

The Witness

Vol. VIII. No. 9

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\$2.00 A YEAR

Modern Course In Religion at St. Stephen's

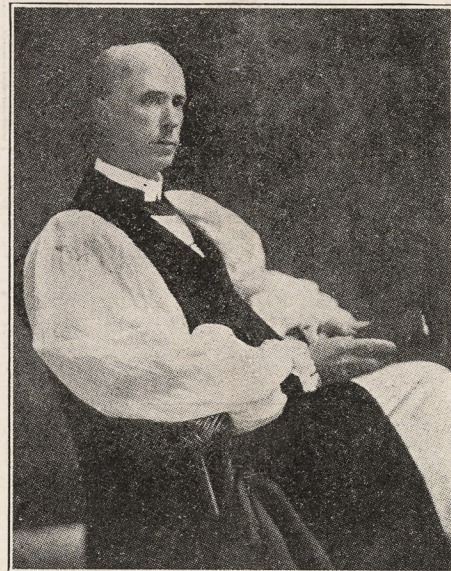
Trustees Also Make Faculty Independent in Control
of Educational Procedure

St. Stephen's College has opened its sixty-fourth academic year with an enrollment of 110 students, which taxes the capacity of the dormitories to their present limit. The policy of St. Stephen's College is to insist on all men living in dormitories in the fashion of an English college, and it is therefore impossible to accept more students who might lodge in the neighboring village. The number of applicants for places in the college was unprecedented and the faculty was therefore able to decline men who wished to come in with entrance conditions. Fifteen college entrance units have been required of every man. In addition, a careful sifting has been made, to get only men of character and intellectual potentiality. The result is a student body which, in the opinion of the faculty, is of unusual ability. Of the 110 men in residence, 42 are contemplating the ministry; the intended profession next in popularity is teaching, and these are followed by business, law, and medicine in the order named.

Two interesting changes have been made this year, one in the governing policy of the college and the other in its curriculum.

A concordat between the faculty and the Trustees goes into effect this autumn by virtue of which the faculty becomes, except to a very nominal degree, independent in its control of educational procedure. It elects its own presiding officer, the Dean; must consent before any additions can be made to the teaching force by the Trustees; has a right to try its own members before they may be discharged from the faculty by the Trustees; and prescribes its own standards for promotions. The President of the college, who remains in executive control of the institution, does not preside over the faculty and has one seat and one vote, the same as any other teacher on the force. This concordat, which involves more privileges to the faculty than even the late President of Amherst advocated, has been put through on the initiative of the Trustees, who believe that Professors in a college should not be regarded as mere employees, but as responsible persons who have professional technique and work best in an atmosphere of freedom and responsibility.

The curriculum has been enriched by



Rt. Rev. K. G. Finlay, D.D.

the addition of a required course in the content of present day religion. The faculty found that the principal reason why students were unable to connect their religion with modern knowledge was that they had nothing but a hazy idea of what was involved in their religion, a somewhat sentimental family attachment to religion and a distant memory of half forgotten confirmation lectures. To supply this need, this course for freshmen was designed. It is taught by four Professors working in conjunction: The heads of the Departments of Chemistry, Philosophy, Sociology and the President of the College, who teaches the History of Religion. After an eight-weeks' course dealing with what Christians actually have believed, the Professor of Philosophy follows with seven lectures on modern Philosophy and Christianity. In the second semester, the Professor of Chemistry devotes nine weeks to modern science and religion and during the rest of the year the Professor of Sociology talks about the social applications and implications of Christianity. It is believed that there is no college in the country which is attempting to do this particular piece of work. The course has aroused a great deal of interest among collegiate educators.

A World Court Main Theme of Church Congress

Many Prominent Speakers on Program of Congress
to be Held in Philadelphia

President Harding's words, "to remind the world anew that we are ready for our part in furthering peace and adding to stability in world affairs," will head the program of the Eighth Annual Meeting of the American Council of the World Alliance for International Friendship through the Churches to be held in Philadelphia on Nov. 13, 14 and 15. The Philadelphia Church Federation is co-operating in the arrangements and will act as host of the occasion.

The congress is announced as one "on America and the Permanent Courts of International Justice." The speakers and delegates will come from all parts of the world and most of the twenty-seven national councils of the World Alliance will be represented.

Churchmen, diplomats, college presidents, jurists, explorers and educators will be on the program. Dr. Fridtjoff Nansen, Arctic explorer, who is now engaged in humanitarian work for the League of Nations will discuss "International Humanitarian Effort." Other prominent foreigners on the program are Nathan Soderblom, Archbishop of Upsala, Sweden; the Rev. T. G. Brierly Kay, of London; His Grace the Archbishop Panteleimon Athanassiades of the Eastern Orthodox Church, and the Rev. Thomas Nightingale, Secretary of the National Free Church Council of Great Britain.

Many prominent American speakers are on the program, among them being, Hon. Oscar Straus, President Lowell of Harvard, Professor Manley Hudson of Harvard, Bishop Talbot of Bethlehem, Governor Sweet of Colorado, Mr. Will Irwin, the author, and Mr. Raymond Fosdick. Mr. Edward H. Bonsall, President of the Brotherhood of St. Andrew, is on the Arrangements Committee.

Dr. George Craig Stewart Elected to National Council

The Rev. George Craig Stewart, rector of St. Luke's Church, Evanston, Illinois, and a member of the Witness editorial board, was elected a member of the National Council at their meeting held last week. He fills the vacancy caused by the consecration of Bishop Freeman.

Cheerful Confidences

By Rev. George Parkin Atwater, D. D.

"A LIVING MEMORIAL"

A few years ago, one of my parishioners came to me with a request:

"I wish to have a memorial for my mother in the Church, and I want your advice."

After proper appreciation, I came to the inevitable question:

"How much do you wish to give for this purpose?"

"About two hundred dollars."

Here was a dilemma. Two hundred dollars would not purchase any of the needed chancel furnishings, and the smaller ornaments were already given. After much thought, I said:

"Why not make this sum a living memorial?"

"What do you mean?"

"Place it in the hands of trustees and each year have the interest used for some specific purpose. In this way, year after year, for generations, perhaps centuries, this living memorial will contribute to the service of the Church.

"If you give an article of furniture, it will in a comparatively short time become old-fashioned, or perhaps out of keeping with the surroundings. Should the Church be rebuilt, it will go to some corner. In time, it will wear out. But a living memorial will continue for all time, if conserved, to contribute to some needed article."

"What would you suggest?"

"My first thought is that the income from two hundred dollars would be sufficient to replace the Prayer Books worn out each year in the pews. Each book would have a suitable inscription. In time, every Prayer Book in the pews would be a memorial to your mother. Every person who examined the book would realize the nature of the gift."

So it was determined, and a working fund, invested, helps each year to support the worship of the Church.

I think our people should be encouraged to provide this kind of memorial. There are many things which could be perpetually provided in this way. Not only needed books, but vestments for clergy and choir, and candles and flowers for the altar. A suitable tablet could record the memorial.

