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The Witness

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All Missionaries in Japan Are Safe and Sound

Bishop McKim Cables That Practically All the Property of the Church is Lost

Seventeen out of the twenty-seven American missionaries in the service of the Episcopal Church in the District of Kyoto, Japan, are accounted for in a cable despatch received from Kyoto, at the Episcopal Missions House, 281 Fourth Avenue, last week. No word has been received from Bishop McKim or any of the Episcopal missionaries in Tokyo.

The despatch was signed by Rev. J. J. Chapman, Chairman of the Council of Advice to the Bishop of Kyoto, Rt. Rev. Henry St. George Tucker, who at present is in the United States.

The following was added to the despatch: "Hope Episcopal Board prepared to contribute liberally to relieve distress in Japan." (Signed) Chapman."

CHURCH WORKERS IN JAPAN ARE SAFE

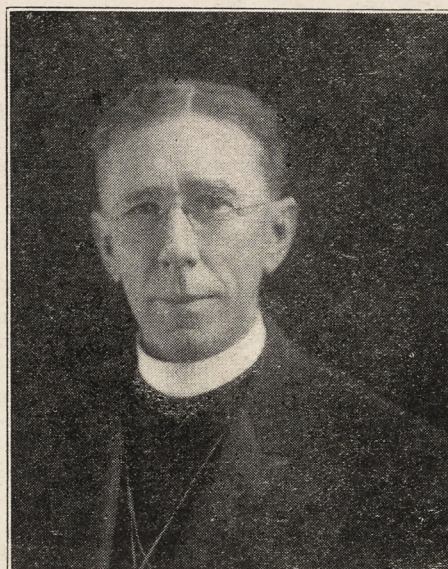
Before going to press the following cablegram was received from Bishop McKim:

"All missionaries are safe. Many buildings destroyed."

A LATER CABLE FROM BISHOP MCKIM

The Department of Missions received a later cable from Bishop John McKim of Tokyo, transmitted through the State Department at Washington. The bishop reports that the Tsukiji section of Tokyo, in which most of the institutional work of the mission was located, has been totally destroyed. All the missionaries are saved. The churches used by the Japanese throughout the city have been burned. The Theological Seminary, situated about eleven miles from Tsukiji, is partly destroyed. A preliminary estimate of the loss indicates that at least \$1,000,000 will be required to replace destroyed buildings. The people, both Japanese Christians and missionaries, are in great need of food, shelter and clothing. The Bishop adds: "All gone but faith in God." He has been authorized to draw upon the treasury of the National Council for \$25,000 to meet emergencies.

From the Bishop's cable, it is clear that the following buildings have been destroyed: St. Paul's Middle School, St. Mar-



Rt. Rev. W. H. Moreland, D. D.

garet's School, the Cathedral, the old building of St. Luke's Hospital, together with the foundations of the new hospital, the erection of which was to begin this month, the bishop's house and about twelve or fifteen other residences. The following churches in the city of Tokyo, in addition to the Cathedral, have been destroyed: All Saints' Church, Christ Church, St. John's Church, True Light Church, Church of the Love of God, Grace Church, St. Timothy's Church.

There is no report of the loss of Church property outside of the city of Tokyo. No definite information has been received with regard to the fate of the buildings of St. Paul's University in the suburb of Tokyo, known as Ikebukuro, about eleven miles from the center of Tokyo. As Bishop McKim reports the partial destruction of the Central Theological College just across the street from St. Paul's University, it is possible that its new buildings opened for use in 1919 have gone down in the general wreck. On the other hand, as reports indicate that buildings of American construction in which steel and concrete have been used have stood the earthquake shock well, it is possible that St. Paul's University has been only slightly damaged, as it is of fireproof modern construction.

Brotherhood Calls Churchmen to Meet in Chicago

Prominent Speakers From All Over World to Address Hundreds Who Will Assemble

By James L. Houghteling, Jr.

The young men of the Church in Chicago are keyed up this month to a mighty effort to make the international convention of the Brotherhood of St. Andrew, which will be held at the University of Chicago from September 19 to 23, as great a success as possible. They are sons of Martha and must busy themselves with many things if the convention is to run smoothly and the thousand or more delegates are to get the most out of the inspiring program which has been arranged. The work of the Chicago committee, under the chairmanship of Courtenay Barber, will pass unnoticed as sweetly-running machinery if its efforts are crowned with full success. The program will be the thing.

The central topic of the Convention will be "The Consecration of Manhood in Service." It is an important topic for the Church to discuss at this time; for the consecration of young manhood to the militant service of God has been the very lifeblood of Christianity ever since Jesus himself called young fishermen from the Lake of Gennesaret to help Him conquer the world, and the Church has never needed new blood more than it does in the present materialistic crisis.

The Brotherhood is trying to make the invitation and welcome to this Convention as broad and as vital as the topic itself. All Churchmen are invited and urged to come; the hospitality of the University at this vacation period includes rooms in the dormitories and board at the students' Commons at cost. The right hand of fellowship is ready to greet all comers.

Delegates will arrive on Wednesday, and on that evening at 8 o'clock there will be a great mass-meeting in Mandel Hall on the University Campus. The Bishop of Chicago will preside, and charter members of Chapter No. 1, distinguished guests, and War Secretaries will have seats on the platform. This will be the beginning of the Brotherhood's fortieth birthday celebration. The subject will be appropriate to past memories of the Brotherhood and to the pioneers of its early days: "A Consecrated Man's Vision of Service." The Hon. Franklin S. Edmonds of Philadelphia and the Rev. J. P. D. Lloyd of Halifax, will be the speakers.

Thursday the twentieth will have as its keynote "Co-operation in Service." All

(Continued on page 5)

Cheerful Confidences

By Rev. George Parkin Atwater, D. D.

RUBRICS AGAIN

I have received the following letter from the Rev. E. G. Maxted. He refers to my article on "Rubrics" in The Witness of September 1st. Rev. Mr. Maxted is an Englishman, recently come to America.

Madisonville, Ky., August 30, 1923.

Dear Dr. Atwater:

I read The Witness and if I understand you rightly you seem to be in favor of admitting to communion people who have never been confirmed and who have no intention of being confirmed. Are you also in favor of admitting people who have never been baptized and who have no intention of being baptized? And if so, why, and if not, why not?

I shall be very glad if you will deal with this in your column, for I think the matter is serious and I want to know what you mean.

Yours truly,

Edward G. Maxted.

I feel that I may best reply to his request by printing here my answer to him.

Akron, Ohio, September 5, 1923.

My dear Mr. Maxted:

I am glad that you read The Witness so carefully. And I am very glad to reply to the question in your letter. The question is, you remember, "Are you in favor of admitting people (to the Holy Communion) who have never been baptized and who have no intention of being baptized?"

Now I want to answer this sympathetically, and not to be too categorical with any one of opposite convictions. But from your letter I am unable to gain a single hint as to how you stand on this subject. When I read it with one emphasis I think you are opposed to the practice of admitting UNBAPTIZED persons to the Holy Communion, but when I asked someone else to read your letter, he inferred that you were in favor of the practice. Personally, I am not in favor of it, in fact, I am quite opposed to it.

You ask me to say why, (or why not). The answer is quite simple, it seems to me. The Holy Communion is a sacrament for members of Christ's Kingdom. By baptism one becomes a member of Christ's Kingdom. Therefore, only the baptized should receive the Holy Communion.

I fear I cannot encourage you to believe that any considerable number of men, if any, would admit the UNBAPTIZED to the Holy Communion. And I am sure that your bishop, Bishop Woodcock, whom I am proud to count among my friends, would not encourage the practice in his Diocese.

When we come to the office of Confirmation we are on different ground. We have any amount of precedent for admitting adult baptized persons "Who truly and earnestly repent them" to the Holy Communion.

Our Bishops

William Hall Moreland, the Bishop of Sacramento, was born in Charleston S. C., in 1861. He graduated from the University of the South in 1881 and from the Berkeley Divinity School three years later. He was the rector of the Church of the Good Shepherd in Nashua, N. H., from 1885 to 1893, when he was called to be the rector of St. Luke's Church, San Francisco, where he remained until consecrated a Bishop in 1899. He has received honorary degrees from several colleges and is the author of numerous books and articles.

and who have made some profession of Christ.

