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THE TASK OF THE CHURCH

By Robert S. Chalmers

THE first of a series of articles on this subject. George Thomas, Rector of St. Paul's Church, Chicago, will contribute an article on the subject next week, while Lucy Sturgis of Boston will write on it in the issue of May Tenth, and John Bunting, rector of the Church of the Ascension, St. Louis, in the issue of May Seventeenth. Others will follow and the subject will be thrown open for discussion with the issue of May Tenth.

Cheerful Confidences

By Rev. George Parkin Atwater, D.D.

CONFIRMATION CLASSES

At this season of the year the clergy are preparing groups of people for Confirmation. Upon looking up the records I find that I have prepared 956 persons in this parish. That is to say, I have tried to give them instructions. Whether they are prepared or not, no one knows.

It is a hard task. Probably every clergyman has a group of reliable people who come to the instructions regularly, and who read the books he places in their hands. They are a great blessing. Our problem lies with the irregulars, the ones who come at intervals, or who are so late at the instructions that they miss the point of them. We also have people who can not make up their minds, and need careful individual instruction. And there are some who fail to turn up at the confirmation service.

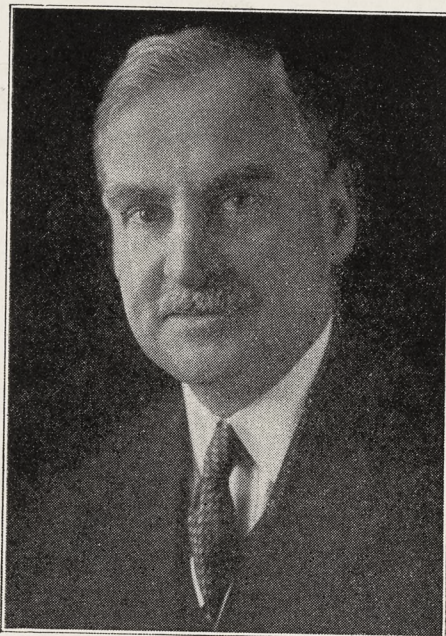
The wise rector goes a-wooing for confirmation candidates long months before he expects the bishop. He plants the idea long enough in advance to allow it to rest in the minds of the possible candidates. The rector need not be too urgent at first. He merely says, "I hope I may have you in my confirmation class next year." Then he must scatter a few books about, and also make a call occasionally to keep up the interest. When the time comes to call the class together he does not surprise the people whom he wishes to gather for instruction.

I could write a volume on the different methods wives use to gather the husbands into the class. Sometimes they wait for him year after year. Or they develop his interest in the confirmation of a child. They often fail to make a direct appeal, but urge the rector to "get after" him. That's the popular phrase. It sounds rather belligerent, but its meaning is clear. It does not suggest tactics so often to be deplored in the management of husbands.

But I have found that the men are more responsive than we expect. Men are quite honest in their attitude. They do not want to promise to believe a raft of things that they do not believe; they do not want to be asked to pretend to feel what they do not feel; they do not want to be expected to do what they may not wish to do; and they do not want to pretend to appear what they are not. That's a good, sound attitude. But once you convince a man that the Church expects none of these pretences, that we want the man as he is, and that the only thing we ask is the integrity of his intention, and his loyalty, then we begin to make an impression.

But I shall not attempt in one short article to expound the strategy of securing candidates for confirmation. But it is a campaign involving strategy, tactics and a bold attack. It has a technique all its own. And it is an art which the rector must master.

It goes without saying that the courses in pastoral theology in our seminaries treat this in detail. They would scarcely have the courage to send out students into the parish clergy who had not had ex-



Senator George Wharton Pepper

plicit instruction in one of his most important pastoral tasks. It would be like an agricultural college sending out a man to be a "dirt farmer" who knew everything about farming except how to raise crops.

But the excellent courses in our seminaries should be supplemented from time to time by the results of practical experience. I invite your confidences. If you have discovered any good method of securing candidates, please write me and I shall give your suggestions space in this column.

NEW HEAD FOR JAPANESE HOSPITAL

On February 1st, Dr. J. L. McSparran, head of St. Barnabas' Hospital, Osaka, retired from the staff of the Missionary District of Kyoto. His resignation was handed to Bishop McKim, now in charge of all the work of the American Church Mission in Japan.

It is with sincere regret that we have to record this event, for Dr. McSparran has carried on the work of rebuilding the old St. Barnabas' Hospital, which was in a location that had become impossible, and had to be moved, in a very efficient manner. The new building is in the course of construction and the man-

Hopkins and will carry on the work of agement of all the affairs of the hospital will be turned over to Dr. J. D. Southworth, who came to Japan last fall to assist Dr. McSparran.

Dr. Southworth is a graduate of Johns the hospital along the lines hitherto outlined by Dr. McSparran. Already some work has been started in the building which will be used later as a nurses' home, and a maternity department has been opened in the rented building used as a home for the mission nurses. Work on the main building will be pushed as fast as possible in order to care for the patients.

Dr. McSparran will remain in Japan, carrying on private practice in Kobe, where his friendly influence as a Christian doctor, in sympathy with the aims of the hospital, will be of great assistance, although the fact that he felt that he must resign from his position as its head is very sincerely to be regretted.

Our Council

George Wharton Pepper was born in Philadelphia in 1867. He was educated in Philadelphia, and was graduated from the University of Pennsylvania in 1887. He then entered the Law School of the University, from which he was graduated in 1889 with honors and as class orator.

During his college years he took an active part in athletics, on the gridiron, the baseball diamond, the rowing shell, and the track.

After his graduation Senator Pepper was appointed a teaching Fellow of the University of Pennsylvania, Department of Law, which position he held until 1893, when he was elected Algernon Sydney Biddle Professor of Law.

He began the practice of his profession in September, 1889.

Senator Pepper specialized in corporation and insurance law. He is counsel for the National League of Baseball Clubs, and the National Commission, and acts as adviser to Judge Landis. He drafted the constitution of organized baseball.

Senator Pepper has devoted much of his time to writing. Among his works are "The Borderland of Federal and State Decisions," "Pleading at Common Law Under the Codes," "Digest of the Laws of Pennsylvania (1700-1901)," "The Way," and "A Voice From the Crowd."

Senator Pepper has been active in church and charitable work throughout his life, holding prominent positions in the Diocese of Pennsylvania, and is a member of the National Council. He holds degrees from the University of Pennsylvania, Yale, the University of Pittsburgh, Trinity College, and the University of the South, and is a member of many learned societies concerned with education and research. He is married and has three children.

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Where It All Happened

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

VIII. JUDEA

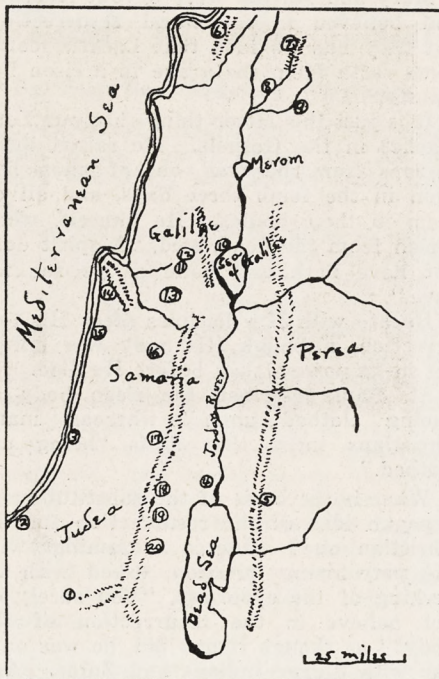
Within Judea are to be found the scenes of our Lord's birth, His temptation, His agony, His crucifixion, and His resurrection.

Judea has been called impregnable, but it has been conquered too many times to bear out the description. It is true, however, that its natural defenses are exceedingly strong and they have undoubtedly played a large part in making the character of its inhabitants.

Where Samaria and Galilee spread their fertile fields over hills and fruitful valleys, Judea is a broken area of rocky highlands, mostly barren and uninviting. From earliest times it has been the home of shepherds, wandering here and there in search of the scanty pasture. It was in Judea that Jesus spoke of Himself as the Good Shepherd. It was also in Judea that the shepherds received the announcement of His birth.

The southern end of it is bounded by a desert which is very difficult for travel. The eastern border drops down precipitously into the deep basin of the Dead Sea. The western boundary runs through the foothills towards the Mediterranean, which are full of narrow gullies very easily defended. Only the north is really open towards Samaria and in olden days it was strongly fortified with a series of strongholds. Just north of Jerusalem (18) is the section originally occupied by Benjamin when the tribes came in under Joshua. Michmash is there, which was Saul's encampment against the raiding Philistines. Gibeon is also in this neighborhood, where Abner and Joab fought and where Amasa was slain. It was at this same Gibeon that Solomon sacrificed and made his choice of wisdom rather than any other gifts. Then there is Ramah which was built as a special fortress between the southern Kingdom of Judah and the northern Kingdom of Israel. These natural surroundings plus the artificial defenses made Judea a well protected place indeed.