Large sums for more costly purposes would enlighten the burden in many a parish. They would not be so picturesque as stained glass windows, and bronze pulpits, but they would do more for the Kingdom of God in the course of time.

Every parish in the land assumes that the Church has a clergyman ready for it when a vacancy occurs. Every parish should, as a logical consequence, either have a young man from its numbers studying for the ministry, or should provide a fund for the purpose of assisting some young man to study for the ministry.

What a splendid memorial would be a gift of five thousand dollars, the income of which would keep one young man studying for orders. Within a generation,

Our Bishops

Kirkman George Finlay, the Bishop of Upper South Carolina, was born in Greenville, S. C., in 1877. He attended Furman University from which he graduated in 1899, after which he went to Sewanee. His first work after his ordination was among the students at Clemson College. He then became the rector of St. Paul's Church, Pendleton, S. C., leaving there to become the rector of St. John's Church, Wallhalla, S. C. After a rectorship at Seneca he went to Columbia, S. C., in 1907, where he remained until consecrated Bishop Coadjutor of the Diocese of South Carolina. In 1922 the General Convention gave consent to the division of the Diocese and Bishop Finlay became the Diocesan of Upper South Carolina.

such a fund might have sent ten or twelve men into the ministry, the result of whose ministrations might bring thousands of persons into the Church.

A memorial fund which exhausts itself in its object is of less value to the Church than one which has increasing usefulness as the years pass.

Let's Know

Rev. Frank E. Wilson, S.T.D.

IMMORTALITY AND ETERNAL LIFE

Two questions have come in one letter bearing on the same theme. "I cannot see how immortality of the soul is given to all when Christ says God is able to destroy both soul and body in hell." And "I believe that eternal life is only through Christ and that there is a second death—eternal destruction to the wicked. If wrong, I would like to be corrected."

The first thing to keep in mind is a distinct difference between immortality and eternal life. The latter is at the heart of the Christian Gospel. The former is not necessarily Christian at all. Whether every human being experiences immortal life, I cannot say. God has created men capable of immortality, but whether they achieve it or not must depend largely on them. If some men choose to devote themselves to purely carnal pursuits to the ignoring of their spiritual faculties, then it is a question whether those faculties can survive the dissolution of the carnal body. I think it is a matter for speculation with final extinction as a reasonable possibility.

Our Lord's warning to the apostles is found in St. Matthew 10:28. He has been telling them of the trials and persecutions which await them in His service and goes on to remind them that such things can harm only their physical selves. They are not to give undue consideration to such dangers. Their real danger is the possible failure to realize their spiritual opportunities. "Fear not them which kill the

body, but are not able to kill the soul: but rather fear him which is able to destroy both body and soul in hell (Gehenna)." The remainder of the chapter shows clearly that the point of our Lord's remark is that His apostles ought rather to trust God than to fear men. The "destruction in hell" is secondary to the main thought and should be understood in conjunction with His other teachings of the future life.

But the real point appears in this, that immortality and eternal life are not the same thing. As I have stated before in this column, this is the great weakness of spiritualism. It expends itself in attempting to prove that life continues after death, which is a perfectly reasonable endeavor either as a scientific exercise or a parlor diversion. But as a religion it is a total failure because it has nothing to say of the character of the life which continues. There is not a particle of religious benefit in proving that what might be a godless life in this world continues to live in the world to come.

But Christ's teaching of "eternal life" is of a different stripe entirely. It is the gift of God which is to be received through His Son. "He that hath the Son hath life; and he that hath not the Son of God hath not life." This eternal life means full and complete service of the Father in that spiritual realm where physical disabilities are unknown. It means the full realization of our spiritual aspirations. It means the fulfillment of the best there is in us. It becomes possible through personal contact with God in Jesus Christ. "This is eternal life, that they might know thee the only true God and Jesus Christ whom thou hast sent." We enter that life through baptism and the only way we ever stop living it is possibly through the spiritual suicide of willful sin. I think something like that is meant by the "second death." This eternal life is a Christian possession. Immortality need not be.

Of course, all this gives rise to many more questions about those who are not baptized and about heathen peoples who have never had the opportunity. Suffice it to say that God judges us by our opportunities, not our lack of them, and also that he who elevates his own ideas of living above the methods given by our Lord is, to say the least, trespassing on the mercy of God.

A clergyman was once asked why, at burials, he sent everyone to heaven, no matter what kind of lives they had lived. He replied: "It is not for me to judge them. I commend their souls all to God and let Him take His own choice."

NOTE

Any question which readers wish to have answered by Dr. Wilson, should be sent to the Witness office to be forwarded to him.

Please Renew Promptly

Witness readers will be helping the management very much if they will renew their subscriptions promptly upon receipt

Social Service

By William S. Keller, M. D.

THE PARISH SURVEY

An analysis of the potentialities of a parish, in the planning and execution of a modern parish survey, is usually regarded as a part of a distinct specialty in religious and social education.

It is unfortunate that this is true and that surveys are so infrequent. Much advance could be made if all of the churches within the diocese could adopt the same uniform record system and in addition, periodically—once every three or five years—could have a uniform parish survey. This would not be a difficult matter to achieve if bishops were in accord and would definitely set out to accomplish this end. Most clergy, who have achieved leadership along this line, have developed their latent talents after years of bitter and disappointing experience in parish activity.

It is singularly noteworthy, in glancing over the course of instruction offered by many of our seminaries, that a few have courses in Christian ethics; some have courses in social ethics, and none, that we know of, give instruction in parish efficiency and principles of organization that would include an intelligent and modern survey.

An efficient parish survey is a part of what might be called a modern program. In the analysis of the daily routine of the parish lay worker, or priest, there are many indications of the need of a parish efficiency program. The ordinary house to house visitations for instance, can be made more purposeful as a result of a scientific and tactful application of the principles of modern efficiency. We are reminded, at this point, of a cathedral in one of our prosperous dioceses that recently called a new curate. It so happened the curate took his position just before the Dean of the Cathedral went on his summer vacation, and he was left in charge of the parish for the rest of the summer.

He made several attempts to get in touch with the various members of this scattered down-town congregation.

After circularizing the church constituency by mail, he found that over fifty per cent of the communications were returned to him marked—"wrong address," "left, no address given," "not known," etc.

This once flourishing congregation had dissipated, dissipated because the Dean did not keep abreast with life and conditions surrounding him. He knew the addresses, personally, of his vestry, the Cathedral Trustees and the main financial contributors. He was keeping the same set of books and the same style parish records he began twenty years previous when he took charge of the Cathedral.

In the meanwhile this congregation could not meet its diocesan assessment, and had to be placed on the same basis as a mission and receive annual financial aid from the diocese.

In addition to helping the priests of constituent parishes, the work of a diocesan secretary would be increased one hundred per cent if the clergy would regularly

At a glance it would be possible to determine the numerical strength of church schools—youth peoples society—boys and men's clubs, etc.

There has been nothing in recent years that has proven the need of an intelligent parish analysis more than the efforts at organization work that has preceeded the N. W. C. canvass.