In fact, the practice is so usual in the American Church that it almost deserves the good old name of a catholic practice. Before the Revolutionary War we had no Bishops. Hence no confirmations. Yet hundreds of priests administered the Holy Communion, from Maine to Georgia, to the unconfirmed. George Washington was never confirmed.

Many Bishops have pronounced on the subject, in favor of the practice. An unconfirmed man was a member of the Cathedral chapter of Trinity, Cleveland, and received the Holy Communion.

It is my opinion that two-thirds of our Bishops and three-fourths of our clergy would admit an unconfirmed person to the Holy Communion, if he were a baptized, professing Christian.

Of course, the clergy are in duty bound to urge upon such persons the privilege of confirmation, and its place in the life of the Church and of the individual.

I am glad, too, to be able to quote from one of the dignitaries of the Church of England. That great Bishop and Churchman, Mandell Creighton, sometime Bishop of London, pronounced upon this matter, both at Peterborough and London. In the one volume edition of his "Life and Letters," by his wife, we find a letter to one of his clergy (Section II, page 63) under the date of September, 1892, in which he discusses the question of admitting unconfirmed persons to the Holy Communion. He says:

"I think a clergyman is acting up to the spirit of the Church of England if he practically says: 'I cannot excommunicate you because you grew up in a system different from my own. But I am bound to call your attention to that system as a whole. Look at it altogether. If you enter it in part, there are obvious advantages in entering upon all that it can give.'"

Also on page 276:

"If a Lutheran or a Presbyterian is in a position where he can only attend our services, where he does so and where he wishes to be a communicant, I am in favor of admitting him to the Holy Communion."

We are not responsible for him, but we may allow him to use our services on his own responsibility. This does not affect our discipline to our own people—and does not come under the Rubric at all. It is an exceptional case which altered circumstances have created.

"I may say that this was the opinion of the late Archbishop Benson with whom I talked on this subject. I should be very glad if you could take the same view, as I believe that the establishment of this principle would be a real help in our dealings with other Communions."

Much as you and I or any other priest of the Church may deplore this or that practice within the Church, we must not close our eyes to the facts. We must also recognize that such practices are not going to be settled by century old rubrics, or theological discussions, but by the developing Catholicity of the Church under the guidance of its Bishops.

With best wishes, I am,

Sincerely yours,

George P. Atwater.

Giving Publicity to Religion

THE CHURCH AND THE NEWSPAPER

Rev. W. B. Norton,

Religious Editor of the Chicago Tribune

The rules for getting religious news into the daily newspaper are worth thinking about.

1. "Don't growl—kick." This motto is taken from the incident of a group of persons inconvenienced by being made to go to an unusual corner in order to get a street car. Every one grumbled about the inconvenience, injustice and stupidity of the street car company, except one man who took out his pencil, noted the facts and sent in a protest to the company. The difficulty was remedied.

2. Distinguish between news and propaganda. Ministers, reformers and Church folks in general are strong on propaganda. Something really done, some new important project planned, some event which interests the city, nation or at least a very large group, is practically certain of being printed. Boosting yourself or your denomination, like eloquence, has a poor chance in the press. News is welcomed and even diligently sought for, but propaganda, while it may sometimes get by, is regarded with disfavor.

3. Get the altruistic idea in news and advertising. Some ministers and Churches settle the question of furnishing news and advertising simply on the commercial basis. "Does it pay us?" is the only question asked. Furnishing Church news, letting the world know that Christianity is not a failure, has as distinct a missionary service as sending the gospel to the heathen. And why isn't the story just as good if it comes in to the office by someone interested in the spread of the kingdom of God as it is if the newspaper goes out and by searching finds the facts

Young People's Work

By Rev. Gordon Reese

DO YOU CARE?

"You should worry, they don't care whether we come."

"They" were the Church, or rather the particular group of people who were leaders (?) in a certain parish church. The speaker, a young lad seventeen years of age, and the person spoken to another lad about the same age.

Both had recently attended one of our Church Summer Schools. They had had a new experience at the Conference. They had heard the "Call to Serve." They couldn't go abroad to a mission field but they could do something in their parish.

They returned home, therefore, full of enthusiasm. They were in earnest. But they had come back to their parish and met their "Mr. Indifference" and "Mrs. Disapprove," so after several weeks of effort on their part the above comment was made.

Doesn't the Church care whether the young people are interested? Is the Church awake to her opportunity in working with the youth?

We believe the Church does care whether her Young People increase "in wisdom and stature and in favor with God and man." But the General Church will do nothing for her Young People until there is a popular demand on the part of the whole Church for help.

'Tis true there was no popular demand for the Nation-Wide Campaign but the leaders felt it a good thing for the Church and therefore the program, and those who have tried the Nation-Wide Campaign know its value.

'Tis true there was no popular demand for Christian Nurture in our Church (Sunday) Schools, but our leaders in religious education had an idea and they put it across and it is about the best method of instruction for our children the Church has attempted.

'Tis true men and women in the small towns and cities did not clamor for a great National Christian Social Service program, but God knows we needed it and the Church has committed herself to the work.

One could say similar things about some of the other departments of the General Church.

It can be summed up probably this way—if a leader or group of leaders were interested in a particular project that project was put forth as a necessity. The reverse is also true.

It so happens that except in a general way there is no burning desire on the part of the general Church leaders to definitely try something for the Young People. I mean that group who drift from the Church after they pass their fifteenth birthday.

If it is a question of money a quota is carefully worked out and "handed down."

If it is a question of LIFE—"Let's allow each parish and diocese to work out its own plan."

Thank God, parishes and dioceses are working out their own plans and they will

continue to work them out.

Here is how three Dioceses worked out their Young People's work:

1. Diocese of Michigan.
2. Diocese of Texas.
3. Diocese of California.

The Diocese of Michigan started some few years ago an Episcopal Young People's Association. This E. Y. P. A. was fashioned after the Anglican Y. P. S. of England and Canada. The late Bishop Williams of Michigan and Mrs. Williams sponsored the movement and together with Miss Julia Fish of Detroit worked out in a very practical way a splendid organization. The organization has done splendid work in the Diocese and has spread to other dioceses in the Middle West.

They have had printed a hand-book of the E. Y. P. A. and a request to Mr. E. E. Piper, Woodward Ave., Detroit, will bring to you information regarding the E. Y. P. A.

The Young People's Service League of Texas and the Southwest has had phenomenal growth. Starting some three years ago in one parish in Texas it has spread throughout the South and Southwest.

It has five ideals—Prayer, Service, Worship, Fellowship, and Gifts, and works in the five fields of Service. It follows logically the work of the Church School Service League but, of course, is for the older young people in the parishes. A letter to Bishop C. S. Quin, 1117 Texas Ave., Houston, Texas, together with fifteen cents, will secure the Y. P. S. L. handbook which contains information relative to organization, meeting, mission, services, etc.

The Young People's Fellowship was begun in California some few years ago thru the efforts of a Committee of men and women appointed by Bishop Nichols. The California Fellowship has done splendid work in the Diocese. Bishops, clergy, laymen and women together are developing a great California fellowship. Recently the California Fellowship issued a hand-book which can be secured from Frank Pillsbury, 75 Roble Road, Berkeley, California.

This handbook tells of the work done and gives a history of the movement in California.

There are many other Young People's organizations in the Church, but these three are probably the largest in point of membership.

They started in parishes through the efforts usually of some interested young man or young woman, then spread through the dioceses, in some cases to the province.

The General Church has adopted the "Watchful waiting" policy. This probably is wise from their viewpoint. Two handbooks, however, have been issued by the Department of Religious Education. One is known as Bulletin 24, which is out of print, the other can be secured for ten cents a copy at 281 Fourth Ave., New York City.