Isolation is one of its most noticeable characteristics. No trunk-road runs through it. It touches the sea nowhere. It has no rivers and only mountain streams which are dry the better part of the year. Its whole position and natural structure contributed to a sturdy, frugal, ultra-conservative type of living. The history of Judea shows little in the way of progressive leadership, but shows everything in the way of tenacious patriotism. The Maccabees are a typical Judean product and one is not surprised to find Modein, their family home, a little northwest of Jerusalem. Southeast of Jerusalem is Tekoa, where Amos developed the uncompromising austerity which he vented upon the more easy-going people of Samaria. Just northeast of the Holy City is Anathoth, where the somewhat gloomy but utterly sincere Jeremiah was bred to a sense of unswerving duty. Insularity was at once the strength and weakness of Judea. It preserved the southern kingdom more than a century after the northern kingdom of Israel fell but it finally



- | | |
|---------------------|--------------|
| 1—Beersheba | 11—Nazareth |
| 2—Gaza | 12—Cana |
| 3—Joppa | 13—Esdraelon |
| 4—Jericho | 14—Carmel |
| 5—Pisqah | 15—Caesarea |
| 6—Lebanon | 16—Samaria |
| 7—Hermon | 17—Bethel |
| 8—Dan | 18—Jerusalem |
| 9—Caesarea Philippi | 19—Bethlehem |
| 10—Capernaum | 20—Hebron |

produced a rigid bigotry in religion that did Christ to death on Calvary. The Pharisees originated in Judea and it was always their particular stamping-ground.

A few special points deserve mention. Over the Mount of Olives on the Jericho Road east of Jerusalem lies Bethany, where our Lord lived during the last Passover Week. Bethphage, mentioned in the Palm Sunday story, is also nearby, but the site is uncertain. Out on the west road is Emmaus, uncertainly located, where the Risen Lord broke bread with the two disciples after His resurrection. Southeast towards the Dead Sea is the wilderness we have already noted, where the Temptation occurred. It is a bare, poisonous country, remarkably relieved in one spot near the sea by a beautiful oasis at En-gedi, where David hid in a cave and cut off the end of Saul's mantle. Down at the foot of the Dead Sea stands the forbidding rock Masada, which Jonathan Maccabeus fortified, where Herod fled when the Parthians took Jerusalem, and where the remnants of the defenders retreated when Jerusalem finally fell to Titus and his Roman legions. Eleazar and a thousand followers, including women and children, secured themselves in this lonesome spot and fought a bitter fight against the pursuing Romans. When resistance was no longer possible, the frenzied Jews drew lots and slew one another, so that the victorious Romans, on entering the place, found just two women and five children alive who had hidden themselves away during the self-inflicted carnage.

Six miles south of Jerusalem lies Bethlehem. Today it is a little crescent-shaped village on the east slope of the mountain facing over the Dead Sea. It is one of the few spots in Judea which is

fertile and beautiful. It was the home of Boaz and the scene of the exquisite story of Ruth. It was the home of Jesse, father of David and his brothers. About a mile away is Rachel's tomb. In Christian times St. Jerome lived here and wrote his Vulgate translation of the Bible, which comprised the Latin Scriptures universally in use in the western Church for a thousand years. And towering above all other events was that great turning point in eternity when God became Man in the Baby Jesus and the hills around Bethlehem resounded to the praise of the heavenly singers.

Finally, there is Hebron (20), a dozen miles farther south, and one of the oldest cities in the world. It was a town before the time of Abraham and he lived there. He purchased a burial place in the Plain of Mamre north of the city and there he and Sarah were buried. In the same place Isaac and Rebekah were buried and later on Jacob and Leah also. For seven years David ruled in Hebron after the death of Saul, before removing his capital to Jerusalem. It was in Hebron that David's son, Absalom, hatched his conspiracy and started his unsuccessful rebellion.

A rocky, unproductive, inaccessible plateau is Judea. But God touched it and made it the magnetic center of Christendom as long as the world shall last.

St. Michael's Deanery

Boise, Idaho

I WANT to congratulate you on the great improvement in "The Witness." It seems to me to be the one Church paper now that makes its appeal to the average communicant. It is attractive, its articles are good, and its point of view is fine.

Sincerely yours,

PAUL ROBERTS,

Dean.

AND FROM A LAYMAN

May I say as a layman that one of the features I have liked about "The Witness" is that it is not too big. I can read it in a short time, enjoy it and, I hope, digest it. Many an otherwise good sermon is spoiled by failure to stop at that particular period when a telling point has been made, and it is the same with some publications—padded with "penny-a-liner" stuff. Keep the quality up and the quantity down and I shall continue to read and like the paper.

Yours very truly,

HOMER P. KNAPP.

Give your laymen a chance by adopting the bundle order plan at three cents a copy—invoiced quarterly. Sell them at the church door for a nickel. Give it a trial.

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The Editorial

By Rt. Rev. Irving P. Johnson, D.D.

THE RESURRECTION OF THE BODY

There seems to be a confusion in the minds of many Churchmen as to the Christian doctrine of eternal life.

It is not infrequent to hear Christians assert the Pagan doctrine of the souls immortality and reject the Christian doctrine of the Resurrection of the Body.

It is a curious thing that Christians should insist on substituting the cold, platonic idea of a bodiless soul for the very comforting assurance of Christ that we shall rise in a glorified humanity. There is really little satisfaction in contemplating ourselves as permanently disembodied and there is actually very little, if any, assurance in Holy Writ that all souls are immortal in spite of the universal assurance that such is the case.

The Old Testament is singularly lacking in any promise of immortality beyond the rather vague philosophy of Job, who was not a Hebrew, on the subject.

"I am the God of Abraham, of Isaac and of Jacob" was our Lord's answer to the skepticism of the Sadducees who believed that there was no future life at all, but it would be difficult to make our Lord's words go any farther than their obvious interpretation.

God's revelation to the Hebrews in the Old Testament was very barren of any assurance of immortality outside the covenant relation, and even there it was by inference rather than promise.

There are some isolated passages in the poetical and prophetic books that give hope rather than assurance on this subject.

So true is this that the most influential party of the Hebrews denied the resurrection in toto and were able to maintain their position.

The doctrine of the immortality of the soul comes to us from Greek philosophy rather than from Hebrew tradition.

The Pharisees believed in a future life for the faithful, but would not have dreamed of including gentiles in such comfortable hope.

Mary and Martha were devout Hebrews and believed in a general resurrection, but they had no idea that Lazarus could come forth from the grave in a risen humanity.

It is just this latter thing that our Lord teaches in the Gospels. He raised three persons from the dead, one of whom had been in the tomb three days, and all of them in their bodies. He himself, when arisen from the dead, said, "A spirit doth not have flesh and bone as ye see me have."

He ate with His disciples after His resurrection, although His body was different in its powers than before He died.

St. Paul described the risen body as "being clothed upon," whereas, many Christians insist that it is "being unclothed."

What is the basis of the substitution of a pagan idea of the resurrection for the Christian one? One is so familiar with the patronizing question, asked with an arching of the eyebrows, "You surely do not believe in the resurrection of the body?" as though if one did, he was on a par with digger Indians and Zulus. And when one replies (as I always do in spite of the fall of my personal stock), "It is the only thing that I do believe in"; then one receives such a look of pitiful condescension as though one had voluntarily abdicated his reason. But why this intellectual arrogance toward the possibility of a bodily resurrection? What do you know about the body anyway? Who has defined matter? And who has explained the secret of spirit?

I confess that I am a little child and I am fully aware that everybody else is, when it comes to defining matter and spirit. I simply do not care for disembodied spirits and I do love humanity. Perhaps I might like disembodied spirits better if I had some way of appreciating them, but I haven't and the thought that I will some day take this permanent form does not appeal to my reason or my affections. I don't want to be an angel, for I would not know how to act; and I see no reason for believing that I am going to be one. I prefer to accept the Gospel of Christ to the philosophy of Plato on the subject; and the Gospel of Christ teaches the resurrection of the body.

It is very difficult for an age thoroughly infected with gnostic germs to accept this. The gnostic will give you a definition of matter, although the scientist can not. He says, "Matter is that which doesn't really exist," or "Matter is an error of mortal mind," or "Matter is evil."

I deny the accuracy of any or all of these statements as being not only contrary to fact but also contrary to the constant practice of those who affirm these things.

I believe that matter is good, is real and is the plastic material by which and through which mortal mind expresses itself.

If the flesh was good enough for the Word of God to inherit, it is plenty good enough for my soul to eternally dwell in. Nor am I interested in the chemistry of the thing. Chemistry is all right so far as it goes, but it doesn't go far enough to tell me anything about Christ's risen body which defied the known laws of gravity

and the impenetrability of material things such as doors.

I will cheerfully grant that matter was impenetrable until radium rays were discovered, but now that I can see through my own body, I am not so sure of what constitutes impenetrability.

If we start together from the common ground that nobody knows anything much about either matter or spirit, I can agree that my belief in the Resurrection of the Body is not based on observation, but solely on faith. I can sum up my faith in three propositions which are sufficient for my needs:

First. I believe that Christ's resurrection was the type of ours and that His was a resurrection of the body.

Second. I believe that humanity is a unique creation, and while now, because of sin, it is lower than the angels, then because of the victory over sin, it shall be higher than the angels, because it is a larger life than angelic life.

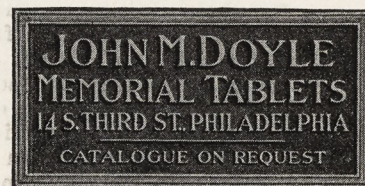
Third. I believe eternal life is the gift of God to man through Christ and that mortals as such have no divine right to be immortal, but rise from the dead because they will dwell in Him and He in them. I fault no one for believing in the platonic doctrine of immortality. I find nothing in logic or in revelation to justify it. I will concede that we are all potentially immortal just as we are potentially intelligent and capable of education, but that doesn't mean that we shall all be educated.

To feel the urge of a thing is one thing, to acquire that thing is quite another thing, and in the case of immortality I know of no other way "to be clothed upon" except to put on Christ.

God is prodigal in His gifts, it is true, but those gifts come to nought unless we utilize the instruments which God has provided for the developing of those gifts. In the case of a future life, I believe Jesus Christ is the instrument through whom we acquire that which our faith tells us we may acquire.

As many of you as have been baptized into Christ have put on Christ and as many of you as have put on Christ have accepted a resurrection of the body such as He has promised to give you.

