoe cotton than do anything else. Let us carry our message to the largest class of our population."

Teaching Children About Missions

The following note from the rector of the Church of the Ascension, Montgomery, Alabama, refers to the summer particularly, but some parishes are planning similar use of material for the month or six weeks preceding the fall canvass.

"In place of the regular sermon I have made careful study of the literature issued by the various departments of the National Council, and also what I could get from other sources, and taken my people on 'Vacation Trips to Missionary Lands.' We have visited Japan, Alaska, Brazil, etc. I have worked into the story enough of the romance of those lands to make the whole subject interesting. We have adapted our music and to a certain extent decorated with objects from those lands.

"The result has been very gratifying. I think we have had the best congregations we have ever had through the summer and the people have been genuinely interested. Incidentally, there has been no falling off in the missionary offering from this parish through the hot weather."

Settled Dispute Between Greeks

Two Greek congregations in Richmond, Virginia, have been at odds with each other over a political dispute. The rector of St. Paul's Episcopal Church made a business of calling on as many resident Greeks as possible, and offered the use of his church if it could help in any way. The Greeks asked for the church school room for a meeting of both parties, requested the rector to act as chairman, and more than a hundred and fifty men and women, including the two Greek clergy, met amicably for the first occasion in a long time.

The rector writes: "The reason why they did not ask our Church to let them

use its buildings in the past is most probably due to their ignorance as to what we think of them and our carelessness in telling them."

A Chinese Life of Bishop Tuttle

In St. Paul's Cathedral, Hankow, there has been a memorial service for Bishop Tuttle. Preceding the Holy Communion there was a special service of "Remembrance of the Departed," adapted to Chinese thought and attitude. During Bishop Tuttle's life the number of bishops in China grew from one to twenty-one. A record of his life is to be translated into Chinese for readers of The Chinese Churchman in the eleven dioceses.

The Age of Invention

An airplane lately carried a baby girl and her parents to the Church of the Redeemer, Okmulgee, Oklahoma, for the baby's baptism.

Children Give Their Church a Boost

Three little folks, in an effort to help their church, St. Mark's at Islip, N. Y., turned over to the Church the other day \$80, the net result of their combined efforts. The children staged, all by themselves, a vaudeville show and carnival on the lawn of one of the parishioners. The

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three children who did this without prompting were Miss Nancy Morgan, Miss Cecelia Belmont and Miss Faith Holins.

Helping Candidate for the Ministry

The nineteen members of the Junior Chapter of the Brotherhood of St. Andrew at Christ Church, Greenville, South Carolina, in addition to their "regular work" are raising \$1,000 toward the education of a postulant for Holy Orders.

Rev. Stuart Tyson Received Doctorate from Oxford

The Rev. Stuart L. Tyson, the director of the Tyson Foundation, and one of the foremost New Testament scholars, has

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received formal notice from the University of Oxford that his work for the degree of Doctor of Divinity has been accepted, and that the degree will be awarded at the forthcoming meeting of the Governing Body of the University.

Honor Archdeacon of Niobrara

This year's Niobrara Convocation, August 17-20, was the 53rd annual gathering of representatives of the Church's Indian people, sometimes reaching 3,000 in number. Special honor this year was given to Rev. Dr. Edward Ashley, Archdeacon of Niobrara, who has completed more than forty-nine years of continuous service in the Sioux country.

Minister in Charge Elected Rector

The Rev. George R. Hiatt, who has been serving St. Peter's Church, Westchester, New York, as minister-in-charge during the past year, has recently been elected rector of the parish. Previously to going to St. Peter's Mr. Hiatt was the vicar of Grace Church, City Island, New York.

College at Racine To Be Used

Racine College, our Church college at Racine, Wisconsin, which has been closed for three years, is to be reopened this fall, and is to be occupied by De Koven Academy.

Large Classes Being Confirmed

The Bishop of Minnesota in his journal for a single month speaks of confirming the largest class in the history of one parish, one of the largest in recent years

at another, and at each of three others the second class for the year. Bishop Fiske of Central New York confirmed 1,000 people during the first five months of this year—as many as were sometimes confirmed in a whole year a decade ago.

(Continued from front page)

can the interests of labor itself be permanently advanced.

"There is reason to believe that organized labor is not unaware of its opportunity and the responsibility it entails. The recent appeal of the American Federation of Labor for the observance of Labor Sunday gives a clear recognition of the spiritual factors in industrial relations and declares the essentially spiritual aims of the labor movement. This statement commands the respectful attention of the public. The public in turn will expect that the spiritual aims of the labor movement will make themselves manifest in very definite ways during the new period upon which we have entered.

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