The great pity of it is, that it would be such a simple matter to put into effect—but the bishops cannot be made to see the wisdom and value of this modern procedure. Notwithstanding one of the hopeful signs in Christian leadership in recent years has been the increasing realization upon the part of some churches, that despite the unquestioned value of melioration, they must change the emphasis to the side of prevention and thereby increase their social value. Parishes that have taken a forward stand, that are not insensible to their social obligation, are parishes that have "taken stock" and have efficient modern leaders.

The great need today for the Church is a correlation of our social resources and their concentration under intelligent direction toward a definite end of unquestioned social value.

The forces are existent in most every church, but, in far too many parishes, they are neither recognized, nor utilized, due to failure of recognition on the part of the parish priest, because he has not "taken stock."

Later in the year some folk will wonder why the N. W. C. does not "go over the top." Laymen will be accused of not being interested. Clergy will be charged with being inefficient and poor organizers.

Efficiency and modern survey did you say? Yes, and let us start with the House of Bishops and not spend the best part of our lives in trying to convert our leaders.

Our Young People

By Rev. Gordon Reese

WHY "SERVICE LEAGUE" AND NOT "FELLOWSHIP"

The following article, containing valuable material, was written by Marion Hubbell, a member of Trinity Young People's Service League of Houston, Texas:

In the Churchwide interest which has been recently aroused in Young People's work, the question has arisen, "Why not call it what it obviously is—a 'Fellowship League?'" This is a perfectly logical question and there is an answer as logical as the question.

In the first place, while the organization may seem to be a fellowship group, the fellowship is a means to an end. It is the way, not the goal. In our **fellowship**—playing, studying, and praying together—love for our fellow league member is encouraged and cultivated, but it is necessarily a limited force. We come to know **only** those with whom we are most closely bound together—our fellow league members—while when we **serve** together we come not only to a fuller understanding of any sympathy with each other, but we come closer to the lives of those we serve, lengthening "the tie that binds" until it

encircles the world—for the field of service is limitless. Thus our fellowship encourages and makes possible service even unto the ends of the earth.

But, although the brotherhood in our union is so important, it is not our chief object. The goal of life is service to God and fellow man, and so it must be in the League for the League has much to do with directing the lives of its members. One must first set the goal one aims to reach so we Leaguers set Service as our goal, and the League tries to help us attain it.

Opposers of the name "Service League" may hold that the name suggests work and will therefore "scare them away." That "young people are naturally lazy," was stated by a good, well-meaning Church woman. This is unfair. Energy and enthusiasm are characteristic of youth. True, the energy is often misdirected and the enthusiasm misplaced, but with organized guidance, what great things have been accomplished!

"Make the name attractive—let them know they will have fun at the League," suggests some one. In a group of Christian young people under a Christian leader there are always fellowship and good times, simply because young animal spirits cannot be kept down. Young people know this—they do not need the encouragement such as is given in a mere name. They naturally gravitate to the center of activity and refuse to be frightened by promise of work, so there is no need of luring them by a name.

Let us frankly call ourselves that which we honestly feel is most worth while. Boys and girls, men and women, grave and gay—we know that Service is the chief end of life, and it certainly is life's greatest joy, so why not "SERVICE LEAGUE?"

BISHOP JOHNSON Confirmation Instructions

The standard book for Confirmation classes. Recommended by the Board of Religious Education. 50c a copy; \$4.00 a dozen.

The Personal Christ

Meditations upon the life of Christ, with suggestions for Bible Reading.

50c a copy; \$4.00 a dozen

The Historical Development of the Church

An outline of Church History, originally delivered by Bishop Johnson at the Wellesley and Gambier Summer Conferences. 35c a copy; \$3.50 a dozen.

WITNESS BOOKS

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The Editorial

By Bishop Johnson

A SPIRITUAL LOOKING GLASS

If I were to be asked what in my judgment today is the weakest point in the morale of the Church, I would say without hesitation that it is the lack of contact between the laymen of the Church and their task as servants of Christ.

This lack of contact is largely due to two causes: First, the usurpation by the clergy of imperial prerogatives. Unless they are prepared to give the same kind of implicit obedience to some hierarchy above them, they have no right to exact that kind of obedience from the laity entrusted to them. We have any quantity of clergy who assume an imperial attitude toward laymen, which is very closely allied to the attitude of the Pope toward the clergy of the Roman obedience.

And yet these same autocratic ministers are most critical of the powers of the Bishop or the National Council.

They want to preside over an imperium while they themselves reside in a democracy.

This attitude has produced a sort of in-growing ecclesiasticism in which the laity are static, the clergy are erratic and the Church as an army is paralytic.

Let us lay down as our first principle that the rights of a layman in the Church are as sacred to him as the rights of a presbyter are to him.

What are a layman's rights?

To know that so far as the temporalities of the Church are concerned that he, through his representatives or the vestry, are responsible for the financing of the parish and the meeting of its obligations to the diocese and the National Church. A rector has no more right to dictate the financial policy of the Church than the governor of a state has a right to say what the legislature of the state shall do in appropriating funds.

As president of the vestry, he has a right to suggest; but the members of the vestry are responsible for what they do, or do not do, in meeting their obligations.

The deference of the ordinary layman to his rector is a delightful relationship, but it has no right to go so far as to substitute the conscience of his rector for his own. The same is true of a bishop in his diocese. We none of us have imperial power, but constitutional rights in which

we must always respect the constitutional rights of the other man.

Second, the unwillingness of the laity to become informed as to their rights and duties. This situation is even more serious than the other.

When a majority of those laymen who are members of a vestry, Diocesan Council or the General Convention are so indifferent to their task that they take no Church paper, read no books, study no literature, but attempt to perform their functions in absolute ignorance of the problems or the program of the Church, we have a condition which is akin to a legislative body in Russia, whose members either cannot or do not read.

It is inconceivable that men should be conceited enough to think that they can perform duties intelligently about which they take no trouble to inform themselves.

And yet much of the reactionary attitude of very prominent laymen to the work of the National Council, the program of the Diocesan authorities or the problems which confront their own parishes is due to as crass ignorance as that which would confront a Russian peasant on the performance of a similar task. We need a laity who will think and act intelligently, but in order to have this we should have a laity which takes the trouble to inform itself about that for which it is responsible.

There is no body of Church people in the United States which compares with this Church in the gap between its laity and its clergy.

And this gap is not one due to any lack of affection.

I do not believe that any group of ministers in the United States has a constituency which has as great personal affection as do our laymen for their pastors.

It is the great compensation for being a minister that one can command such loyal affection as most of our clergy secure.

This is not the gap to which I refer. The gap is one of following the leadership of the clergy in spiritual matters and it is due partly to the fact that our clergy believe in the power of sacramental grace and our laity too often do not know what that means; but it is due, I believe, still more to the fact that such a large proportion of our laymen do not take as intelligent an interest in the program of their rector as they do in the local golf tournament or in the probable issue of the world's series in baseball.