Take it or leave it; you cannot alter it; nor may you substitute your own theory for God's gift.



The Task of the Church

By Very Rev. Robert S. Chalmers

A short time ago a most interesting little book was published at headquarters with the above title, and was used somewhat extensively by study classes, at Summer Conferences, by Auxiliary Chapters, and by groups of men here and there as a preparation for Nation-wide Campaign work. I recall also a fine conference of the laymen of the Diocese of Colorado held at Evergreen about three years ago, at which four questions were propounded for discussion. The debate which followed was stimulating:

- (1) What is the Church?
- (2) What is the Church for?
- (3) Is the Church measuring up to her job?

- (4) What are we going to do about it?

My purpose in writing this article is to suggest the need for some such discussion throughout the entire Church. Reading the reports of Diocesan Conventions during the last few weeks, one is impressed with the routine character of most of them. There are exception, of course, but for the most part they seem like a lost opportunity. In how few reports—if any—do we read of any discussion of Evangelism, for instance. I remember urging the appointment of one or two diocesan missionaries two years ago, and I made such a mess of it that some good people wondered whether I thought the Diocese was not receiving sufficient administrative care! How many conventions seriously discussed the diocesan and parochial responsibilities for the "unchurched"? The isolated communicants? The foreign-born—except as a sub-section of the report of the Department of Social Service?

In most Diocesan Conventions reports would be presented by the various departments—corresponding for the most part to the Departments of the National Council—Missions, Religious Education, Social Service; Field Departments and Publicity Department. In some Dioceses these reports are printed and circulated among the members of the convention. In others they are read in the meeting. They record a vast amount of work which is being carried on by the Church throughout the land by a great army of faithful workers. We may pass our criticisms and commendations, efficiency here and inefficiency there, but it is probably true that no other agency accomplishes so much in proportion to the amount actually expended, for the reason the Church can always count on the devotion and loyalty of Christian people.

And yet all is far from well. In the Conventions there is little interest in these reports and less discussion. Increased appropriations, appointment of new salaried officers, may provoke some debate. The Nation-wide Campaign figures and the Diocesan Budget are listened to with some interest. But these other things, they are in the right hands, no doubt, and all is well. Laymen and clergy are glad when the time for elections to certain offices comes around and there is "something doing" in the Convention. And if there is little interest in the great task of the Church in our Conventions, what about

our Parishes? Apart from a few enthusiasts in the Church School and the Woman's Auxiliary, who knows much about it?

The business of the clergy is to line up the laymen for the work of the Nation-wide Campaign Annual Canvass and to see that they are thoroughly informed—as thoroughly as may be possible in each case—as to the Church's program, and what the Church is actually accomplishing. There is no doubt that the Church has a fine program. She is doing a very great work with meager resources, insufficient equipment, and under heavy handicaps. Let all the facts be made known in our parishes—let them be given out by well-informed laymen, and the people will give liberally. It is only necessary to awaken their interest and arouse their consciences.

* * *

Our present division of the task of the Church into the work of the departments—missions, education, social service, field, and publicity—has been a necessity. It has done an incalculable amount of good in the Church. It has shown us all the magnitude of the Church's opportunity and the immense variety of the service she is called upon to render. It has demonstrated, as never before, the call of the Church for widely differing forms of life service. But it seems certain that all this gain has not been accomplished without a good deal of loss. I believe we ought to examine the progress of the movement. This classification of our work in this way was a gradual process. It was made definite between 1916 and 1919. There has been much loose criticism of the administration and some complaint about secretaries and field workers—most of it very wide of the mark. What is really necessary is a careful examination of the method we have been following in our effort to enlist the whole strength of the Church in the doing of the whole task of the Church. Such an examination is quite obviously beyond the scope of this article and very much beyond the powers of the present writer. As stated at the outset, my purpose is to suggest the desirability of a thorough discussion of the entire subject throughout the Church at summer conferences, clergy schools, and, above all, in diocesan gatherings and parish groups.

As a basis for examination and discussion, I make the following suggestions, and I wish to emphasize the fact that they are only suggestions. I have arrived at no conclusions save one, namely, that a widespread and frank discussion would be of benefit to the Church.

(1) The division of the work of the Church into departments—Missions, Education, Social Service, Field and Publicity—has been, and is, of great benefit to the Church. Can we now begin to estimate its advantages and disadvantages? Not from the viewpoint of administrative success, but rather of effective arrangement and classification of the work?

(2) Would it be fair to say that this existing arrangement of the Church's work is a good one for certain purposes,

but inadequate for others? It has been excellent for survey purposes; estimating the needs and the opportunities, showing up weak places, neglected fields, and also places where effort is being wasted; estimating resources, and budget planning. Has it not failed to enlist enthusiasm, to fire the imagination, to call forth the earnest missionary spirit?

(3) Could we not consider the task of the Church as having but two real divisions—evangelization and education? Let us by all means continue our present divisions for statistical purposes, for surveys, for examination to find out where we are neglecting opportunities, or wasting resources. But is there not some justification for the belief that a simple division of the task of the Church into evangelization and education would more effectively arouse the conscience of the Church and stimulate a real enlistment of her membership?

* * *

I believe there is reason for discussing such a suggestion most seriously. The Church stands in need of salaried specialized workers giving their whole time. That is true. But her greatest advances have been made, her outposts won and held by volunteer workers who gave their spare time. The Church needs trained volunteer workers today as never before. And there is a tendency to believe that with the increased departmentalization of her work, such service is comparatively ineffective. Indeed, one is inclined to fear that opportunities which are at our door are neglected, are not even attempted in many cases because of the feeling which exists in many places that such work is better not attempted unless a specialized salaried worker can be secured. The Church must convince the average member that she has work for him to do, and work which he can do well and effectively—a real, genuine, worth-while piece of service in the service of the Kingdom of God.

Again, are not our present arrangements misleading in the extreme?

Why should our national missionaries (we have two, just two, for the American Church) be a sub-section of the Field Department? Properly, they should be at the head of the work of the Department of Missions. Why should we have an educational division of the Department of Missions? We have a Department of Religious Education. Is Dr. Gardner's work "religious"—and Dr. Sturgis' work, however valuable—something less than "religious"? The Field Department—in so far as it is in charge of the nation-wide campaign—ought to be a part of the Department of Religious Education. They are seeking to educate the Christian constituency of this Church, if anyone is. Social service—reaching out to the slums, the rural districts, the immigrant—is purely evangelistic. It is bringing the good news of the gospel, as the Saviour did, by going about doing good. Social service, organizing an effective unit in a parish, is doing real religious education. Religious education, finding a pastor for

the Church students, is doing its real work. But some of the work among students should be turned over to an educated evangelist who believes in conversion rather than compromise.

That St. Paul was a keen, intellectual young man, aware of the currents of thought of his own day, will hardly be gainsayed. On the road to Damascus he had a blinding vision of a Supreme Personality; he heard a voice saying, "I am Jesus, whom thou persecutest." His answer was very simple. "Lord, what wilt Thou have me to do?"

Long years afterward, he could write to the Christians at Colosse: "As ye have therefore received Christ Jesus the Lord, so walk ye in Him; rooted and built up in Him, and established in the faith, as ye have been taught, abounding therein with thanksgiving."

Is not this the task of the Church? So to bring men face to face with Christ that they will ask, "What wilt Thou have me to do, Lord?" And then to teach them, establishing them in the faith, that they may abound with thanksgiving? Evangelism and education.

The Council's Work

By Mr. Alfred Newbery

WHAT OF THE NINE?

One out of ten persons in the world is black. Approximately one out of ten persons in the United States is black. What of the nine? More particularly, what of the nine in the United States? How do they regard the black tenth? What effect are they having on the negro ten per cent?

It is a question that cannot be waved aside or treated with a formula. The responsibility for it can not be localized, it is nation-wide. Recently I listened to a class of college students take up the negro question in group discussion.

When the teacher put the question, "What are we going to do with the negro?" one of the students said lightly, "Lynch 'em." The teacher called for discussion of that as a plan, and contented himself with having the students themselves see that even if you should desire to, you cannot lynch millions of people, without a brutalizing and degrading effect upon the lynchers.

The next idea advanced was segregation, but it was soon made apparent that segregation does not solve the problem, it merely intensifies it in certain spots. Even with segregation there would be contact and the line of that contact would be the negro problem again. Just as reasonably would one put all the bad apples in one part of the barrel and hope the spotting would not spread.

"Well, then," said somebody, "take the bad apples out of the barrel. Segregate the negroes out of the country. Send them back to Africa." But there are difficulties. In the first place how many could we transport at once? Figure it out from experience in sending troops to France and remember that we should be in this case including women and babies and a certain proportion of the sick and infirm. Divide that number into the ten and one half millions of negroes. Calculate how long it

would take to put on board each lot, transport and land them, and multiply that by the number of trips necessary. It is manifestly an impossible task. A new generation of negroes would be in existence before the task was completed. Or looking at it from the other end, where in Africa can one find a proper place in which to place a round ten millions? But enough of this. The point is becoming labored. We must live with the negro population and the question that remains as a practical issue is whether we shall hold to the apple analogy and regard them as bad apples which cannot be changed, or whether we are willing to concede them full humanity and the divine possibilities thereof, whether we shall attempt to live with iron heel on the negro neck, victors by force, and committed to a continuance of force, or whether we shall assume the possibility of co-operation and work to that end. To the support of the first alternative nothing can be brought but racial antipathy. Enlightened self interest is against it. It is economically unsound. It tramples upon sympathy and pity, it either outrages or wounds the conscience of the humanitarian, and it violates our fellowship with Jesus Christ with Whom there is no distinction of race or class, or sex, Whose indwelling Presence is for all, white or yellow or brown or black.