The Christian Endeavor Convention recently held in Des Moines, entertained 10,000 delegates—ten thousand young people assembled together in one place talking over the things pertaining to the

advancement of the Kingdom of God. That movement started in a little Church in Maine.

Can the Episcopal Church hope to win her Young People?

YES, we can when we WILL to.
"Do You Care?"

Witness Books

THIS IS A CAREFULLY SELECTED LIST OF BOOKS. NO BOOK BECOMES A WITNESS BOOK WITHOUT THE ENDORSEMENT OF THE WITNESS EDITORS.

The Return of Christendom

By a group of English Churchmen, with introductions by Bishop Gore and Bishop Brent and an epilogue by G. K. Chesterton. Recommended by Dr. Stewart and The Observer as almost indispensable.

\$1.75 a copy, postage 10c.

Common Sense Religion

By Rev. Frank E. Wilson, D.D. Recommended by The Observer.

\$1.50 a copy, postage 10c.

Lies

By Rev. Studdert Kennedy (Woodbine Willie).

\$1.50 a copy, postage 10c.

I Believe

By Rev. Studdert Kennedy.

\$1.50 a copy, postage 10c.

The Sorrows of God (Poems)

By Rev. Studdert Kennedy.

\$2.00 a copy, postage 10c.

(These books by this famous English preacher, who is to visit America in the Fall, are highly recommended by Bishop Johnson).

Religious Perplexities

By L. P. Jacks, D.D. Dr. Joseph Fort Newton says: "I do not remember to have read anything finer, or more to the point, or wiser in spirit, in all my life."

\$1.00 a copy, postage 8c.

Religious Foundations

By Rufus Jones, Seeborn Rowntree, A. Clutton-Brock, L. P. Jacks, and others. "Indispensable to all thoughtful Christians." —The Christian Century.

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Evolution: A Witness to God

By Rev. George Craig Stewart, D.D. Lectures delivered at Princeton, Wisconsin and Northwestern Universities.

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A Man's Religion

By Rev. J. A. Schaad. Presents the Christian religion in a way that appeals to red-blooded men.

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The Personal Christ

By Bishop Johnson. Meditations on the Life of Christ, with suggested Bible readings.

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The Historical Development of the Church

By Bishop Johnson. Brief outline of Church history, from lectures delivered at Gambier and Wellesley in 1921.

35c. a copy, postage prepaid.

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The Editorial

By Bishop Johnson

TOKYO

"A great and strong wind brake in pieces the rocks before the Lord; but the Lord was not in the wind; and after the wind an earthquake, but the Lord was not in the earthquake; and after the earthquake a fire, but the Lord was not in the fire; and after the fire a still small voice." What could describe the greatest catastrophe of human history more vividly than these words by the author of the Book of Kings!

To have stood on a lofty eminence and to have seen the earthquake and the fire and the typhoon would have been to have witnessed the greatest spectacle in all human history.

The earthquake was terrifying as great buildings began to fall; the conflagration could be seen for two hundred miles; the high wind fanned the flames into an awful holocaust; great waves engulfed the harbor of Yokohama. There were half a million human beings dying in that inferno.

Human wealth to hundreds of millions were being burned. Beautiful parks, sightly villas, stately palaces were being destroyed—all in the twinkling of an eye. What of it?

Is it merely an incident where men pay the penalty of building cities in the proximity of volcanoes?

Is it a visitation on the wickedness of man rather emphasized in the legalized vice of the Japanese?

Is it an exhibition of God's wrath like that on Sodom and Gomorrah? Perhaps. Let the Master answer the question, when He was confronted with a calamity less widespread but similar in its purport:

"Or those eighteen upon whom the tower in Siloam fell and slew them—think ye that they were sinners above all men that dwelt in Jerusalem? I tell you, Nay! but except ye repent, ye shall all likewise perish."

Looking at the catastrophe from a purely scientific standpoint, it was due to the fact that men built Tokyo in a dangerous place and paid the penalty of their temerity.

Such is the materialistic explanation of the spectacle, but these were fluid elements of fire and wind and water, acting according to their nature and whoever was there suffered from these causes.

Such is the materialistic explanation, but it does not satisfy the man looking down from a high place on this seething inferno.

Why is it permitted by the overruling Providence which made us and gave us all things that we possess and who is therefore responsible for things that are?

It is of the nature of man to look at things from a pragmatic standpoint and to hold the head responsible for temporal losses.

To him the great devastation is the loss of property, the destruction of wealth, the death of human beings.

Yet these things are going on constantly and are taken for granted.

As many lives are lost and as much property is destroyed throughout the world in a single month as was consumed in this terrifying spectacle in a single day.

In other words, what took place at Tokyo was a dramatic exhibition at one time and place of that which is going on everywhere every day.

The unusual and therefore the interesting thing is the dramatic effect.

And why then is this dramatic effect?

It has, as all drama must have, a moral purpose entirely apart from its physical causes.

It is, if you please, a terrifying spectacle of the end of the world as described by Christ.

It gives one a very exact estimate of the permanent values in human life and human effort.

From God's standpoint it is appointed unto men once to die; it is of the nature of human enterprise that it shall all end in dust and ashes; the fashion of this world passeth away either suddenly, as in Tokyo, or else gradually as elsewhere.

There are two ways in which one could have accepted this tragedy of the Orient. If one were a righteous man, full of faith and hope and love, he could have said, "Though He slay me, yet will I trust in Him, and though I walk through the Valley of the shadow of death I will fear no evil."

If one were merely a materialist he could have cursed God and died. Just as one standing at the foot of the Cross in that dire tragedy could have said the same according as his viewpoint was that of Judas or John.

The Master, looking on the scene, would have said: "Think ye that these people of Tokyo were sinners above all men that dwelt on the earth. I tell you, Nay! but, except ye repent, ye shall all likewise perish."

This is the statement of a fact, not the enunciation of a theory.

Material values must be judged by material standards and from the standpoint of a materialist this is the end.

Spiritual values, however, are not to be judged by material standards and, while the man of faith would be shaken by witnessing such a desolation as Tokyo, he would not despair, because he knows that he has kept his spiritual values. The end of all things is inevitably dust and ashes, whether these ashes are the result of a sudden catastrophe or the lingering decay of a dying world. The mere fact that the destruction is thus dramatized

will not destroy his faith, for he already knew that thus it shall be at the end of the world whether we perish in a fiery furnace or crumble to decay through wasting disease.

It is not the wrath of God against the people of Tokyo that one needs to see in this desolation so much as the fact that as gold in the furnace is tried, so man's faith must be trained to distinguish spiritual values from material losses.

It is through much tribulation that we must enter into our spiritual Kingdom.

And after all the great catastrophes of history have been the sources of great spiritual blessings.

The tragedy of Calvary, the Burning of Rome, the Reign of Terror, the Great War, awful as they are to contemplate, were yet the source of great spiritual values to men.

Much rubbish has been destroyed and out of the ashes new values have been educed. After all, the only lesson of these great calamities is to be found in the still small voice of human faith, by which men are made humble, the world is drawn together in sympathetic service, and prospects of a new dawn arise, which leads men on to new spiritual contests.

"Put them in fear, O Lord, that the heathen may know themselves to be but men."

There is the human need that man may see visualized in each catastrophe. It is this dramatic lesson which has humbled the arrogance of Babylon and Egypt and Rome and Germany.

It is the grave alone which humbles the arrogance of the proud.

Whatever else Tokyo may teach us, it should teach us that we are "but men" and not little gods, and that we have no other help but Thee, O God, who out of desolation can make a new heaven and a new earth.

Christian Healing

The many problems now perplexing churches in this subject are treated frankly and fearlessly every month in:

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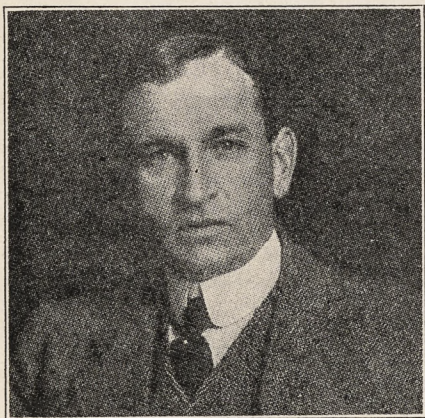
"What The Bishops Say About Spiritual Healing."