The most hopeless obstacle to intelligent discipleship is ignorance. It is the mother of apathy, indifference and obstinacy. How often is it true that if one can present to the laity in a kindly and intelligible manner that which the Church is trying to do, the laymen respond heartily and effectively, showing that the trouble lay in the head rather than in the heart.

When you think that this Church, with half a million families, subscribes to less than 30,000 Church papers, you can see how weak is the desire for intelligence.

Of course some one will reply that this would not be the case if we had the right kind of a Church paper to present to them.

After being editor of a Church paper for over seven years, I wish to say that

the mortal never existed that could publish a Church paper which would stand the censorship of this Church.

Let one article appear which crosses the invertebrate prejudices of one Churchman and he petulantly discontinues his subscription.

The man doesn't exist that could publish a Church paper which said anything definite who wouldn't cross the prejudices of a large portion of our constituency constantly.

The fault does not lie in the fact that intelligent churchmen have been trying to publish Church papers for the past half century. The fault lies in the delicate gastronomic constitution of the constituency.

If anybody expects that a Church paper is always going to say that which everyone of its subscribers expects it to say, let me tell them that it cannot be done.

We need Church people who can read both sides of a question and formulate their own convictions, but we possess a religious touchiness that is indicative of coddled children.

Personally, I would not give the snap of my finger to edit a Church paper which would always aim to please. After all friction is the great incentive to thought.

A Church paper ought not to be like the little looking glass that ladies carry in their reticules, which has the peculiar property that whenever she looks into it, she sees a familiar face, at which, however homely, she never takes offense, for is it not her own?

JAPANESE CHURCH MUST BE SAVED SAYS COUNCIL

The disaster to the Church in Japan was the subject of most immediate importance considered by the National Council of the Church at its meeting on October 10 and 11.

In response to a cabled request of the Department of Missions, and in accordance with Bishop McKim's desire, Dr. Charles S. Reifsnider, head of St. Paul's University, Tokyo, hurried from Japan to appear as Bishop McKim's representative at the Council's meeting.

His addresses to the Department of Missions and to the Council not only provided reliable information necessary for the Council's guidance and enabled the Council to have a graphic idea of the extent and intensity of the disaster, but also showed the significant and unprecedented opportunity presented to the Church.

Bishop Tucker of Kyoto also attended the meeting and presented concisely the effect of the loss in relation to the Church's sixty years of work in Japan.

With the first-hand knowledge thus available the Council appointed a committee to suggest what form the action of the Council should take. This committee brought in resolutions which were adopted unanimously as embodying the Council's convictions. These resolutions state the great need for the Emergency Fund of a half million dollars; thank Churchmen for the \$153,000 received up to October 11th, and urge Church people to complete the amount. The Council also authorized Bishop Gailor and Dr. Wood to proceed at once to Japan to confer with Bishop McKim about reconstruction.

SOCIAL SERVICE IN A SMALL PARISH

BY THE REV. HAROLD HOLT

Social Service in a parish is a matter of spirit. Before any sort of program, small or large, can be put into practice, there must be a desire on the part of the parish, or of a considerable part of the parish, to do social service work. That sounds like a truism. It seems a self evident statement, but it is well to remind ourselves of it once in a while. The spirit of a parish must be social-mindedness, or nothing can be done. This social mindedness is not present in every parish, and it is never present unless a conscious effort has been made to instill it in the people making up the congregation. It seems peculiar that a body of people, such as make up our parishes, should profess Christianity, and yet not be socially minded, but unfortunately, a large part of our people hold a very different sort of faith than that taught by our Lord. In His teaching charity was primary; in our belief a lot of things come before charity.

So much for generalization. This is the story of a particular work, done in a particular parish—Trinity Church, Niles, Michigan—over a period of seven years. Not all of it is being continued, and not all of it was done at the same time. The story is not told as boasting about good work done, but in order that other parishes who desire to do social work, may see how the ordinary parish organizations are admirably adapted to the work, provided the actuating spirit of social-mindedness is present. Nor is Trinity parish at all peculiar in the work it is doing. There are hundreds of parishes around us who are doing just as fine work, and in many cases, more work of the same character. In reading the account, you might take the mental attitude that this is the minimum, rather than a maximum of what a parish can accomplish.

The story starts with the desire to rejuvenate a run-down, musty, rapidly dying, parish. There were splendid men and women enrolled in the parish, with no outlet for their energies. There was no equipment, save a fine old church. No one came to church, because they saw no reason for it. The Guilds earned money to pay the current expenses of the parish, and were growing tired of the task, so that bills were accumulating, and salaries were unpaid.

A new vestry was elected, and a new rector called. Then the problem was how to start things going again. Ordinary pastoral work had proved its shortcomings, missionary zeal was already a part of the parish spirit, and had not proved the salvation of the parish. The parish has always paid its apportionments and quotas ever since there were such things. After a careful canvass it was found that a large proportion of the members of the parish were actively interested, and engaged, in community work of one sort or another. Not much was being done, but what little was done was under the leadership of our people.

The solution of the Church's problem seemed to lie along the lines of tying this work, and interest, up with the faith of

the church. Identifying Social, Community, work with the active living of the faith of the church, broadening and enlisting all the workers of the church in this cause, and making the church the fountain head of inspiration.

A very definite campaign of teaching was started. It was all done casually, almost unnoticed. The trend of sermons was all the same way, making a cumulative appeal, yet never was a Social Service Sermon preached. Finances were reorganized, so that the guilds were released from bondage. The whole parish was slowly and quietly prepared for the work which it was to undertake. No programs have ever been presented, no formal appeals made, but as each need presented itself, some group took the work up, organized it, met the need, and if necessary drew workers in from other churches and made the organization permanent, or, when the need was past, went into other fields of work.

Social service is such a personal thing, especially from the church standpoint, that one cannot sit down and say, "We will now put this program into operation." There may be no one to operate on, or the work may be done so heartlessly that it ceases to be Christian Social Service, and becomes machine like. Programs must shift with needs, or better yet, a certain elasticity of organization must be kept, so that the whole program may take a different emphasis at different times.

Social service work is as much a part of our parish life, as worship, missions, or any other phase of expression of the indwelling love of Christ. We have found as much romance in the dirt of our own alleys, as we found in the dirt of the alleys of China. We no longer have guilds, or other organizations, which minister to the needs of the parish. All of them have the outward look. They work for the community, for the world at their doors, and farther afield.

To show how this idea of the outward vision works in the ordinary, regular, parochial organization, let me list, and illustrate the work of each of our organizations. These are the same organizations found in most parishes, but they work a bit differently:

1. St. Agnes Guild is the oldest of our women's organizations. It occupies the position in the parish of the usual woman's guild, or Ladies Aid Society. For years it has carried the burdens of the parish. It has been a sort of emergency treasury for the vestry, done rectory repairs and all sorts of odd jobs about the parish, which the vestry should do and couldn't. It includes, theoretically, all the women of the parish, and actually all the women who love to work.