Your Church has afforded the interested observer a remarkable demonstration of the second alternative. The observer has only one comment to make. He is amazed. Like a starving man with a sandwich in his hand strangely unable to make up his mind to eat, our Church seems to the observer to be holding in its hands the solution of the problem and strangely unable to apply it adequately to the needs of the situation.

What is the solution?

The solution is the training of negro boys and girls to the number of twenty-five hundred to three thousand in nine industry high schools and one divinity school. These schools are supervised by the American Church Institute for Negroes, an agency of our National Council. The Institute's policy is to see to it that leaders, teachers and exemplars are developed from the negro race by training in Christian living, in industrial skill and in higher education, those negroes who have the capacity and the will to profit by such opportunities. From these schools have gone forth into the community men and women fitted to lead the rapidly growing racial consciousness of the negroes, not in the paths of bitterness and the deter-

mination to wrest justice from the white man, but into the Christian principle of love, whereby they shall win the respect and the admiration of the white man and be tendered that justice which is their due. It could be said of many of the schools that which is true of St. Paul's School, Laurenceville, today that among the negroes in the adjoining community crime has been practically abolished by the school's influence. Throughout this chain of schools, the students provide in labor and in money from 30 per cent to 40 per cent of the entire cost of maintenance. Farmers, carpenters, bricklayers, teachers and ministers are developed by these schools. A self-supporting, self-respecting citizenship that is learning to make its contribution to the nation is their product.

Beside the schools under the Institute there are parishes, parochial and diocesan schools whose influence is by no means unimportant. But our mind runs back to the part for which the National Council is responsible. The observer still bothers with his questions. Here we have work of undisputed value, a work recognized in dollars by the General Education Board, praised by the United States Commissioner of Education, warmly approved by Christian people who are not of our Church and who are interested in the negro. Why only nine schools? Why must courses be dropped out and pathetically earnest applicants turned away? Will you who read these lines make an effort to know more about the American Church Institute for Negroes, and another effort to see that some other member of the Church also learns about it? Some church members have never heard of

it. It may be that there are only nine schools and those crying for help because not enough people of the Church have been praying for the increase of this work. It may be that the attitude of the nine whites to the one negro in every ten of our population is uninformed, or bitter, or destructive because we of the Church know so little of our solution of the problem. At any rate these questions are worth a little reflection, are they not?

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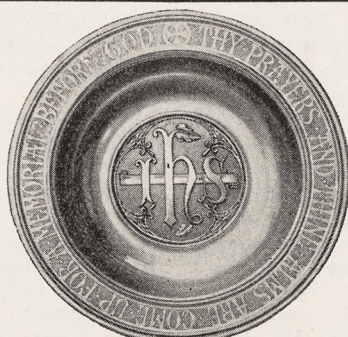
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Notes from Across the Sea

By Rev. A. Manby Lloyd

Men of all parties will regret the defeat of Winston Churchill for the "Abbey" division, for we love a good fighter and a touch of blue blood. The official Conservative candidate scored 43 more votes than Winston, who ran as an anti-Socialist. The Socialist candidate was 2,000 votes out, but made a respectable show beside the Liberal who only found 291 people to vote for him.

Many famous men have sat for the Westminster Abbey division. It was the beautiful Georgiana, Duchess of Devonshire, immortalized by Gainsborough and Reynolds, who kissed a butcher while canvassing for Charles James Fox. It has been represented by Richard Brinsley Sheridan, the famous dramatist; John C. Hobhouse, the friend of Byron, and John Stuart Mill, the famous political economist and pioneer advocate of women's suffrage, who was elected in 1865. It is rather a come-down to Mr. Otho Nicholson, the nonentity elected yesterday.

* * *

The world is poorer for the loss of the famous musician, connected with the "Abbey" in another sense, Sir Frederick Bridge, for many years organist at the "Abbey," and known to the public as "Westminster" Bridge. He belonged to the school of Goss, Stanier and other Victorian musicians, who without being composers of startling originality, preserved the beauty and dignity of our Cathedral services. They stood for sanity and stuck to the rules of four-part harmony.

Sir Frederick was no dry-as-dust pedant. His bubbling good humor and witty talk were as exhilarative as his organ playing and harmony (how many thousands have been grounded on "Bridge and Higgs?") were invaluable.

Just one or two stories. Some repairs at the Abbey necessitated the disturbance of the grave of Dr. Arne, on whom he was an authority.

"I was talking to the workmen," said Sir Frederick, "and mentioned the fact that Arne had written 'Rule Britannia.' One of the men simply turned to his companion and said, 'Blimey, Bill, if we'd known that, we wouldn't 'ave driven that there drain-pipe through 'im!'"

For twenty-six years Sir Frederick conducted the Royal Choral Society and like most conductors, he was something of a martinet. I was once invited to a final rehearsal of the "Dream of Gerontius" (Elgar) at the Albert Hall, which Bridge was conducting. Things were going none too well, and he must ask the chorus to remain a few minutes longer than usual. Two ladies rose to depart. Turning to the secretary, Bridge sternly said, "Take their names." It is probable he dispensed with their services.

The rehearsal went on, ten o'clock struck, and the chorus got restless. Some of them had long journeys to make by Tube and Tram. "Time! Time!" shouted some of the Basses. Bridge looked at them. "Time!" he said. "I go by Big Ben and you go by the Parish pump." And he rattled them through another chorus.

* * *

Threatened with a huge Coal Strike, the

Government had decided to take over Mr. Guest's Bill and make it a Government measure. But this would not be drawn up on the lines recommended by the Sankey report, and Labour is better served by the decision to refer the present dispute to Mr. Shinwell, who will meet the parties concerned in conference.

Lord Buckmaster is busy trying to drive a coach-and-four through the Marriage Acts by increasing the facilities for divorce, chiefly in the interests of the Smart Set, or vulgar Middle class folk who have married in haste and have repented three weeks later. He treated the House of Lords to a harrowing description of a woman "compelled to live forever with a man who is unfaithful and unclean, whose very touch makes her shudder, and whose very sight she hates." Canon Lacey has asked Lord Buckmaster to explain how this compulsion is applied, without eliciting a reply, and inquires rather tartly whether Lord B. wishes to build "on the basis of a baseless imagination."

The truth is that there is no demand for these further facilities at all events from the working classes. Working men—car drivers, stokers, and navies—have enough to do to maintain one wife. Only plutocrats and profiteers can afford to keep a harem, and live up to Los Angeles. A separation order is good enough for the average man or woman who finds himself tied to a vile partner. For good or evil a woman is as free to withdraw from her husband's society as from her father's.

* * *

Bishop Knox, former Bishop of Manchester, smells popery in Prayer-book revision, and 50,000 people have signed his

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memorial against any alteration of the "canon" in Holy Communion. Bishop Knox is a quaint survival from the Victorian era. Catholics and Evangelicals are more charitably disposed towards one another since the War and rumors of Revolution in Church and State.

It is a strange commentary on this super-protestant Bishop that his sons, the famous "Ronny Knox" of some biting Anglo-Catholic tracts (now Fr. Ronald Knox and a Roman) and Wilfred Knox, who is chaplain of an Anglican "oratory" at Cambridge, have both gone off on the other tack. "The fathers have eaten sour grapes, etc." But the whole question of revision is in the melting pot. No reconstruction of doctrine will split the Church. Some day disendowment will come and then things will really happen.

TUSKEGEE SCIENTIST SPEAKS IN CAROLINA COLLEGES

Thirty-five hundred students in leading white colleges of South Carolina were recently given a new conception of the possibilities of the colored race through a tour of the state by Prof. George Carver, the famous Tuskegee scientist, under the auspices of the Commission on Interracial Co-operation. Taking along a most interesting exhibit of his peanut, sweet potato, pecan and clay products, Prof. Carver addressed the students of six big schools and everywhere was cordially received and made a profound impression. In every city visited he appeared also at the colored high school with a message of inspiration for the pupils.

While the tour had no small measure of scientific value, its most important result was the deeper appreciation of the possibilities of his race which Prof. Carver inspired in all his hearers. This result was most apparent and was repeatedly commented on by observers.

The Interracial Commission has also sent representative colored speakers into many of the white colleges of Virginia, North Carolina, Tennessee, Kentucky and Oklahoma, and always with the finest results. Probably no part of its program is more effective than this plan by which thousands of college students—the leaders of tomorrow—are enabled to see what the best types of colored people are capable of and to hear the Negro's viewpoint presented by able representatives of the race. Among those who have made such tours for the Commission are Dr. J. T. Hodges, of South Carolina; Dr. James Bond, of Kentucky; Dr. Isaac Fisher, of Fisk University, and Dr. H. T. S. Johnson, of Oklahoma.

SIX MONTHS IN EUROPE HIS SENTENCE

A six months' leave of absence, with salary, has been granted Rev. Henry E. Kelly, for thirteen years rector of St. George's Episcopal Church, Bridgeport, Conn. He will spend the time in needed rest and a trip abroad. Under his rectorate this church has made rapid growth, and now embraces about 500 families. Officials have under consideration the construction of new parish buildings.

Church Students Throughout the Midwest To Meet at Illinois

Tackle Big Problems Under Capable Leaders with Avowed Intent Of Finding the Christian Solution for Them

By W. O. Cross

The privilege of entertaining the Midwest Conference of the National Student Council will fall this year to St. John's Chapel Club at the University of Illinois. This conference is now an annual affair, made up of representatives from all that territory known in football parlance as the "Big Ten," that is to say, the universities of Ohio, Indiana, Michigan, Wisconsin, Chicago, Northwestern, Iowa, Illinois, and other smaller institutions. The delegates and representatives at the conference represent the various units of the Episcopal National Student Council. The total number of attendees is also augmented by many visitors, student workers, and others. Last year the conference, which was a huge success, was held at Northwestern, under the welcoming eves of St. Luke's Church. To those who were fortunate enough to attend, amid the devotional impetus and prayerful beauty of St. Luke's, the coming conference will be a strange contrast in surroundings, for at Illinois there is no chapel or church building large enough to hold the gathering. However, students at Illinois are making a decided effort to offset this disadvantage by bringing to the work an optimism and spirit of constructive energy that knows no barriers of outward things.