10 cents per copy—\$1.00 per year. This issue with three other important numbers for 25 cents.

THE NAZARENE PRESS,
Asheville, N. C.

Brotherhood Calls Men to Chicago

(Continued from front page)
the neighboring churches will begin the day with that divinest symbol of fellowship, the Holy Communion. Then at ten o'clock the convention will officially organize and officially look itself in the face. This will be accomplished under the guidance of the Brotherhood's presi-



Dr. William C. Sturgis

dent, Mr. Edward H. Bonsall of Philadelphia, as Chairman; welcome will be extended by Dr. Nathaniel Butler for the University and by the Bishop Suffragan of Chicago for the city and the diocese; and responses will be made by George A. King of London, President of the Brotherhood in England; R. H. Coleman of Toronto, Chairman of the Executive Committee of the Brotherhood in Canada; Rev. G. E. Moreton of Dunedin, General Secretary of the Brotherhood in New Zealand; Rev. R. J. Ripley of Kingston, Jamaica, representing the West Indies; Dr. Samuel L. Joshi of Baroda College, Bombay, India; and by delegates representing Hawaii, China and Japan.

At exactly noon there will be prayer for missions, followed by the first of three short addresses by a 365-days-a-year Churchman from whom the Brotherhood always expects and gets spiritual inspiration, Dr. William C. Sturgis, secretary of the Educational Division of the Department of Missions. His noon-day talks will be on the following subjects:

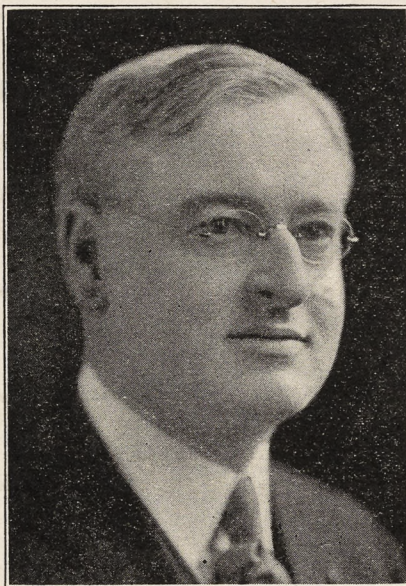
"Do You Understand the Church's Purpose," "Do You Believe in the Church's Mission?" "Christ's Standard of Service—Are You Measuring Up to It?"

In the meantime the boys will have organized their separate convention on Wednesday evening and Thursday morning (its keynote will be the motto, "The World Needs Me—At My Best"); and will have heard interesting talks from these speakers: (in order of their appearance), from Alonzo Stagg, the famous coach of the University of Chicago, from Bishop Wise of Kansas, from Bishop Anderson, from the Rev. Mr. Lloyd of Canada, from Francis Williams of the Brotherhood National Office, and from Joe McCulley of Toronto.

John H. Frizzell, a new Brotherhood secretary of great promise, will open the afternoon's discussion of the subject, "Co-

operation with the Organized Forces of the Church." He will be followed by Mr. Alfred Newbery, a distinguished lay worker who is helping to organize the social service work of the National Church, and by the three general secretaries, of New Zealand, of Canada, and of the United States. These latter will review what their Brotherhoods are doing to co-operate with other virile Church activities.

Then in the evening will be held another big meeting in Mandel Hall, with the head of the English Brotherhood in the chair. The speakers will be Dr. Joshi of Baroda College, India, who brought the American church such a vivid message of Christ's salvation at work in the East, and the Rev. Dr. Patton of Church Missions House, the man who inaugurated the Nation-Wide Campaign. They will talk on the topic, "Sharing our Best with the World," a topic that is vitally important today to the Christian men of America.



Mr. Courtenay Barber

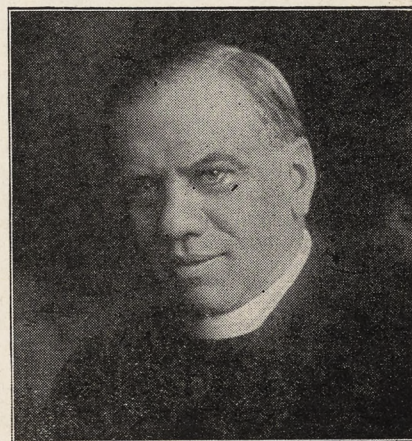
Friday's keynote is, "The Challenge of Youth." Its program runs something as follows:

- 7:30—Holy Communion in nearby churches.
- 10:00—Business session—Discussion of National Council report—Report of Committee on International Relations.
- 11:00—Joint Session of Seniors and Juniors. "The Boy—the Church's Greatest Potential Asset"; discussed by John H. Frizzell. "Here Am I, Send Me"; answers by Sunder Joshi of India, son of Dr. Joshi; and by John Fredson, popularly known as Johnny Fred, the young Alaska Indian protégé or Archdeacon Stuck who was left to guard the provisions when the latter climbed Mt. McKinley.
- 12:00—Noonday prayer and the second of Dr. Sturgis's addresses, "Do You Believe in the Church's Mission?"
- 2:30—General conference, with G. Frank Shelby, General Secretary of the Brotherhood in the United States, as chairman. "The Challenge in

the Junior Brotherhood to the Men of the Church." (The speakers will be the directors of six successful junior chapters.)

8:00—Public meeting, with H. D. W. English of Pittsburg in the chair. "Giving the Youth of the Church a Square Deal." This is to be another 100 per cent meeting with 100 per cent speakers: Dr. Bernard Iddings Bell, head of St. Stephen's College in New York State, and the Rt. Rev. Irving P. Johnson, Editor of The Witness.

Saturday will mark the real observation of the Brotherhood's Fortieth Birthday, at the Brotherhood's birthplace. The day's keynote is "Meeting the Challenge to Serve." The morning meeting, beginning at 9:30, will have a double subject, family prayer and the call to the ministry. Warren Hires Turner, a leader of the Brotherhood in its effort to re-establish family prayer in the American home, will introduce this vital subject and lead a discussion of methods. There will be no more important session of the convention than this one. It will later be given over to the discussion of "How to Secure the Best Officers for the Church Army." Bishop Wise of Kansas will be the first speaker, and will be succeeded by six deans of theological schools, Dean Logan of Du Bose, Dean De Witt of Western, Dean Kramer of Seabury, Dean Ladd of Berkeley, Dean Ivins of Nashotah, and Dean Wells of Sewanee. It is safe to predict that these distinguished educators can and will give the Churchmen assembled first-hand information as to the cry-



Bishop I. P. Johnson

ing need for recruits for the Christian ministry.

After Dr. Sturgis' third noonday talk, on "Christ's Standard of Service," and the midday recess for lunch, the whole body of delegates will be taken by automobile to St. James' Church, the Brotherhood's birthplace. Here a memorial chapel in honor of the founder marks the spot where the original group of young men met and organized Chapter No. 1 on St. Andrew's Day, 1883. Four or five of that first group will be on hand to tell about it. Afterward, in the old church where so many of the Brotherhood pioneers worshipped, there will be a service of commemoration. Three speakers, all close personal friends of James L. Hough-

teling, will tell of "The Vision of the Founder"; Dr. John W. Wood of the Department of Missions, who was general secretary of the Brotherhood throughout Mr. Houghteling's presidency; George A. King of the English Brotherhood; and the Rev. Floyd W. Tomkins, D.D., of Philadelphia, who was rector of St. James's during part of the first decade of the Brotherhood's life.

That evening will be given over to the Preparation for the Corporate Communion. All guests of the Brotherhood who are communicants of our Church are more than welcome to partake with the members of the organization at the sacred Communion Service on Sunday morning; and all are welcome at the preparation. The latter will be held at St. Paul's Church, and the Very Rev. D. T. Owen, Dean of the Cathedral at Hamilton, Ontario, will conduct it. The boys will have a separate service on Saturday evening, under the guidance of Dr. Tomkins and the chaplain, Bishop Wise.