Now, under the new order of things, this Guild is the leader, and the furnisher of leaders, for most of the social work of the parish. Its splendid resources have been unleashed, its work doubled, and its zest in existence trebled. It is a wonderful thing when such a group of women can

have adequate work to do, and not just the petty work of keeping the parson alive.

St. Agnes Guild is divided into several classifications. We use the term "classifications" advisedly, as there is nothing so formal, or stiff, as the word "groups" would indicate. Some of the women are most interested in missions, and they hold a Woman's Auxiliary meeting once a month in connection with the regular meetings of the Guild, others are more interested in community problems, and they organize little groups for carrying on the various ideas which they think up. Here are a few of the things which they have accomplished:

A. Most small towns are without adequate nursing service. Either the supply of competent nurses is short, or most of the families cannot afford a trained nurse. If there is a trained nurse in town, most of her time is taken up with semi-invalids, or baby cases. A visiting nurse is almost a necessity, yet the resources of the towns are not organized to provide for such service. Niles was no exception. There were two really good nurses, and they were only available for certain families. The rest of the town depended on three or four practical nurses and the neighbors.

St. Agnes Guild had just been demobilized as unit of the Red Cross surgical and garment making organization in the county. The secretary of the county chapter of the Red Cross found time heavy on her hands. She was a member of the Guild, and selected a group to work with her in the securing of a city nurse. The work of the Red Cross had given all of the women on the committee a very thorough working knowledge, and carrying on a very active campaign, they secured an appropriation from the Council for the support of a city nurse. The committee engaged itself to provide equipment and all that. Now, three years later, the city provides everything, and there is another nurse working in the schools. The same committee, however, still supervises the work of the nurse, and acts as an advisory board to the Council.

B. The work of the Anti-Tuberculosis Society had always been a very weak one. No one seemed to be interested particularly in it, and though there were various city chairmen of the work, none of them could be induced to continue long in office. There was a lot of work to be done, stamps to be sold, the work of a county nurse to be helped, and many unfortunate sufferers to be aided to recovery.

So one of the St. Agnes Guild workers took over the work. She had been a wonderful organizer in the old days, and carried the whole work of the older organization called the "Woman's Guild." Now her energies were transferred to this community work. The rest of the Guild helps as needed, they send out the stamps at Christmas, help in collecting money and supplies, and all that. The work now is very finely done, and the present chairman has been in office for five years.

C. The Ladies' Charity Society was in

a very precarious condition for lack of workers. It is the only organization of its kind in the community and had a great deal of work to do. It was nominally an interdenominational affair. One of the members of the Guild took that as her task, and with the help of a group of members has put it on a very efficient basis. Old clothes are collected, a tag day held each year, and the need of the poor of the city adequately cared for.

2. At the close of the war, when the Red Cross went onto a peace basis, the secretary of the vestry became a sort of permanent secretary of the branch organization of the county chapter. He has carried on the work of the society ever since, handling the appeals, the roll-calls and all that. Two county nurses are kept at work by the Society and a great deal of Veteran Relief work handled through his office.

3. The Boy Scouts had led a very precarious existence for some five years. There had been a succession of inexperienced Scout masters who had almost wrecked the idea of Scouting in the city. Some thirty boys held together in spite of everything. The new rector of the parish had had four years or so of experience in this sort of work, and took it up. The numbers of scouts rapidly increased until it was necessary to secure the high school gymnasium for the meetings. When the number became too great for him to handle other men were interested and trained and eventually five troops were formed. The boys were grouped according to the Sunday schools they attended and scout masters of their own religion were secured. Now there are six troops, and a second class council has been organized.

4. As the boys become too old for scouting some other form of organization became necessary, and so a chapter of Order of DeMolay was started under the auspices of the Masonic bodies of the city. The rector took charge of this as Chairman of the Advisory Council. As each boy becomes sixteen he passes into this fraternity and is held until he becomes twenty-one. A tract of land has been secured for a summer camp, and development work will begin next year. This will be used by both the Scouts and the DeMolays.

5. As the County Scout Executive was inexperienced in operating a summer camp, the rector was induced to take charge, and for three years ran the camp for the county. About four hundred boys each summer enjoyed the programs.
(This article to be concluded next week)

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Eyewitness Account of Earthquake

By Dr. Charles S. Reifsnider

President of St. Paul's University, Tokyo

Without warning at 11:58 a. m., September 1st, a sharp bump from below and the earthquake started. Immediately following the sharp jolt from below came a lateral movement north and south which within a minute just as sharply changed to a movement east and west, resulting in a corkscrew motion that brought down a great many buildings, even of brick and re-enforced construction in Tokyo.

Immediately following a sharp earthquake, fire started in eighty-nine different sections of Tokyo. The first fire noticed was in the Metropolitan Police Station which, of course, greatly affected the issuance of control orders for the whole city. Of these 89 fires, 23 were extinguished. The others very shortly got out of hand and all of Tokyo south and east of the Imperial Palace was soon a roaring flame. These flames traveled toward the bay, sweeping over Tokyo, toward the old foreign concession where the American Cathedral, St. Paul's School for Boys, St. Margaret's School for Girls, and St. Luke's Hospital were situated. In that district south of Tokyo, toward Tsukiji which includes Ginza, the big shopping district of Tokyo, the only building that was left standing was a re-enforced concrete structure, the Kabukiza Theatre, which was in the process of construction, and the small house on the river bank that had been occupied by Dr. Teusler, which although badly shaken by the earthquake, was not touched by the flames.

The rest of Tsukiji was so thoroughly

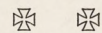
burned that on the morning of the 3rd when I reached there, all landmarks being gone, I did not know my way about and was only able to tell where I was by the two tramway lines coming together at Owan-cho. Having realized from this point where I was, I was able to make my way into Tsukiji only to discover that the whole American Church Mission work there had been wiped out. In the rest of the city, the only church of the American Mission left is St. Timothy's in Honggo, near the Imperial University and the mission house in Skasaka. Both are damaged.

Monday morning, two days later, when I came through the city in a jinricksha it was necessary to dismount from the jinricksha from time to time to climb over the debris even in the wider streets where a street car ran. Fortunately the gas and electricity had been turned off within five minutes after the quake, otherwise it would have been impossible, even to have gone over the wider streets because of wire entanglements. In Kokohama where the electricity was not shut off many people had been electrocuted by fallen wires. On either side of the street the ruins were still burning, and the odor of burning flesh was nearly strangling so that I passed through the streets with a handkerchief over my face in order to breathe. The heat was about 120 degrees.

When I finally reached the site of St. Paul's Middle School, St. Luke's Hospital, and my own home, I found that in the Middle School campus many of the refugees had taken pieces of tin roofing and had built them up as lean-tos against such foundations as were still standing, making shelters for themselves; others were living in open boats on the river and in the lagoon near the Cathedral; others had gotten bamboo poles there on the ground and suspended from these poles mosquito

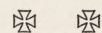
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nets, and were living under the nets because the shakes were more or less continuous.