The campus Y. W. C. A. has been kind enough to grant their newly decorated and enlarged auditorium and the majority of the meetings will be held there, within a few feet of the heart of the campus. The Conference Committee, with the advice of the Rev. Mr. Randolph, the Provincial Head, has made out a tentative program, incomplete in many details, and like the trains of the Illinois Central, which will bear the students there, "subject to change without notice." As yet names of speakers can not be given, but topics have been selected, suggested lists of speakers drawn up, and a perfect flood of correspondence launched on the subject.

The Conference will open on Friday, April 25th at one o'clock. To start the machinery, a registration period will be held, during which leaders, delegates, and visitors will draw their "meal tickets," that is, be assigned to various hosts, fraternities, sororities and faculty people, who will look after those things pertaining unto the flesh. At three thirty of the same afternoon Perry Hayden of Michigan will fire the first gun of the opening session. The University of Illinois will welcome the visitors in the persons of Thomas Arkle Clark, Dean of Men, and Dean Leonard, similar functionary for the co-eds. One of the clergy of the Province will represent the Province. Brewster Stickney of Illinois will speak

for St. John's Chapel Club. The Rev. Paul Micou of the Student Council will speak for that body.

The Friday evening meeting will center around a speech on the subject of "Christ and the College Student." This will be followed by a general discussion on "How to make Jesus Christ real to other student and to myself"; a subject that could very well be carried over into more than one session without any serious danger of exhaustion. A question box is to be put up and from time to time during the Conference queries will be fished from the box and discussed. The topic of the nine o'clock session on Saturday morning will be the "Church and the Age"; a topic of extraordinary interest to students just now, especially after the Indianapolis Convention and the recent student movement at Northwestern. After this talk the Conference will split into discussion groups and the following subjects will be thrashed out, with the aid of men interested in those phases of the Christian message; Campus Religion, Social Service, Christianity and Industry, and Christianity and Nationalism, the last two topics being discussed under the Leadership of the Rev. Horace Fort, who will represent the Church League for Industrial Democracy. These discussions will cover first the students attitude towards religion on the campus. His attitude towards those economically dependent, and towards industry and nationalism with the avowed intent of making that attitude thoroughly Christian. Dean De Witt of Western Theological Seminary says, "food is of primary importance to a student," and since this is universally accepted and is found to be as true at Illinois as elsewhere, the Conference will gather at noon for an all-Conference luncheon to receive "their portion in due season." In order that other things may not be lost sight of the Rev. J. M. Page Chaplin at the University of Illinois will speak during the lunch hour.

Cannon Newbolt of St. Paul's, London, says somewhere in one of his lectures, "In these days to smoke over a thing is almost equivalent to praying over it." St. John's Chapel Club does not feel that this is quite true, but admits that men loosen up and talk more, and say more, and are more likely to express what they really feel and think when they are gathered in a "bull-session," to use the campus term, drawn together in the brotherhood of smoke. Therefore, on Saturday afternoon there will be a smoker for men at the Chaplin's house with one of the younger Parsons as Chief Smoke.

On Saturday night the Bishop-elect of

the Diocese of Springfield, John Chandler White, will speak at the All-Conference dinner; another well balanced combination of spiritual and material nourishment. Following this dinner a one act play, written, staged, and acted by the Episcopal students at Illinois will be given. The play is entitled "The Hole" and will give a vivid and realistic picture of the situation at Illinois. Besides serving the purpose of entertainment it is expected to bring many surprising results.

The Sunday program will open in the usual way with the Early Communion. However there are one or two unusual elements in the program. In the first place the service will be out of doors on the new spring turf of the Chaplain's lawn, in the rays of the shining sun, providing the weather that most uncertain element in the atmosphere of Universities as well as elsewhere as elsewhere is suitable. In the second place the service will be held on the site of the new Chapel of St. John the Divine, and will be the first "cup of blessing" raised on that hard fought field of effort.

The Conference will close after the eleven o'clock service of Sunday; though tours of the campus and other diversions will be provided for those waiting for trains.

BROTHERHOOD PRESENTS CHAPEL TO SOUTHERN SCHOOL

The Brotherhood of St. Andrew, Richmond, Va., chapter, is seeing a dream of many years realized in the erection of an undenominational chapel for the Boys' Industrial School, some thirty-five miles out of Richmond. The Boys themselves are helping build it with their own hands. For the past twenty years the brotherhood has been conducting services at the school, chiefly at its home at Laurel some seven miles from the city, from which it has just moved. At the close of the war the brotherhood found it had about \$1,500 left upon closing its very successful open house for service men, and decided to make this the nest-egg for a school chapel. Until a few months ago nothing further was done; contributions then came in raising the sum to nearly \$7,000. In order to allow perfect freedom for all kinds of Christian services, the brotherhood is giving the chapel to the school with only three conditions: That it shall be called "St. Andrew's Memorial Chapel;" be used only for religious services, and bear a tablet reading: "This building is erected by the Richmond Assembly of the Brotherhood of St. Andrew as a permanent memorial of the importance which its members attach to the leading of young men to Jesus Christ."

PICNIC SEASON GETS UNDER WAY

Under the direction of the Board of Religious Education, there will be a diocesan Children's Service in the Cathedral of All Saints, Albany, on Saturday, May 3rd, when the Lenten Mite Box offering will be presented. In connection with the presentation service, if the weather permits, there will be an outdoor gathering of the children and a basket luncheon.

Well Known Church Women Sponsor Summer Course at Berkeley

Again Opens Doors to Women, Offering Courses in the Regular Subjects of the Divinity School Curriculum

A course in divinity for women students, which is sponsored by a group of prominent church women, is to be given again this year at the Berkeley Divinity School, Middletown, Connecticut, from June 9th to 28th. It is under the direction of the following advisory board: Adelaide Case, Helen S. Hitchcock, Mary V. Keasbey, Grace Lindley, Ethel P. Moors, Emily M. Morgan, Ruth Morgan, Alida Stryker Root, Mary K. Simkhovitch, Dorothy W. Straight, Ethel M. C. Thorne, and Marguerite Wilkinson. This is a continuation of the course which was held one year ago and which proved so successful that the trustees have voted an appropriation, and the course will be carried out this year on similar lines. Only about twenty students can be received, and membership will be limited to college graduates or those capable of doing work of a graduate character. The faculty will consist of the following: Dean W. P. Ladd, Rev. C. B. Hedrick, Rev. Herbert Parrish, Rev. Horace Fort, Miss Mary Van Kleeck and Mr. W. B. Davis.

The aim of the School is well expressed by Mrs. Marguerite Wilkinson, the poet, who was in attendance last year, and who has recently written an article for "The Woman Citizen" regarding her impressions.

"The Episcopal Church," she writes, "often regarded as a stronghold of tradition by those who know only its conservative representatives, has begun the higher religious education of women at Berkeley Divinity School in Middletown, Connecticut. Last summer nineteen women assembled there to study great and ancient subjects usually reserved for men.

"This Summer Course for Women was not merely one more religious conference or advanced Bible Class. Courses of that kind had long been plentiful. These women met for the intellectual consideration of important aspects of the Christian faith and a specialized study of the various theological subjects—Church History, Old and New Testament, Apologetics, etc.

"It was delightful to see these grave theological ladies going to chapel in scholastic caps and gowns as the young divinity students go in the winter. It was delightful to listen to their judicious feminine arguments as to the relative merits of Tertullian and Justin Martyr. It was delightful to drink tea with them on the green lawn—and tea was very orthodox at Berkeley. But it was more than delightful. It was inspiring. It is important to know that this work was done last summer and that it will be done again this summer—important for more reasons than one.

Religion is drawing closer and closer to

science the world over. The relationship between the two is being studied more sanely and reverently than ever before. This makes thought necessary not merely for the clergy, but for the intelligent laity everywhere. Especially is this true in colleges where young people get the best that science and pagan philosophy have to offer and meet the boldest and most brilliant of man's arguments against religion, but often fail to find anything which might sustain them in the faith of their fathers, or enable them to build a greater faith of their own. As a matter of fact, Christian Theology should be religiously taught in colleges to women as well as to men; it is not enough to teach it to a few in the divinity schools. But it is a beginning. This course should be especially interesting and valuable to young college women.

It is not enough, either, that leadership should be able to expound from the pulpit. It is necessary that the laity should be ready to follow and support intelligent and progressive leadership. When they are ready, persecution for an idea's sake will be most unusual, the best of the clergy will be free to say the best things they have in their minds and hearts, and the Church will be authoritative in a new and glorious way."

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EXTENDING WORK FOR SEAMEN

The eightieth anniversary of the Seamen's Church Institute of New York—incorporated in 1844 as the Protestant Episcopal Church Missionary Society for Seamen in the City and Port of New York—was observed at St. Thomas' Church when Edmund Lincoln Baylies, its President, explained the need for the new thirteen-story addition to the building at 25 South Street, which it is proposed to erect at a cost of \$1,000,000.

Mr. Baylies, who has been a member of the Board of Managers since 1885, said the present structure, opened in 1913, was built to accommodate 500 sailors nightly. During the war additional demands were put upon it by crews of ships destroyed by German submarines, so cots were placed in the auditorium and the recreation rooms were turned into dormitories, and an average of 850 men were cared for each night.