Brotherhood men look forward to this Preparation as the second greatest event of the convention; but they know that the greatest event of all is always the coming of many hundreds of men and boys together to the blessed Table of Our Lord. The convention will naturally and inevitably focus itself on the gathering in St. Paul's Church at 7:00 on Sunday morning, where the strength-giving Sacrament shared in brotherly fellowship will consecrate the Brotherhood to another year of service.

Later Sunday morning the delegates may have their choice as to what church in the city they will attend; most of the convention speakers will be assigned to tell the various city parishes about the Brotherhood. Then in the afternoon will be held another remarkably interesting mass meeting at Mandel Hall. We are promised Bishop Gailor of Tennessee, president of the National Council of the Church; Mr. Herbert S. Houston, publisher of "Our World" and erstwhile editor of "The World's Work," and the Rev. L. Ralph Sherman of Toronto, as leaders of a discussion of "Christian Citizenship." We believe this meeting in itself will be worth a trip from New Zealand or even farther to attend.

The convention cannot break up without a charge, a blessing and a farewell; and Sunday evening is set aside for those purposes. Quite fittingly Bishop Anderson, who is scheduled to preside over the first session on Wednesday evening, has also agreed to deliver the charge to the Brotherhood, "Our Marching Orders," at the final meeting. Marching orders usually signalize a departure but also the beginning of a campaign.

If the rough outline and indistinct picture of what is meant to be a group of Christian men's consecration of their manhood in service is in any way able to convince you of the importance of the event, please come to the University of Chicago on those September days and see for yourself. All will be welcomed, and all the principal meetings will be open to the public. The spirit of the occasion will be one of Christian brotherliness. Come and see!

Lincoln and Failure

By Bishop Johnson

When Abraham Lincoln was a young man he ran for the legislature in Illinois, and was badly swamped, as related by the Great Western magazine.

He next entered business, failed, and spent seventeen years of his life paying up the debts of a worthless partner.

He was in love with a beautiful young woman to whom he became engaged—then she died.

Entering politics again, he ran for congress and was badly defeated. He then tried to get an appointment to the United States land office, but failed.

He became a candidate for the United States Senate, and was badly defeated.

In 1856 he became a candidate for the

vice presidency and was once more defeated.

In 1858 he was defeated by Douglas.

One failure after another—bad failures—great setbacks. In the face of all this he eventually became one of the greatest men of America, whose memory is loved and honored throughout the world.

When you contemplate the effect of a series of setbacks like this, doesn't it make you feel kind of small to become discouraged just because you think you are having a hard time in life?

Bishop Parker Given a Car

Anyone who has experienced the difficulties of train travel and making so-called connections in New Hampshire, and who has read of Bishop Parker's constant struggle with the problem, will rejoice that friends have given him a car.

**212 EPISCOPAL CLERGYMEN
And 2204 Clergymen of All Other Denominations
HAVE WRITTEN CHANNING POLLOCK
IN PRAISE OF HIS PLAY,**

THE FOOL

Mr. Pollock himself says, in his lecture on

"CAN THE CHURCH IGNORE THE STAGE?":

"The church is more than half responsible for the success of 'The Fool.' Why should I be ashamed to admit it? I might be ashamed if I were compelled to say, with the authors of salacious farces, 'The saloon and the brothel—the lowest instincts of man—are responsible for the success of my play.'

"The Sunday after our first performance in New York dozens of sermons were preached about 'The Fool.' Why not? If the forces of evil support what is evil in the theater, musn't we look to the forces of good for a clean and dignified Drama? If 'The Fool' preaches the religion of Christ, shouldn't clergymen be proud that they have enabled me to preach it to five million people a year?"

7 COMPANIES NOW PLAYING IN "THE FOOL"

That at the

SELWYN THEATER, CHICAGO

**CARRIES ITS MESSAGE TO 15,000 PEOPLE
EVERY WEEK**

Social Service

By W. S. Keller, M. D.

"THE DOWNTOWN CHURCH"

Last year at the National Conference of Social Workers a Presbyterian clergyman from Cleveland read a paper entitled "The Church and its relationship to Community Social Life."

He said the following question was put to us by a little Lithuanian immigrant boy named Steve and indicates the problem of a Church in a polygot neighborhood. As we were registering boys and girls for institutional activities two years ago, the registrar could not get Steve to commit himself as to what his main interest was in coming to the church.

He seemed to be a regular attendant at two different settlements, and finally, expressing his disgust with opportunities offered him by the Church, our ten-year-old critic looked up into the surprised countenance of our registrar with the following question: "What the hell have you got around here?" This question calls for a searchlight thrown upon the activities of a church in a polygot neighborhood,—the consideration and analysis of the potentialities of a down town church.

About every five years the down town church needs a modern survey. Let us say, we should actually take stock and find out what we really have. How should this be done? When should it be done? Who should be selected to do it?

How can we determine the type of residents in a given neighborhood, out of which a community should be built?

What type of leadership and field experience should the rector have to make the work successful?

This will bring to our attention certain weaknesses in the Church's formal approach to individuals and groups who know little or nothing about the motives that lie behind all Church activities.

When we face this kind of a neighborhood we must also search for the origin of what we call religious experience.

Not many years ago every family and group experienced religion, and each individual from birth to maturity in work, play and defense, gathered together religion as a group experience. Religion was, hence, one of the chief features of the group expressive life.

Formerly, the down town Church represented the social and religious center of a great residential community and in the individual philosophy of life, in the terms of Scripture, "one could love one's neighbor as one's self," because the neighbor was fairly well known, having received much the same type of education and development as one's self.

The careful analysis of this same city district will now reveal very few of the families represented in former days.

Many sections are inhabited by colored people. Usually the down town Church is in a neighborhood that has been surrounded by a large number of foreign born, including Jews, Slavs, Italians, Bulgarians, Syrians, Albanians, etc.

It is also a noteworthy fact in most cities, a large majority of cases of juvenile and adult delinquency come from the

down town congested districts adjacent to many of our city parishes. Thus we often find the historic church, the once fashionable city parish faces "the children of the Ghetto" bewildered by the lack of adjustment, confounded by the inadequacy of group religious expression and experience, and seriously hampered by the lack of control over the fundamentals in early family training and education. The down town Church is often the mission Church, the community Church.

Each down town Church presents problems peculiar to its own locality. Every down town Church needs a social diagnosis. Upon the findings of this diagnosis, a program should be built, and a priest selected especially fitted to handle the problems peculiar to the locality.

If diocesan social service departments were functioning properly and with the high degree of efficiency that should be expected of them, they could and should be counseled with regarding such matters.

It has been our experience that in the selection of clergy, especially for missions and city parishes, where the congregations do not possess dominant leadership, the Bishops are proud to use their own judgment. Too often (especially in dioceses in charge of older Bishops) their judgment is bad, and clergy are selected without an intelligent analysis of the task involved.

The down town Church must serve as a community agency, and by means of an open door, meet the minds and needs of constituent localities.

It should not primarily exalt its own set formulas and preconceived orthodox ideas, but with truth, sincerity, justice and compassion serve the immediate constituency and permit the spontaneous religious expression of its peoples.

A priest with a social vision will have no difficulty using our fundamentals as a basis for the building of mutual religious convictions.

In consequence of such a program, the social, economic, national and international questions will be the basis of rec-

WITNESS READERS

Would you like some helpful suggestions as to how to make your spare time yield you financial returns? Does your society need money in its treasury? Have you some cherished purpose for which you need extra money? We need honest, earnest, energetic men and women to help us stop the use of alcohol in food-stuffs.

It is entirely unnecessary. Thousands of people are using spurious alcoholic flavors for beverage purposes. Let us all help to solve this evil. The field is unlimited for purposeful workers. For particulars write to

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ognition by all peoples, of the Fatherhood of God and the Brotherhood of Man.

The down town Church has become a definite speciality in religious and social administration. The responsibility demands special training on the part of the priest who accepts the charge, and a high degree of wisdom and modern analysis on the part of the persons responsible for the choice.