The seismograph showed that 1500 earthquakes occurred the first day. A message of comfort was issued eight days later by the meteorological observatory to the people that the shakes were rapidly diminishing, only 300 having been registered on September 8th. Of course, many of these shakes were not perceptible except to the seismograph, but 700 perceptible shakes were evident between the 1st and the 8th of September. This made it necessary for the people to live in shacks of as light a construction as possible, because one never knew when another big shake would come.

The morning of the 3rd, when I went into Bishop McKim's garden next to the Cathedral, I found there three bodies, an old woman and two men, which had as yet not been discovered, showing how people were unable to do any more than think of their own concerns.

St. Paul's Middle School was to have opened on the 10th of September; hence the loss of life was very considerably less than it would have been had the school been in session. St. Paul's University at Ikebykuro, although a third of it is destroyed by earthquake, not fire, will house from October 15th the Middle School in morning session, although the student personnel will not be more than a third, or at most a half, of its former number, and in the afternoons and evenings the University will hold its session. St. Luke's Hospital, which, though badly shaken by the earthquake still stood until destroyed by fire ten o'clock at night on the first day, has already arranged for barracks as accommodations for 250 patients on the new St. Luke's Hospital site with an auxiliary hospital of 75 beds at the Methodist School in Aoyamaward.

The loss to the American Mission alone is estimated at \$1,250,000. The English Church Missionary Societies have each suffered loss to the extent of \$225,000. Our church in Japan has suffered more severely than any other communion. The Japanese Church, however is not disheartened and is rallying around Bishop McKim, and expects to still be able to support their own Japanese Bishop and develop the independent diocese of Tokyo created at the last Convention of the Japanese Church. They turn to the American Church, however, for nuclei in the burnt districts, and it is proposed that five Christian centers be immediately erected in five strategical points in the city about which the native Christians may rally and from which their expression of Christian service to the destitute non-Christians in that district may be evidenced.

They have lost everything except their faith and courage, and they look to the sister Church in America to aid them in their distress and to help them realize this great opportunity to make known to the refugee and destitute population of Tokyo the real meaning of Christian love and service.

St. Luke's is already under way in conjunction with the American Red Cross in the work of help to the destitute and wounded. St. Paul's University is at pres-

ent the home of a thousand refugees. From the 15th of October, by which time these refugees will have been moved to other places, St. Paul's Middle School and University intend to open to care for those who look to them for help and assistance at this time of dearth of educational facilities. We are going ahead with our plans, which involve a certain amount of money, in the faith that these extraordinary expenses will be met by the generosity of the Church in the United States.

This is a wonderful opportunity for service and a manifestation of Christianity in this time of national distress.

An Appreciation of Rev. Paul Micou

The editor of the Witness received the following letter from the Rev. John Dallas, rector at Dartmouth College:

"It gives me pleasure to send on to you for publication, if you so desire, a copy of a resolution adopted by the Student Inquirers, who met at Ames, Iowa, the first week in September. The chairman of that group, the Reverend Paul Micou, has for many years been quietly at work, planning for the church in the college and university communities of the country. His modesty and self-effacement have been so marked that his confreres took the opportunity of expressing their appreciation of

all that he had done and is doing, by the adoption of the following resolution:

"RESOLVED, That the Student Inquirers in session at Ames, Iowa, wish to go on record before the Church in an appreciation of the labors of their secretary, the Reverend Paul Micou, to whose wide vision, constant and patient work, the program of the Student Inquirers has been made possible.

"It is the desire of the Student Inquirers that such word of their appreciation be intimated to the Department of Religious Education by letter, and that it be so intimated to the Church by publication of said letter in the Church papers."

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GENERAL NEWS OF THE EPISCOPAL CHURCH

Studdert Kennedy at Berkeley Next Month

The Berkeley Divinity School opened for its 70th year on September 24th. There is an entering class of ten men, the largest junior class Berkeley has had for a number of years. The new men come from seven different dioceses. There are twenty students in all in the school.

In his address at the opening service in the School Chapel the Dean appealed to the students to live up to the best traditions of the School. "We do not interest ourselves in the past in order to copy it or to pride ourselves upon its great achievements, but in order to improve upon it. We can only make our School or our Church tradition live if we bring to it something new out of our own lives. The Church can only reach the Christian ideal as in each generation it secures better men for its ministry. In the face of the momentous problems of the present day we should encourage only the best men to study for orders."

The Dean announced that the trustees had secured the Rev. Horace Fort for the position of School Secretary. Mr. Fort is a graduate of Trinity College and of Berkeley and held the John Henry Watson fellowship after his graduation from the School. During the war he did Y. M. C. A. work in India. For the past two years he has been executive secretary of the Church Tutorial Association in England, a society organized by Mr. Albert Mansbridge to extend popular religious instruction among Church people. Last summer Mr. Fort was a special preacher in Westminster Abbey. In his office as School Secretary he will assist the Dean in his administrative work and will organize the extension work of the School.

The Rev. G. A. Studdert Kennedy will arrive from England early in November to join the teaching staff at Berkeley. Mr. Studdert Kennedy is well known to American Church people through his popular books. He is secretary of the Industrial Christian Fellowship, chaplain to the King, and rector of the City Church of St. Edmund's, London. His sobriquet of "Woodbine Willie" was given to him during the war by the Tommies when he braved the fire of the front line trenches to distribute "Woodbine" cigarettes. He holds the war medal for distinguished conduct. During his residence at the School he will fill a limited number of outside preaching and lecturing engagements.

In November there will be a conference for the clergy of Connecticut at the School at which, on the first day, the following subjects will be discussed: "What We Should Teach About God," "What We Should Teach About Christ," and "Preaching Today." On the second day Mr. Studdert Kennedy will conduct a retreat.

New England Auxiliary Meets in Vermont

The annual convention of the Woman's Auxiliary of the New England Province was held in St. Paul's Church, Burlington, Vermont, on Wednesday, October 3. In spite of the fact that Burlington lies on the outer edge of the province, there was

a good attendance of officers and delegates from the seven dioceses concerned. The convention was opened by a celebration of the Holy Communion at 7:30 a. m. at which the rector of the parish, the Rev. George L. Richardson, D.D., was the celebrant. At the business meetings Miss Constance R. Wheeler of Burlington, first vice-president of the Auxiliary in the Diocese of Vermont, presided as the Diocesan President, Mrs. G. Y. Bliss, was in England. The topics discussed were:

1. Provincial Organization of the Woman's Auxiliary and Representation of Women in Provincial Synod.
2. Specials of the Woman's Auxiliary, 1922-1925.
3. The Supply Department.
4. The United Thank Offering and the Survey on Women's Work in the Church.
5. The Relation of the Woman's Auxiliary to the Department of Education.

Miss Grace Lindley, Executive Secretary of the National Auxiliary was present and spoke in the afternoon. The Bishop of Vermont was present during part of the sessions and at noon conducted Intercessions and gave a very beautiful and helpful meditation based upon the Epistle for the Feast of St. Michael and All Angels. The closing service was held at 7:30 p. m., when Evening Prayer was said by the Rev. A. M. Dunstan of Concord, N. H., and the Rev. Joseph Reynolds of Burlington and the Rev. Dr. Richardson preached.