Mr. Baylies said that since the war the demand for sleeping accommodations continued unabated, so that the building was entirely inadequate. At least 100 men are being turned away each night, he said. Land for the proposed addition has already been secured and, when it is completed, 1,500 seamen can be cared for easily. Mr. Baylies said it was impossible to accurately estimate the cost of the addition but that funds in excess of \$1,000,000 would have to be raised.

"We have won the seamen after studying what they wanted for ten years," Mr. Baylies said. "Words count for but little with them, for too many times they have found promises broken. They know that if they come to us we can give them the assurance of a job on an outgoing ship. Between 85 and 90 per cent of the sailors who come to us are sailing on ships under the American flag."

One feature of the new building, he said, would be a huge cross on the roof, illuminated at night, so that it would be visible to incoming ships soon after they passed Sandy Hook.

The Rev. Dr. Ernest M. Stires, rector of St. Thomas', a clerical vice president of the institute, referred in his sermon to the fact that the first anniversary service of the institute was held in the first St. Thomas' Church, at Broadway and Houston street, Sunday, April 6, 1845. The Rev. Dr. Henry J. Whitehouse, rector of the church at that time, was also a clerical vice president of the institute.

Bishop Manning is honorary president of the society, which is now affiliated with similar organizations in other American ports.

A TRIBUTE TO BISHOP TUTTLE

A great tribute to the late Bishop Tuttle was paid by Bishop Thurston of Oklahoma in his opening address March 26th at the quiet morning service of the Missouri

Woman's Auxiliary in Christ Church Cathedral, St. Louis. Bishop Tuttle, who died last April, was for almost forty years Bishop of Missouri and for over twenty years Presiding Bishop of the Episcopal Church of the United States, and one of the great missionary pioneers of the country and church. A memorial is to be erected to him in connection with Christ Church Cathedral in the form of a building for community, social service and diocesan work. The Rt. Rev. Frederick F. Johnson, D. D., Bishop of Missouri, is National Chairman of the Bishop Tuttle Memorial and Endowment Fund, and W. Frank Carter is Chairman of the Campaign Committee.

Bishop Thurston in his tribute said: "I would speak in grateful and loving memory of a Saint of God, a great-hearted servant of the Lord: Daniel Sylvester Tuttle. The project of erecting in St. Louis a worthy memorial should enlist the hearty interest and financial support of people all over the country, and indeed all over the world. He was not a national character alone; he belonged to all nations, as his voice and the words he has penned have circled the Globe. Neither is it our Church folk only who would be interested in such a memorial. Thousands of people, not of our own com-

IMPORTANT
EVENTS

The Church Congress

Which will be reported by the Rev. W. B. Spofford.

The Priests' Convention

Which will be reported by the Rev. Charles H. Collett.

The Church Students' Conference

Which will be reported by the Rev. Horace Fort.

— AND THE SERIES —

The Task of the Church

Next Week—REV. GEORGE THOMAS.
May 10—MISS LUCY STURGIS.
May 17—REV. JOHN BUNTING

And others to follow, with a full page for the opinions of our readers on this subject, beginning in the issue of May 10th.

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munion, held him in high esteem and real affection. He belonged to all, and all will desire an opportunity to show their affection in this material way.

"I believe in the National Cathedral plan as proposed for Washington, and I hope and expect the day will come when our Cathedral there shall be the Westminster Abbey of America. But such a plan only increases the need for such a memorial as is proposed for Bishop Tuttle here in St. Louis. Here you are very near the geographical center of the country so that a building which may be used at times when so desired for national purposes would be most useful. Such a project honoring a great man will also honor those who make it possible.

"Bishop Tuttle's life covered nearly half that of the Church in the United States; he ordained nearly ninety bishops. He spoke to and for the world. He belonged to all."

STUDYING HARD IN THE SOUTH

Eight inter-parochial groups from the four parishes in Savannah, Ga., are studying a course on "The Rehabilitation of the Church's Work in Japan," repeating a plan successfully carried out last year, and two groups are studying "The County Jail," in response to a request of the Diocesan and National Departments of Christian Social Service. In Augusta, in the Church of the Good Shepherd (Rev. H. Hobart Barber, rector), one branch of the Woman's Auxiliary is studying "Creative Forces in Japan" and the other "Stewardship," by the Rev. Mr. Kemerer. The rector of this parish is leading a night group in the study of "Jails." While in Augusta, Mrs. D. D. Taber, temporary field worker for the diocese, held five discussion group meetings on "Creative Forces in Japan," and had an attendance each day of between forty-five and fifty women. In St. Paul's Church, Albany, the rector, the Rev. John Moore Walker, is leading weekly a night group in the study of "Jails."

NOTES FROM THE DISTRICT OF OKLAHOMA

The Presentation Service of the Children's Lenten offering will be held in St. Paul's Cathedral, on the afternoon of Sunday, May 4th. The Bishop will make the address and present the banners.

The rector of St. Philip's Church, Ardmore, the Rev. Joseph Carden, is holding a preaching mission in one of his missions, St. James', Purcell.

There is another thriving Sunday School in Oklahoma, in St. George's mission at Bristow. The Rev. C. B. Williams, Ph.D., has just taken charge of this work and of the mission at Sapulpa.

The Rev. and Mrs. B. N. Lovgren of St. John's Church, Norman, are now living in the new rectory recently added to the church's equipment in this State University town.

The Executive Secretary spent a day the past week with Archdeacon Jamison at the mission in Clinton, Okla.

CONNECTICUT CHURCHMEN URGE PEACE

The following signed communication has been sent to the Department of Christian Social Service by churchmen of Connecticut:

"To the Department of Christian Social Service of the National Council, Greetings:

We whose names are appended, being members of the Diocese of Connecticut, and having on our hearts the urgent need of the world at this hour, do petition you that as a central agency of the Church charged with the responsibility for human welfare you appeal to the Dioceses of the Church to take action in their approaching Conventions reinforcing this resolution passed unanimously by the House of Bishops on November 15th, 1920:

"That this House of Bishops is profoundly impressed with the serious and sinister condition of the nations in their relations to each other.

"That the Church cannot permit war to remain the only method for the ultimate settlement of disputes between nations.

"We are therefore of the conviction that it is the immediate and imperative duty of the United States Government either to join the existing League of Nations, or to proceed immediately to organize some other effective Association or Council of Nations, for the purpose of settling amicably international disputes and thus save us from the great danger of another world war.

"Resolved: That the Chairman and Secretary of this House be instructed to send a copy of this declaration to the President, the Secretary of State, the Chairman of the Committee on Foreign Affairs of the United States Senate, and also convey it to the public press."

William Osborn Baker, William J. Brewster, William A. Beardsley, J. Eldred Brown, Aaron C. Coburn, William R. Corson, Samuel R. Colladay, Gerald A. Cunningham, Frank F. German, William T. Hooper, Fleming James, Floyd S. Kenyon, Philip M. Kerridge, W. P. Ladd, John N. Lewis, J. Chauncey Linsley, George T. Linsley, L. P. Waldo Marvin, Elmore M. McKee, Ernest de F. Miel, Rensen B. Ogilby, Charles A. Pease, John F. Plumb, W. F. Severn, Stephen Fish Sherman, Jr., Samuel Sutcliffe, W. George Thompson, Francis B. Whitcome."

A NEW ORGAN PROPOSED AT AURORA, ILL.

On Sunday, March 9th, the communicants of Trinity Church, Aurora, Ill. (The Rev. Benj. E. Chapman, rector), put on a campaign for a new pipe organ in memory of the late Rev. C. S. Holbrook, who for twenty-three years was rector of that parish. By Monday evening at 6:30 the teams reported at a dinner in the Parish House with the sum of \$10,000.00 secured out of a desired \$12,000.00. By the time the campaign was closed they reported \$13,700.00, with some small subscriptions still coming in. It looks like the amount

desired will exceed the desired goal by \$2,000.00.

A committee has been appointed by the Vestry to purchase the organ, which it is hoped will be installed in the early Autumn.

ORDINATIONS IN DISTRICT OF SOUTH DAKOTA

On the third Sunday in Lent, in the Church of the Holy Fellowship, Greenwood, S. D., Mr. David A. Swan, Indian, was ordered deacon by the Rt. Rev. W. Blair Roberts, Suffragan Bishop of the District. The Rev. Mr. Swan studied at Seabury for three years and will work in the Yankton Mission under the direction of the Rev. Mr. Flockhart.

In the Messiah Chapel, Wounded Knee, S. D., on the Pine Ridge Reservation, the Rt. Rev. W. Blair Roberts advanced to the priesthood the Rev. Clayton High Wolf, Indian, on Thursday, March 27, 1924. The candidate was presented by the Rev. Nevill Joyner, superintending Presbyterian of the Pine Ridge Mission.

BUSY LENT IN TEXAS PARISH

There has been much unusual activity going on in St. Paul's Parish, Rev. W. P. Witsell, rector, Waco, during the past six weeks. Of course, there have been the daily services during Lent, and they have been well attended. The Young People's Lenten Evenings have averaged about 90. This means that every Friday evening in Lent except Good Friday, the boys and girls of the parish, meet for instruction in the life and work of the Church, particularly in the work of Missions. And after they have had a program around the supper table in the parish house they adjourn to the Church for a devotional service and an address on the Christian life. These meetings this year have been most satisfactory.

From the 30th of March through the 6th of April a Mission was held by our two laymen, Messrs. E. C. Mercer and H. H. Hadley. These men have a real message to give. Some of our other Lenten activities have been—a weekly service in the County jail, a weekly service conducted in the neighborhood of St. Paul's House; and also in St. Paul's House one night in each week the laymen of the parish have been conducting services that have been well attended by the mill population, and seemingly, much appreciated.