QUERY: Who is operating YOUR diocesan searchlight?

Dr. Melish Says Take Over Mines

In a sermon preached in Holy Trinity Church, Brooklyn, Dr. Melish advocated the taking over of the mines as the way out of the coal strike. After the service he invited the entire congregation into the parish house to discuss the problems arising from the strike.

Renovating St. Mark's with Pink Cement

St. Mark's-in-the-Bouwerie, New York City, is making extensive preparations for work this fall. It is at present being renovated from top to bottom.

Before Dr. Guthrie, the rector, sailed for Europe he selected a rose pink marine cement with which the outside of the building was to be painted. The barrage of questions as to why this color was selected has been left to Dr. Guthrie's associate, the Rev. Edward A. Cosbey, who has found that the easiest answer to this question is simply that Dr. Guthrie selected it.

The idea is to make the church a bright spot in what is rather a sordid part of the city.

\$1,000 PRIZE NOVEL FOR 15C

1923's Fiction Sensation Sells at \$2.50, But You May Have It for Almost Nothing

Washington, D. C.—The editor of the Pathfinder has made another tenstrike in securing serial rights to the \$1,000 Pulitzer prize story, "One of Ours." Hundreds of thousands are being sold in book form at \$2.50. Willa Cather, concededly the foremost living woman novelist, has put so much of love, adventure, realism and excitement into this gripping, fascinating tale that the New York Globe says of it: "One of the best pieces of fiction writing that has been done in America. We are almost prepared to say that 'One of Ours' is that great American novel which has been so long in coming."

This story will cost regular readers of the Pathfinder nothing, but the editor makes the agreeable announcement that new readers may have it also by sending a thirteen weeks' trial subscription with 15 cents to the Pathfinder, 119 Langdon Station, Washington, D. C. Besides this prize novel complete, these thirteen issues will contain many short stories, up-to-the-minute interpretations of what is going on in the world and other features that will keep the whole family informed and entertained for thirteen weeks.

"One of Ours" begins at once, and as it will be difficult to supply back numbers, applications should be mailed promptly. —Adv.

GENERAL NEWS OF THE EPISCOPAL CHURCH

Successful School at Sewanee

For the thirteenth year students gathered at the University of the South for the Sewanee Summer School for Church Workers which in 1910 began with a small one-day conference of eighteen leaders and this year had an enrollment of 425 members, the largest registration in the history of the school. It was Dr. John W. Wood, executive secretary of the Department of Missions of the National Council, who on the closing night said: "This school should be circularized more that others outside of the Province of Sewanee may come here where there is a wonderful spirit of the Church that they may share with the Southland in this stimulating occasion." Nearly one hundred more registered this year over 1922, and the records read the last evening showed that there were representatives from 32 dioceses and one missionary district. There were four bishops, 39 clergy, 58 laymen and 225 young people, and many visitors who attended the services and lectures who, if they had registered, would have made the enrollment much larger.

The founder and only director of the school is the Rev. Mercer P. Logan, D. D., and as usual was the life and spirit of the school, sharing with the Rev. Gardner L. Tucker, educational secretary of the Province, the task of keeping things moving in happy vein. Vice-Chancellor B. F. Finney, who was the guardian of the "creature comforts," with unremitting vigilance left no stone unturned in seeing that this large delegation received "care and good nourishment."

Classes were offered in four departments—Missions, Dr. John W. Wood as dean; Christian Social Service, Rev. C. N. Lathrop, dean; Religious Education, Dr. Tucker, dean, and Young People's the Rt. Rev. C. S. Quin, D. D., dean and chaplain, and the Rev. W. A. Jonnard in charge of programs. In the Department of Missions courses were given in "Creative Forces in Japan," by Dr. Wood; "The Church's Life," by Mr. W. E. Leidt, and "The Program Presented," by Mrs. W. B. Nauts. In the Department of Christian Social Service, "How to Teach by the Diocesan Method," by Dean Lathrop; "Social Service in the Parish," by Miss Ann T. Vernon; "The Girl and the Church," by Mrs. H. P. Woodward; "Principles of Family Case Work," by Miss Christine Boylston; "Suggestions for Jail Work," by Mrs. M. P. Falconer, and for the Department of Religious Education, "The Pupil," by Miss Mabel Lee Cooper; "How to Teach the Life of Christ," by the Very Rev. I. H. Noe; "How to Teach the Old Testament," by the Rev. J. M. Stoney; "Church School Ideals," by the Rev. H. W. Starr, Ph. D.; "Church School Service League Administration," by Miss Frances H. Withers; "The Teacher," by Miss Mary B. Conway; "How to Tell Stories," by Rev. Louis Tucker, D. D.; "Kindergarten Methods and Materials," by Mrs. F. H. G. Fry; "Church School Administration," by Rev. W. A. Jonnard; "Primary Department Administration," by Mrs. J. W. Griffith; "Junior Department Administration," by

Mrs. W. F. Omberg; "Practical Church Drama Pageantry," by Rev. Clarence Parker; "C. S. S. L. Arts and Crafts for Primaries," by Miss Josephine Cockle, for Juniors, by Mrs. F. K. Ffolliott; for Seniors, by Miss Elizabeth Slocumb, and "How to Train the Devotional Life," Dr. Starr. Grade classes in all courses of the Christian Nurture Series were taught in the third teaching period.

Lectures on "Evangelism in the Parish Program," opened to both the clergy and laity, were given the first week by the Rev. J. A. Schaad, and the second week on "Preaching Missions," for the clergy only. During the afternoon conferences were held for secretaries and all of the national organizations of the Church League and on the young people's movement.

Chinese Governor Asks for Christian Prayers

From Nanking, China, the Rev. J. M. B. Gill writes, on July 23: "We have been having very heavy rains here for some time and the rice crop is in serious danger. The officials have forbidden the slaughter of any animals for five days in order to appease the gods.

"A few days ago the Civil Governor addressed a letter to the Christian churches of the city requesting that they pray for fair weather. This is the first time in my experience that the officials here have recognized Christianity as a real thing in Chinese society.

"The weather is now fair and hot."

Du Bose Student Is Ordained

Mr. E. J. Saywell was ordained Deacon in St. Philip's Cathedral, Atlanta, Ga., by the Rev. H. J. Mikell, D.D., on the 14th Sunday after Trinity, September 2, 1923.

Mr. Saywell was for two years a student at Du Bose School, Monteagle, Tennessee, and has been for the past six months working in the mill district of La Grange, Georgia. There was a good congregation present, and a splendid choir assisted in the simple and very impressive service. The Rev. W. S. Claiborne, Professor of Pastoral Theology of the Du Bose School, preached the sermon.

Brotherhood Pilgrimage to Jamestown

The Norfolk Assembly of the Brotherhood of St. Andrew makes its annual pilgrimage to Williamsburg and Jamestown on September 15th and 16th. The leader is the Rev. Dr. Goodwin, now of the faculty of William and Mary College, formerly rector of Saint Paul's Church, Rochester, N. Y.

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Society of the Nazarene Has Mission in Denver

The Society of the Nazarene under the leadership of the Rev. A. J. G. Banks, held a most successful healing mission at St. Mark's, Denver. Both Bishop Johnson and Bishop Ingley assisted during the week.

Little Church Around the Corner to Build

Announcement is made that additional building will start on the Church of the Transfiguration, New York, better known perhaps as The Little Church Around the Corner. One of the changes planned will be the erection of a building for the choir school.

Changes in Diocese of Alabama

Rev. J. M. Stoney, rector of Grace Church, Anniston, has been appointed Dean of the Convocation of Birmingham in the Diocese of Alabama, succeeding Rev. E. C. Seaman, who resigned the office of Dean when he became Executive Secretary of the Diocese.

Rev. Thomas R. Bridges, D.D., who recently, tendered his resignation as rector of All Saints' Church, Mobile, Alabama, has withdrawn the resignation and will continue as rector of that parish.