Advance Representative Visits Savannah

As Advance Representative of the City-wide Conference to be conducted the end of October by Mr. Louis B. Franklin, vice-president and treasurer of the National Council, the Rev. Karl M. Block, rector of St. John's Church, Roanoke, Va., sent out by the National Field Department, spent three days in Savannah the first week in October, and met with the Inter-parochial Committee, the Vestries, the Group Chairmen of six parishes, and spoke to a gathering of women one afternoon in St. John's Church, which is to be the headquarters of the Conference. Mr. Block's meetings with the vestries was through a series of three luncheons and one supper which the vestries separately tendered in his honor. Mr. Block gave valuable assistance to the Committee in charge of the arrangements, in working out details for publicity and better handling of the preparatory work, and in his addresses presented the Program of the Church in an inspirational way to the large and small groups when the opportunity presented itself. Mr. Block will return to Savannah October 19, 21 and 22, the week previous to Mr. Franklin's visit.

Forward and Together in Albany

That the Diocese of Albany should get into the work of the general Church in regular fashion, was the sense of a resolution passed without dissenting vote at its recent diocesan convention. This resolution was confirmed by the meetings of the four archdeaconries, Troy, Albany, Ogdens-

burg and Susquehanna, held respectively at Saratoga Springs, Albany, Canton and Unadilla, at which was manifest a purpose not only to realize, as one speaker said, but to actualize the oneness of every parish with the Church of the Living God. The spirit of the archdeaconry meetings was further expressed by Bishop Oldham in his emphasis of the word **together**. The meetings took somewhat the form of training institutes for the execution of the church's program.

Mr. Lewis B. Franklin, treasurer of the Church's National Council, conducted conferences at two of the meetings. He successfully visualized the new organization of the Church, its personnel and methods, and presented the Church's mission to his groups of loyal clergy and laymen as though they were "average Episcopalians" with corresponding misconceptions, narrow views and prejudices. Referring to the National Council, Bishop Oldham said: "I believe the present organization effected in 1919 marked a point in the history of the American Church comparable to the unification of the states of this nation. It enables this Church of ours to think, act and function nationally. As times goes on it will enhance the usefulness and prosperity of the Church in every sense."

Mr. Franklin spoke convincingly of the practical results of the Church's missionary enterprise, representing the Church's mission as her purpose to which the preponderance of her time, energy and means should be devoted. Bishop Oldham charged the clergy to preach more missionary sermons, to educate the diocese to think in terms of a larger whole, that all **together** might forward the work to which the Church is committed. "Albany," said Bishop Oldham, "is at the head of the list of dioceses alphabetically. I would like to live to see it in every way at the head of the list of dioceses of the American Church."

The regular business of the four archdeaconries, including elections, was transacted; but the meetings were devoted largely to inaugurating a diocesan-wide campaign, with an every-member canvass on the Sunday next before Advent, the weeks intervening being given over to the development of the campaign.

Special Offering in Diocese of New York

The following letter from Bishop Manning, presenting the needs of Japan, has been received by the clergy of the Diocese of New York:

"All gone but faith in God."

This is the message which comes to us from the Church in Japan through Bishop McKim.

It is not necessary to plead the urgency of this call to us for help, or the sacredness of its claim upon us. We have only to picture to ourselves the situation of the missionaries and workers, and those to whom they minister. If anyone needs further information, the Department of Missions will gladly supply it.

Our National Council asks for \$500,000 immediately for emergency relief. The

Diocese of New York will wish to have its full share in providing this.

We have given as citizens to the fund for general relief, now we must give generously for the help of our own missionaries and those of our own Church in Japan. It is our opportunity to show the reality of our fellowship with those with whom we are one in faith, and one in Christ.

Later we shall have to help restore and rebuild the churches, hospitals and schools, which have been destroyed. Our gift now is to meet the immediate personal needs of the missionaries, workers and people.

I ask every congregation in the Diocese of New York to make a special offering on the first Sunday in November for the relief of our own Church in Japan, and to send this offering at once to Mr. Lewis B. Franklin, Treasurer, Church Missions House, 281 Fourth Avenue, New York City.

Death of Prominent Clergyman in Alabama

Rev. Stewart McQueen, D. D., rector of the Church of the Holy Comforter, Montgomery, Alabama, died Friday morning, October 5, after a long illness. The funeral was set for Saturday afternoon, October 6.

Dr. McQueen was next to the senior presbyter of the diocese and one of its most beloved men. He was a member of the Standing Committee, treasurer of the Diocesan Board of Missions, Historiographer of the Diocese, trustee of the University of the South, for several years an enthusiastic delegate to the Synod of Province of Sewanee and for many years a deputy to the General Convention and one of its prominent and picturesque members.

Bishop Scadding Memorial Church Dedicated

On Sunday, September 30th, the day after the Patronal Festival, the Church of St. Michael and All Angels, in the Rose City Park section of Portland, Oregon, was dedicated by the Rt. Rev. Dr. W. T. Sumner, Bishop of Oregon. The mission was organized in 1910 with 25 communicants and today there are over 300.

At the eleven o'clock celebration, Bishop Sumner preached the dedicatory sermon to a congregation that more than filled the church. At four o'clock Bishop Peter T. Rowe of Alaska gave a striking address on "Beauty and Worship," while in the evening the Bishop of Olympia, the Rt. Rev. Frederic C. Keator, D.D., delivered the memorial sermon.

The design of the striking church building is Early English, and while the total

cost is not much more than \$30,000.00, experts agree that from the architectural and churchly standpoint, there is no more artistic building in the diocese. Many memorial gifts grace and decorate the interior. At an early date the former church will be transformed into a parish house, while a rectory will be added to complete the plan. Great credit is due the Vicar, The Rev. T. F. Bowen, who has toiled early and late to make his dream of the Bishop Scadding Memorial come true. His vestry have loyally and faithfully supported him and their names merit record, Messrs. C. H. Lewis, C. D. Porter, J. S. Taylor, Dean Vincent, and W. T. Wilmot.

Red Cross Cannot Help Church Institutions

Numerous inquiries have reached the Department of Missions from Church people who have given generously in response to the Red Cross appeal, as to whether some part of the \$10,000,000 which the United States has given through the Red Cross would not be used for the kind of humanitarian relief which Dr. Teusler and St. Luke's Hospital can render at this time. Dr. Teusler recently received a sum through friends in Philadelphia for the purchase and shipment of a complete X-ray outfit to replace the one destroyed when St. Luke's Hospital was burned on September 1. He asked the Department of Missions to communicate with the Red Cross authorities in Washington, with a view to having the apparatus sent to Japan through Red Cross channels and without expense to the Church. The Department's request was courteously laid before the Executive Committee of the Red Cross on September 24. A reply was received, part of which reads as follows:

"Your letter was read and thoroughly discussed but I regret to say that the decision was that the Red Cross could not consistently undertake the shipment of any

goods for Japan for individuals or organizations. The policy that was laid down by the Central Committee at the time the

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Japanese relief work was undertaken was that the Red Cross would deal exclusively with the Japanese Emergency Relief Bureau."