The Sunday School has shown steady progress within the past six weeks. The

Cured Her Rheumatism

Knowing from terrible experience the suffering caused by rheumatism, Mrs. J. E. Hurst, who lives at 204 Davis Avenue, B59, Bloomington, Ill., is so thankful of having cured herself out of pure gratitude she is anxious to tell all other sufferers just how to get rid of their torture by a simple way at home.

Mrs. Hurst has nothing to sell. Merely cut out this notice, mail it to her, with your own name and address, and she will gladly send you this valuable information entirely free. Write her at once before you forget.

attendance has increased about 20 per cent and it is still growing. The Confirmation Class is now being instructed, Bishop Kinsolving expecting to visit St. Paul's on the First Sunday in May.

Among other activities has been a Bible study class on Monday by the Woman's Auxiliary, and under the auspices of the Alter Guild every Friday, a study class in "Our Church One Through The Ages" a new book written by the Rector of St. Paul's, has been conducted by Mrs. R. G. Patton. And every Wednesday afternoon St. Paul's Guild has been studying the same book under the leadership of Mrs. Forrest Goodman.

St. Paul's Parish has the unusual record at present of having three young men as Postulants looking forward to the ministry, and one applicant who is preparing herself for Deaconess's orders.

Plans have already been drawn for the enlargement of St. Paul's House which is the social settlement and missionary center in our community of this parish. The work there is progressing along all lines in a most encouraging manner.

The parish choir has recently been enlarged by the addition of boys. This has made it necessary to enlarge also the chancel of the Church for the accommodation of the additional members of the choir.

MONEY COMES FOR THE AUXILIARY SPECIAL

The National Committee for the Woman's Auxiliary Special, which fund is to bear the name of Bishop Tuttle, has already issued two leaflets, one entitled, an Open Door to Woman's Service, the other, the National Training School for Colored Workers. In addition there are now ready two playlets which bring out very forcibly the need of a hostelry in New York and the service it will render to our missionaries home on furlough, and volunteers.

The first was written by Mrs. John W. Arrington, Jr., of Upper South Carolina for a parish meeting in that Diocese. It consists of two scenes, one at the Church Missions House in 1924, the other at the Woman's Auxiliary Hostelry in 1927. The characters are an Auxiliary officer and two missionaries. It requires little preparation and is very effective.

The second is Mrs. Arrington's playlet amplified by Miss Miriam Cooper a member of the Committee on Pageantry of the Second Province. Miss Cooper has added a prologue which attractively brings out the hospitality shown to the messengers of the Lord Christ in the early days of Christianity. This requires, in addition to the Auxiliary officer and the two missionaries, three characters for the Prologue, a Jewish woman, John Mark and Decias.

The playlets are being sold for the actual cost of printing plus the postage the first for two cents the second for four cents and can be secured from Miss N. H. Winston, 1401 S. Third Avenue, Louisville, Ky. or Mrs. C. H. Boynton, No. 3 Chelsea Square, New York City. Either

one could be used for a program meeting. In Miss Coopers the National Training School for Colored Workers is suggested when one of the missionaries at the hostelry plans to go to Raleigh to give a course to the students there.

A joint committee has been appointed by the National Council to study the needs of this school and architects plans have already been submitted. It was found that the original plan to use the Hunter house already on the grounds of St. Augustines was not feasible, so a new one is to be built. This calls for an expenditure of about \$16,500 of which \$5,000 has been pledged by the Colored people themselves.

A joint committee has also been appointed by the National Council to study the question of a residence near Headquarters, and investigations show that desirable pieces of property are available at prices which are not exorbitant. In the mean time the eagerness of those whom it will serve grows apace.

The total amount in gifts and pledges up to March 1st is \$48,950. Of this \$10,764.63 has been received by the treasurer Mrs. G. H. Prince, 965 Summit Avenue, St. Paul, Minn. This is most gratifying and gives ground for hope that the goal will be reached at no distant date. It will not be possible for the actual work of building the Training School in the South, or securing the property in New York, to go forward until the full amount is pledged and sufficient cash on hand to meet building costs. If any Diocese has not already pledged it is urged to do so as soon as possible and inform Mrs. Prince, that there be no unnecessary delay.

REMARKABLE PIECE OF WORK IN DENVER

The Church Home for Convalescents in Denver reached its tenth anniversary on April 17th. It is one of the most interesting and unusual of Diocesan institutions, and does a very valuable work, offering to women and girls recovering from illness the one thing which at such a time will help them most, three weeks of rest, expert care, and friendly sympathy. In 1922 it cared for 300 women, representing eleven nationalities, and fourteen religions. Last year there were 366 patients.

Three physicians who are Churchmen donate their professional services to the Home, each respectively making three visits a week for four months. In addition there is a staff of sixteen consultants, and a resident graduate nurse gives the patients such nursing care as they need. No chronic or contagious cases are received, but all others are welcome,—those trying to avert a breakdown, or recuperating from an operation, an exhausting illness, or childbirth. A large nursery is specially fitted up for the accommodation of mothers.

The present Home, bought nearly six years ago, is a dignified and spacious house of colonial architecture, in a quiet

neighborhood. It was built as a private residence, but is admirably suited to its present purpose, being solidly constructed with all the rooms unusually large. A wide sun parlor has been added, built by the daughters of the first president, Mrs. Cinq-Mars Kramer; and all the furnishings have been donated.

The Home is governed by a board of managers, which includes two women from every parish in Denver, and also representatives of the City Charities and the Board of Social Service. It is supported by sustaining memberships, donations and bequests; and is a member of the Community Chest. The Ash Wednesday offerings throughout the Diocese are for its upkeep, and most of the Harvest Thanksgiving offerings of foodstuffs are sent there.

The Rev. Neil Stanley of the Associate Mission is chaplain, and holds weekly services. On other days prayers are read twice daily by the Superintendent, Mrs. Ida Miller Warren, who has been with the Home almost from the beginning, and whose wise tactful management has had much to do with its success.

A leaflet issued by the Home expresses its aims succinctly: "No pay is accepted. No question is asked as to creed. Every nationality and race is taken. The only qualification is Need."

DEAN KRAMER VISITS TEXAS

The Rev. Dr. Kramer, dean of Seaburg, conducted a Preaching Mission in St. Alban's Church, El Paso, Texas, the Rev. Paul S. Kramer, priest-in-charge, from March 23 to 29.

Teaching and preaching services were held daily except Saturday. Lectures on the Psychology of Religious Experience were given on four afternoons. These lectures aroused a wide-spread interest and attracted large audiences. The mission was highly successful in every way.

CHATS FROM THE CHIMNEY CORNER

The Bishop of California, now in his seventy-fifth year and fifth of our active bishops in order of consecration, has surprised and delighted his friends by a privately printed book of reminiscences with the quaint title, "Chimney Corner Chats for the Home Circle," by Grandfather William Ford Nichols.

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DEATH TAKES MEMBER OF CHURCH'S STAFF

The death of Miss Leila Bull in Osaka on March 20 has removed from the Church's staff one of its most honored veterans.

Miss Bull's seventy-eighth birthday was celebrated on March 15 by the Japanese Christians in Osaka, by giving a "Kanshakai," thank meeting, in one of the hotels.

"Over a hundred people, all but four of them Japanese," writes one of Miss Bull's fellow missionaries, "gathered to take part in one of the most impressive meetings I have ever attended—a real thanksgiving—in commemoration of Miss Bull's thirty-five years service as a missionary and in appreciation of her work in the city of Osaka." Former pupils and co-workers came from all over Japan, and even from Korea, to pay their tributes. Prayers were offered, hymns sung, addresses made and gifts presented, after which a simple dinner was served. Miss Bull was very happy and except for a slight cold, which she had been nursing earlier in the week, she seemed quite well. A week later, almost to the very hour,

she was buried in the Christian cemetery in Osaka.

During the afternoon of the 19th she was quietly talking to some Japanese friends in her sitting room, when she suddenly complained of feeling a little badly and went upstairs to lie down. Shortly after she became ill and Dr. Southworth and Miss Whent were sent for. She was conscious up to within fifteen minutes before her death.

The Japanese were devoted to Miss Bull. All day Thursday and Friday they poured in to offer their services, and the day of the funeral Christ Church was as full as it was the day of Bishop Naide's consecration. He and many others paid beautiful tribute to her. She will be sorely missed.

SERVICES FOR THE DEAF IN ALBANY

The Rev. Herbert C. Merrill, missionary priest for the Church Mission to

ALBANY, NEW YORK

THE CATHEDRAL OF ALL SAINTS

The Very Rev. Charles C. Williams Carver, B. D., Dean.

The Lord's Day: 7:30, 9:45, 11:00 and 4:00.
Week Days: 7:30, 9:00 and 5:30.
The Litany: Wednesday and Friday.

NEW YORK, N. Y.

ALL ANGELS' CHURCH

West End Ave. and 81st St.

Rev. S. DeLancey Townsend, D. D., Rector.

Sunday Services: 8 and 11 A. M. and 4 P. M.
Daily Services: 5 P. M.
Wednesdays, Thursdays, Fridays and Holy Days, 11 A. M.

NEW YORK

CHURCH OF THE INCARNATION

Madison Avenue and 35th Street

Rev. H. Percy Silver, S. T. D., Rector.

Sundays: 8 and 11 a. m.; 4 p. m.

Daily, 12:20 P. M.

NEW YORK

GRACE CHURCH

The Rev W. Russell Bowie, D.D., Rector

Sundays: 8 and 11 a. m., and 8 p. m.

Tuesday, Wednesday, Thursday, and Friday, 9 a. m. and 12:30 p. m.

NEW YORK

TRINITY CHURCH

Broadway and Wall Streets.

The Rev. Caleb R. Stetson, S. T. D.,
Sunday Services: 7:30, 9:00, 11:00 and 3:30.

Daily Services: 7:15, 12:00 and 4:45.