Death Takes Missionary in China

A cable received by the Department of Missions on August 27 announces the death of Deaconess Katherine E. Scott in Kuling, China, on August 26. The deaconess joined the staff of the District of Hankow in the summer of 1911. After serving for some years as a teacher at St. Hilda's School, Wuchang, she was appointed principal. Under Deaconess Scott's leadership, St. Hilda's School has prospered greatly and is now the leading mission school for girls in central China.

Witness Fund

The management of The Witness acknowledges with thanks the following donations to The Witness Fund of 1923:

This fund is used to pay the subscriptions of clergymen and others who look forward to receiving The Witness but are unable to have it unless helped by friends in paying for it

Mrs. Brouillette	\$1.00
Mrs. Chafee	3.00
Rev. A. B. Clark	1.00

Total for 1923	\$5.00
	\$3.00

Have You \$100 or More?

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Bishop McCormick Preaches Labor Day Sermon

Bishop McCormick of Western Michigan preached the Labor Day sermon in the Cathedral of St. John the Divine, New York. Choosing as his subject "The Church and Labor," the Bishop discussed problems confronting labor and the effort of churches to help in their solution.

One of the main reasons the Church and labor have been at variance, he said, is that the Church has no unified authority to speak for all Christianity.

"The Church, like labor, is complex and confused, almost chaotic," he said, "and this is the reason why the Church has not been more clearly on record in the matters of economic and industrial justice."

"Individualism in government and the Church, aristocracy nad plutocracy, all are doomed to disappear and to be supplanted by collectivism, democracy and equality," he said. "Liberty and equality are discovered to be dangerous unless together they issue in fraternity."

Retirement of Dr. Wilkinson

The Rev. James E. Wilkinson, Ph. D., for sixteen years a priest of the Diocese of Western Michigan and for twelve years secretary of convention, many times deputy to the General Convention, and for years an Examining Chaplain, ended his active ministry September 1, resigning the Parish of Holy Trinity, Manistee, of which he has been the beloved rector for a long period. He intends shortly to sail for England and to spend six months in travel. Before leaving for his well-earned rest Dr. Wilkinson will officiate at the marriage of his son, the Rev. John E. Wilkinson. The latter entered Holy Orders after his discharge from the army and has been serving as curate at St. Barnabas, Omaha. He will, however, immediately take up his duties as rector of Emmanuel Church, Hastings, in this Diocese, in succession to the Rev. Frank Van Vliet, who has become a member of the faculty of Nashota House. Dr. Wilkinson will be greatly missed, but his name and work will be perpetuated in Western Michigan, it is hoped, for years to come.

Saint Katharine's School Begins Another Year

Saint Katharine's School, Davenport, Iowa, begins its forty-first school year September 26th with bright prospects for the coming session. Several new members have been added to the faculty.

The school buildings have been thoroughly renovated and put in order during the summer, making the already beautiful school and grounds the more attractive and ready for the use and convenience of its pupils. The Marion Crandell Memorial House will be dedicated and open for use with the beginning of this term. It has been decorated and furnished largely through the efforts of the alumnae and forms an attractive home for the teachers.

Saint Katharine's is more and more drawing its pupils from all over the country, last year thirteen states being represented. The thorough and long established character of the school is guarantee of proficiency in every department. Its courses embrace the entire scale of

scholastic work, from the primary grades to college preparatory and offer special opportunity for graduates of the public high schools either for their college preparation or finishing work. Music is an especial feature and this department covers a wide range. Special attention is given the beginners and important work is done in chorus, choir, orchestra, in addition to individual instruction in piano, voice, harmony, 'cello violin and organ. The personal attention given to pupils makes for the development of scholarship character and healthy habits of mind and body. The record of its graduates in college, home and the industrial world are Saint Katharine's testimonials.

Southern Parish Has Normal School

St. Mary's Church, Birmingham, Alabama, Rev. Oscar deWolf Randolph, rector, has arranged a Normal School for teachers in the city of Birmingham and towns adjacent. Before and after supper served in the parish house there will be conferences on all courses of the Christian Nurture Series led by Birmingham and other clergy and by experienced men and women teachers. The course began September 10 and will be held on the third Monday evening of each month throughout the winter.

The Alabama Diocesan Committee of the Nation-Wide Campaign has planned a schedule by which practically every parish in the diocese may have a flying squadron of clerical and lay speakers, including a representative of the Woman's Auxiliary, to assist in preparations for the Every Member Canvass for pledges to support the Program of the Church. The Bishop and the Bishop Coadjutor will take an active part in the campaign.

Society of the Nazarene to Have New Home

The arrangement whereby the Society of the Nazarene was to establish temporary quarters at Trinity Church, Ashe-

ville, N. C., has been changed, and instead a house has been secured in the residence section of that city which will be used as a home for the director and as offices for the Society until the new Memorial Nazarene House is built. The address of the Society until further notice will be 189 Pearson Drive, Asheville, N. C. More than \$12,000 has been contributed and pledged towards the erection of the permanent Nazarene House, though only one appeal has so far been issued to members and friends of the Society.

Dr. Ray Has No Time for Lunch

Thirty-three couples went to the altar at the Church of the Transfiguration, New York, on Labor Day. The marriages made a record for this church of which the Rev. Randolph Ray is rector.

Classified Ads

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

Bishop Gailor and Dr. Wood to Attend Consecrations of Japanese Bishops

The consecrations of the two recently elected Japanese bishops for new diocese of the Church in Japan are scheduled for December and are events of such outstanding importance in the mission field that the president of the National Council and the executive secretary of the Department of Missions are going out to be present.

Dr. Motoda's consecration takes place in Tokyo on December 8, and the Rev. Mr. Naide's in Osaka on the 11th.

Besides the American and English bishops in Japan and Bishop Gailor from the United States, there will be present the English Bishop of Korea, one or more bishops from China and a representative of the Archbishop of Canterbury. Bishop McKim, the senior bishop in Japan, will act as consecrator, assisted by the others.

Bishop Gailor sails from Seattle November 22, and before returning to the United States expects to visit mission stations in Japan, China and the Philippines. Dr. Wood, who sails November 1, goes at the request of Bishop McKim, to advise with him concerning important business details in connection with the transfer of jurisdiction to the Japanese bishops. Dr. Wood expects to return to the States immediately, possibly paying a brief visit to the missions in Hawaii on the way back.

Dr. Boynton Honored by Patriarch

A group of American churchmen have arrived in Athens after completing conferences with leaders of the various Eastern churches on questions of church unity, the preservation of holy places, and co-operation in humanitarian work. The group included Rev. Samuel McCrea Cavert, general secretary of the Federal Council of Churches; Rev. Charles H. Boynton of the General Theological Seminary, New York; C. H. Emmons of Los Angeles, a prominent Universalist minister, and Charles D. Emerson, pastor of North Woodward Congregational Church Detroit.

Visiting Greece, Turkey, Syria and Palestine, they conferred with the Greek Metropolitan and Catholic Bishop at Athens, the Greek and Armenian Patriarchs at Constantinople, Damascus and Jerusalem, as well as many officials of lesser rank. On questions of humanitarian work all Eastern Church leaders are unanimous in their appreciation and praise of the American Near East Relief work for refugee children.

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The Patriarch of Jerusalem at a ceremony presenting the Cross of the Holy Sepulchre to Dr. Boynton pointed out the excellent policy whereby the most important American orphanage schools are located in places of greatest historical interest to Christianity, such as Jerusalem, Bethlehem, Nazareth, Philippi, Corinth and Berea.

At the closing conference figures were presented showing the growth or loss in membership of all world churches. The United States led the world in the proportion of increase, Mr. Cavert reporting the evangelical churches gained over 1,000,000 members the past year.

The Rev. E. W. Couper Becomes Archdeacon of Minnesota

The Rev. Everett W. Couper, field organizer for the Diocese of Duluth, has been called by the Bishop and Directorate of the Diocese of Minnesota to fill the newly created post of Archdeacon of that diocese. He has accepted the call and will enter upon his new duties on the first of September, making his home at 1016 Fourteenth Avenue S. E., Minneapolis. He will devote himself largely at first to the presentation of the Church's program throughout the diocese.