Increased Enrollment at Howe School

A good increase in the enrollment, and an enlarged staff mark the opening of the new year at Howe School.

The academic standard of Howe is so thorough that Howe boys are welcomed heartily by all the colleges and universities. All of the boys in the upper forms are required to take the College Entrance Board examinations before graduation. This stimulates greatly the work of the student, and assures boys who are to graduate entrance into any college in the country.

A large number of scholarships is available at Howe because of the generous policy of the trustees. Several parishes are co-operating with the rector, the Reverend Charles Herbert Young, by paying part of the tuition of boys who are worth while. The school makes up the rest. This gives a splendid opportunity to boys to assist them in securing a thorough education.

The athletic teams are fully organized and have already scored several victories.

Death Takes Active Churchwoman

Mrs. Homer P. Knapp of Painesville, Ohio, whose death occurred late in September, was president of the Women's Auxiliary of Ohio and had been head of the House of Churchwomen of the Mid-West Province. The Auxiliary loses the presence of a valued leader and worker and a devoted churchwoman. She and her husband took a trip around the world, prompted largely by Mrs. Knapp's wish to be of greater service to the Church by acquainting herself more intimately with the Church's work abroad, though ill health prevented her sharing the results of the trip as she had hoped to do.

New Organist for Oklahoma Cathedral

St. Paul's Cathedral, Oklahoma City, has a new organist and choirmaster, Harry C. Harper, more recently of Cleveland. Mr. Harper is a graduate of the New England Conservatory and has held several very important positions in connection with the music of the Church. He is now at work on a boys' choir for the Cathedral as well as an auxiliary choir. A Cathedral school of music has been established in connection with the choir work and instruction is being given in piano, organ, theory, singing and solfeggio.

Oregon Has Nation-wide Campaign Conference

On October 3rd and 4th the clergy of the northern section of the diocese met at

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the Pro-Cathedral for a two-day conference. Among the different items on the program were meditations by the Bishop of the Diocese, presentation of Nation-wide Campaign Calendar by Archdeacon J. C. Black, on Training Group Leaders by Rev. Thos. Jenkins, and on Group Systems and Diocesan Bulletins by Mr. John W. Lethaby. The second day was opened by an address on Intercession and the Day of Intercession, by Dean H. M. Ramsey. The closing addresses, full of ripe experience and keen interest, were on Making the Canvass by Walter S. Asher, and on Follow-Up, by Clarence D. Porter, Brotherhood men are taking their share of the work.

Building in Diocese of Central New York

St. Stephen's Church, New Hartford, N. Y.; Grace Church, Waverly, and St. George's, Chadwick, have all undergone structural changes and improvements during the summer and have been opened with services for the restoration of a church building, by Bishop Fiske. In the same diocese, All Saints, Syracuse, is building the nave of a new church, and Calvary Church and the Good Shepherd, Syracuse Valley, are moving to new sites and expect to build soon.

Bishop Fiske Dedicates Two Churches in One Day

Seldom does a Bishop dedicate two new churches or chapels in one day, but Bishop Fiske, of Central New York, on a recent Sunday, dedicated the chapel of St. Michael and All Angels, West Endicott, and on the same day had an opening and dedication of the new parish house (with chapel) for All Saints, Johnson City. The latter is a \$100,000 unit of a plan for church, rectory and parochial building.

New Archdeacon for Central Oklahoma

Bishop Thurston has just secured the services of a new Archdeacon for Central Oklahoma, in the person of the Reverend Joseph Carden, until recently of Texas. Archdeacon Carden brings with him a wide experience in mission work and has already entered upon his duties.

Harrisburg, Pennsylvania, Favors Religious Teaching

The parents of 6,053 out of a total of 8,060 boys and girls in the first six grades of the public schools of Harrisburg, Pa., are in favor of having their children receive one hour of religious instruction a week in connection with their regular school work, it has been officially an-

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nounced by Superintendent Garwood, who made a special survey to get this information.

The parents of 7,540 children expressed an opinion on this question of religious instruction, and of that number 6,053 favor it, and 1,487 are opposed. Replies were not received from the parents of 520 children.

Opportunity for Someone in Bethlehem

The Rev. Joseph Anastasi, missionary in Wayne County, Pa., serving four different places, has resigned and gone to Trenton, N. J., where he is starting a new Italian work in a part of the city where this race is in the majority. Bishop Talbot has found no one to take his place in the Diocese. It ought to be an expert in rural work. For the right man there is a great opportunity.

Church Boasts of Remarkable Widows

Typists and printers make some curious mistakes. The diocesan magazine of Central New York, in reporting the centennial celebration of one of Bishop Fiske's churches, says that "in this church are some of the most remarkable widows in the whole diocese." However true the

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statement may be, what the writer had meant to do was to call attention to some unusual windows—not widows!

Series of Conferences in Central New York

A very successful series of conferences for the clergy, lasting three days, was held at the close of last month for the Diocese of Central New York. The Rev. F. W. Tomkins, D. D., of Philadelphia, gave a two-day conference on preaching missions in St. Paul's, Syracuse, and on the third day Bishop Fiske closed with an address on pastoral case, teaching and preaching.

Bishops Get On the Job

Bishop Talbot of the Diocese of Bethlehem, who has been spending the summer in Yarmouth, Nova Scotia, expects to return to the Diocese on Oct. 10.

The Coadjutor elect, the Rev. Mr. Sterrett, will move to Bethlehem right after his consecration, which it is expected will take place about the middle of November.

Missionary Returns to Dominican Republic

The Rev. A. H. Beer with his wife and son came back late in September from a furlough in England and sailed September 29 for San Pedro de Macoris, returning to their field in the Dominican Republic.

Bishop Roots' Son to Be Medical Missionary

The Department of Missions has received word that Logan H. Roots, Jr., the second son of Bishop Roots of China, has decided to give his life as a medical missionary in China. He is an honor graduate of Kent School and is now at Harvard in the class of 1926.

A Diocese that Pays One Hundred Per Cent

The Diocese of North Carolina has completed 100 per cent payment of its 1922 quota, the quota being \$42,966, and the amount received, \$42,971.44.

New York Address of Rev. Stuart Tyson

Dr. Tyson, the head of the Tyson Lectureship Foundation, wishes to have us announce that his New York address is 2 Gramercy Park, and not Hotel Irving, as previously stated.

Deanery Meets in North Dakota

The third annual meeting of the Deanery of Fargo was held at Wahpeton, North Dakota, last week. The conferences dealt with every phase of church activity. Bishop Tyler was the leader of devotions.

New Rector at Easton

The Rev. Fred O. Musser, of the Church of the Covenant, Philadelphia, has accepted a call to Trinity Church, Easton, and will begin his work there on October 21, 1923.

Women Prepare for Campaign

A survey is being made by the women of the Diocese of Bethlehem, preparatory to the intensive campaign later on of group meetings and discussions. Practically every parish and mission is making the preliminary survey.

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