Des Moines Church School Institute

The six Church schools of Des Moines have planned a Teacher Training Institute of five days for the first two weeks in September. The days are to be September 6, 7, 11, 12 and 13. There is to be one period before dinner, starting at 5:30 p. m., and two periods after dinner.

The first period each day will be a round table on some phase of Church school work. The second period will be on "How to Teach," using as a text book "The Teacher," by Weigle, which forms the basis of Course 2 in the Standard Course of Teacher Training as planned by the Department of Religious Education of the National Council. Special em-

phasis will be made as to Teaching the Christian Nurture Series. The third period will be used for grade conferences with a leader for each grade. During this period the officers of the Church schools will cover the first half of the Standard Course No. 32, "Church School Administration."

Brooklyn Parish To Build a Chapel

The Church of the Redeemer, Brooklyn, is soon to erect a chapel, to be known as St. Thomas' chapel, on the north porch of its church building. This chapel will be kept open at all times for worship, prayer, and meditation, and it is the intention of the rector and authorities of the parish to provide a daily celebration of the Holy Communion in this chapel.

WARNING

An Italian of good appearance, about 35 years of age, and claiming the name of Nick Calouri, is calling upon clergy in Minnesota and Wisconsin and appealing for help.

He relates a convincing story of being an Episcopalian, and supports his story with a letter signed by me. Since writing that letter I have discovered that he is an impostor and wish to advise all clergy and Church people to this effect.

(Signed) JAMES MILLS,
Rector, St. Paul's Church.

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Why He Seeks Holy Orders

The Rev. Joseph Snowden, formerly minister of the Congregational Church at Victor, Iowa, has become a candidate for Orders in the Church. The factors in his "spiritual pilgrimage" as given by him in an address which he was asked to give are: Personal acquaintance with men in the Church; the study of Church and secular history; the satisfying nature of the Church's worship; belief in the Apostolic ministry; its missionary character and ministry to all classes of people.

Mr. Snowden has for the past few months been assisting in the missionary and new Church school work being done in Des Moines. Beginning September 1st he will be in charge of the missions at Albia, Garden Grove and Centerville.

Mr. Snowden is a candidate for orders from St. Luke's Parish, Des Moines.

Citizen Soldiers Attend Service

On Sunday, August 26th, the Episcopal boys in attendance during August at the Citizens' Military Training Camp, which is located at Fort Des Moines, attended the morning service at St. Luke's Church, the Rev. Gowan C. Williams, rector. The young men are of high school and college age. Autos brought the boys in from the Fort, which is seven miles from Des Moines, and a dinner was served by the ladies of the parish in the Guild Hall to the twenty-eight boys attending. The boys came from Iowa and Nebraska communities.

Bishop Longley preached a splendid sermon on citizenship, emphasizing the spiritual needs for the highest and much-needed type of citizenship.

Virginia Mission Worker Is Called to Mountain Parish

The Rev. Claudius F. Smith, diocesan missionary since the organization of the Diocese of Southwestern Virginia, has accepted a call to be rector of Christ Church, Intermont Parish, Big Stone Gap, Va. Mr. Smith will probably also

have charge of the mission work at Apalachia and Keokee.

On June 1, a few months after the resignation of the former rector, the bishop asked Mr. Smith to take up temporary residence at Big Stone Gap and concentrate his attention upon the work at that point for a few months.

Church to Have School of Pageantry

A school of pageantry is to be opened by the Department of Religious Education of the Diocese of Washington on October 15th. It will be in charge of competent instructors, who will give proper training in religious drama during the month that the school is to be in session.

Hugh Cross at Sewanee

At Sewanee there has been erected a great cross of concrete, fifty-one feet high, visible for twenty miles about the country. It is a memorial to the men of the University of the South who served in the war.

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Southern Ohio Rector Goes to Indiana

Thirteen years of upbuilding, constructive service in the parish of All Saint's, Portsmouth, and nearly seventeen years' loyal work in the Diocese of Southern Ohio will be brought to a close October 1st, when the Rev. Edward Ainger Powell takes up his new work as rector of the important parish of St. Paul's, Evansville, in the Diocese of Indianapolis, Indiana.

During the period that he has been rector of the Portsmouth parish the number of active communicants has more than doubled and the conditions, both material and spiritual, are in excellent shape.

A strong personality, unswerving loyalty to the Church and her creeds, fearlessness in asserting his views and yet friendliness with his brethren who did not always agree with him, have been the distinguishing characteristics of his interesting and effective ministry in southern Ohio.

A native of England, son of an English clergyman, he served his king in the Boer war, receiving a medal with five service bars. In the World War he was always in the lead in patriotic movements in the city and diocese.

In the General Convention, the Provincial Synod, the Cathedral Chapter, the Diocesan Department of Social Service and as Chairman of the Department of Publicity he has rendered signal service to the Diocese. During the Nation-Wide Campaign he was the designer of a number of very effective posters which were widely used.

In the city of Portsmouth the rector of All Saints will be greatly missed as he took a leading part in business men's organizations and in every activity for the good of the community.

Greer House Opened In New York

In order that our Church girls may have the advantage of home life under proper care and chaperonage during their stay in New York, members of the Churchwomen's League for Patriotic Service have opened Greer House. The house is located at 123 East 28th Street.

New Rector at Bridgeport

Rev. Henry S. Whitehead is to succeed Rev. Frank Aitkins as rector of Trinity Episcopal Church, Bridgeport, Conn., Sept. 1. Mr. Whitehead was ordained in 1913 by Bishop Brewster of Hartford, and goes to Bridgeport from the rectorate of Christ Church, Chattanooga, Tenn.

Professor Boynton Becomes a Baker

When the bakers supplying bread to four Near East Relief orphanages in the vicinity of Athens joined the strike movement in that city, four Americans volunteered to work six hours a day at mixing bread. One of these was Professor Charles Boynton of the General Theological Seminary.

Activities at Pennsylvania State College

The Rev. Howard M. Frear, chaplain of the Church Students at Pennsylvania State College, at a special service held recently dedicated a beautiful silver baptismal bowl presented to St. Andrew's Church by the children of the Church

school. The children have been looking forward for two years toward making this gift. The congregation was composed of members of the faculty and students at the summer session and the Church school children. The students in attendance at the summer session of the college respond so well to the religious activities of the local parish that it has been decided to incorporate them, as far as possible, into the social as well as the religious life of the parish. In order to accomplish this, St. Margaret's Guild made ninety-nine calls upon the summer congregation, and at a social evening held at the rectory there were over eight guests present. State College is one of the large colleges of America. At the last Diocesan convention a committee was appointed to push the matter of completing the church building at State College. The committee is making definite plans for active work in the fall. The National Council has listed this project as a priority to receive \$35,000, so that contributions for the church building at

State College will be credited on parochial quotas.

All other Christian bodies have adequate church buildings, and the feeling is strong that a similar provision by our Church has already lagged too long and the committee is determined to get action looking to a speedy completion of the church and such other buildings as will provide for effective ministry to the students in that great college. Edward P. Brinton of Lancaster, chairman; John C. Schmidt of York and Richard M. H. Wharton of Harrisburg.

New Rector At Sheffield

The Rev. Edward K. Thurlow has accepted a call to the rectorship of Christ Church, Sheffield, Massachusetts, and took up residence there the first of this month.

Hungarian Is Ordained

The minister of the Hungarian affiliated church at Franklin, N. J., has been ordained to the priesthood.

We'll Go More Than Half Way

Not infrequently we receive letters from rectors that read like this:

"You defeated your purpose of supplying the Church with a much-needed, inexpensive paper when you raised the price to \$2.00 a year. My people can't afford it any more."

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We have not been able to secure co-operation from a sufficiently large number of rectors to enable us to issue a paper at the present standard, for \$1.50 a year.

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We also call the attention of rectors to the bundle order plan which was advertised on the last page of the issues of September 1st and 8th. This is a most effective way of getting The Witness into the hands of parishioners.

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