NEW YORK

CHURCH OF THE HEAVENLY REST

Fifth Ave. above Forty-fifth St.

Rev. Henry Darlington, D.D., Rector.
J. Christopher Marks, Mus.D., Organist.
Sunday Services: 8 and 11 A. M.; 8 P. M.
You are cordially invited to worship with us.

CLEVELAND, OHIO

TRINITY CATHEDRAL

The Very Rev. Francis S. White, D. D., Dean.

Sunday Services: 8:00, 11:00 and 4:00.
Daily Services, 8:00, 11:00 and 4:00.

THE RECTOR'S ANNIVERSARY CELEBRATION

ST. LUKE'S CHURCH, EVANSTON, ILL.

Our Parish is celebrating the twentieth year of service of our Rector, Dr. George Craig Stewart. We want to hear from every person who has ever been a member of St. Luke's. Send us your name and address, so you can receive a personal greeting from Dr. Stewart.

(Signed) THE VESTRY,
St. Luke's Church.

CHURCH SERVICES

CHICAGO, ILL.

GRACE EPISCOPAL CHURCH

Wabash Avenue at 15th Street.

Rev. Wm. Otis Waters, S. T. D., Rector.

Sunday Services: 8 and 11 A. M.

Evensong: 7:30—St. Luke's Hospital.

CHICAGO, ILL.

ST. PAUL'S CHURCH

Dorchester Avenue and 50th Street

Rev. George H. Thomas, Rector.

Sundays: 8, 9:30, 11 A. M. and 5 P. M.

Holy Days: 10 A. M.

CHICAGO

THE CHURCH OF THE ATONEMENT

5749 Kenmore Avenue

The Rev. Frederic S. Fleming, Rector.

Sundays: 7:30, 9:30, 11:00 a.m.; 5:00 p.m.

Daily: 7:30, 9:00 and 5:30.

(Fridays—10:30 additional)

CINCINNATI, O.

CHRIST CHURCH

Rev. Frank H. Nelson and Rev. C. Russell Moodey, Clergy.

Sundays: 8:45 and 11 A. M. and 7:45 P. M.

Daily: 12:10 P. M.

Saints' Days: Holy Communion, 10 A. M.

CLEVELAND, O.

ST. JAMES CHURCH

East 55th St. at Payne Ave.

Mass Daily, 7:00 A. M.

Sundays: High Mass, 10:30 A. M.

Friday: Devotions, 7:30 P. M.

OMAHA, NEBRASKA

ALL SAINTS' CHURCH

26th St. and Dewey Ave.

Rev. Thomas Casady, Rector.

Sunday Services: 8:00, 9:30, 11:00 and 5:00.

BUFFALO, NEW YORK

ST. PAUL'S CATHEDRAL

The Rev. Charles A. Jessup, D.D., Rector.

Sundays: 8 and 11 A. M., 4 and 8 P. M.

All Week Days: 8 A. M. and Noon.

Holy Days and Thursdays: 11 A. M.

CHICAGO

SAINT CHRYSOSTOM'S CHURCH

1424 North Dearborn Parkway.

The Rev. Norman Hutton, S. T. D., Rector.

The Rev. Walter C. Bihler, M. A., Associate Rector.

Sunday Services: 8, 9:30 and 11 A. M. and 4:30 P. M.

Tuesdays at 10 A. M.

Thursdays at 8 P. M.

BOSTON

THE ADVENT

Mt. Vernon and Bremmer Sts.

Rector Dr. van Allen.

Sundays: 7:30, 8:15, 9, 10:30, 4, 7:30.

Week days: 7:30, 9 and 5.

Thursdays and Holy Days: 9:30.

MINNEAPOLIS, MINN.

GETHSEMANE CHURCH

4th Ave. So. at 9th St.

Rev. Don Frank Fenn, B. D., Rector

Sundays 8:00 and 11:00 a. m., 7:45 p. m.

Wednesday, Thursday and Holy Days

the Deaf in the Dioceses of Albany, Central and Western New York, reports for the first quarter of 1924 that thirteen services for the deaf have been held in the Diocese of Albany, of which eight included the celebration of the Holy Communion. Mr. Merrill has also visited the Home for Infirm Deafmutes at Wrapping's Falls, ministering to Church people there. In several towns he has prepared deafmutes for Confirmation, who have been presented by the respective rectors in these places at the time of the Bishop's visitation.

CHURCH SCHOOL IN BRAZIL WEATHERS STORM

Bishop Kinsolving writes from southern Brazil that the Southern Cross School for Boys has weathered a hard struggle financially but come out on top. Owing to the prevailing revolution throughout the state, as well as to many other causes, the school faced "the fearful scarecrow of a deficit. Mr. Thomas (the headmaster) put up a brave fight against the buffeting current, but one cannot stem the tide of civil war. By rigorous economy and faithful work on the part of Mr. Thomas and his staff of fifteen teachers, and by reason of help—not large but wisely and generously given—from the National Council, the crisis was completely conjured. So the Southern Cross school at this writing is beginning its year with every place filled and a growing waiting list besides.

"It continues to fulfill its high purpose to give Church culture and training to Church boys and others, and also to be a feeder to the Theological School. Not only the four deacons ordained during the year but two undergraduates in the Seminary were prepared by the Southern Cross school. Several postulants are there, and a number of southern Cross students are contemplating the Ministry. It is fast becoming the fertile seed-bed of future leadership."

LARGE GIFT TO ORLANDO CATHEDRAL SCHOOL

Bishop Cameron Mann was the delighted recipient recently of a check for \$30,000, this unexpected gift being the generous response of a churchwoman at Palm Beach, Mrs. Charles D. Vail, after hearing the Bishop state that the Cath-

edral School for Girls, in Orlando needed an additional building as a music hall, and that this would probably cost \$30,000, toward which a fund of about \$10,000 had been partly contributed and partly pledged. Mrs. Vail desired to give this building as a memorial, her generosity and interest being most deeply appreciated. The fund of \$10,000 toward starting such building had been raised to mark the tenth year of Bishop Mann's charge of this field.

HARD TO BELIEVE YET TRUE

By journeying to Alaska one can find some practical use for the radio. The Eskimos not yet having taken up jazz.

The radio's practical aspect in an isolated field is being demonstrated at our mission at Anvik, Alaska, where a "public

MILWAUKEE, WIS.

ALL SAINTS' CATHEDRAL

Corner Juneau Ave. and Marshall St.
The Very Rev. C. S. Hutchinson, D. D., Dean.

Sundays: 7:30, 11:00, 7:30.

Week Days: 7:00, 5:00.

Holy Days and Thursdays: 9:30.

MILWAUKEE, WIS.

ST. PAUL'S CHURCH

Marshall and Knapp Streets.

Rev. Holmes Whitmore, Rector.

Sundays: 8 and 11 A. M., 7 P. M.

Church School: 9:30 A. M.

Saints' Days: 9:30 A. M.

PITTSBURGH, PA.

ST. ANDREW'S CHURCH

Hampton St. and No. Euclid Ave. (East End).

Rev. Harry B. Heald, Rector.

Sunday Services: 8 and 11 a. m. and 4 p. m.

Fridays and Holy Days: 10 a. m.

Take car 71 or 73 to Hampton St.

PUEBLO, COLORADO

CHURCH OF THE ASCENSION

18th Street and Grand Avenue

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Sundays: 7:30, 9:30 and 11:00.

Holy Days: 9:00.

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For catalogue and other information address the Dean.

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ATLANTIC CITY, N. J.

CHURCH OF THE ASCENSION

Pacific and Kentucky Avenues

Rev. H. Eugene Allston Durell, M. A., Rector.

Sundays: 7:30, Eucharist; 10:30, Matins;

12:00, Eucharist; 8:00 P. M., Evensong.

Daily: 7:30, Eucharist; 10:30, Matins, Mon-

day, Tuesday, Saturday; Litany, Wednesday,

Friday; Eucharist, Thursdays and Holy

Days.

DALLAS, TEXAS

ST. MATTHEW'S CATHEDRAL

The Very Rev. Robert S. Chalmers, Dean.

The Rev. B. L. Smith, Assistant Pastor.

Sunday Services: 8:00, 11:00 and 7:30.

Daily Services: 7:30, 9:30 and 5:30.

MINNEAPOLIS

ST. MARK'S CHURCH

Oak Grove St. and Hennepin Ave.

The Rev. Phillips Endicott Osgood, Rector.

The Rev. Hanford Livingston Russell,

Associate.

Sunday Services:

Holy Communion, 8 a. m.; Bible Class, 10

a. m.; Morning Service and Church School,

11 a. m.; Community Service, 4 p. m.;

"Hearthfire Time," 5:30 p. m.

Classified Ads

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WANTED—FOR NEXT SEPTEMBER, CAPABLE teacher (lady), preferably with public school experience for small boys' school. Please write "Church School, care The Witness."

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PRIEST, FOURTEEN YEARS IN HOLY ORDERS, seeks new Parish about May 1st. Good references. Full particulars to Box 5, "The Witness."

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MISCELLANEOUS

MENEELY BELL CO., TROY, N. Y., AND 220 Broadway, N. Y. City.

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REV. W. FILLER LUTZ, M. A.,
Dept. Psychology, Univ. Penna.,
Phila., Pa.

utility code" has been in operation for the past few months. "Mr. Sakow wants Herbert Lawrence meet him with Anvik mail at Holy Cross January four" was the first message received at Anvik. A bride and groom married at the Mission (the bride was one of the Mission girls) having journeyed to Holy Cross, forty miles distant, sent back word the same evening, "Sopoff and Matilda arrived six p. m. He wants you please send his snowshoes by mail man." Broadcasting from Oregon and southern California is heard distinctly. Telegrams sent from the United States to Anvik via Holy Cross are now transmitted the same day, except Sundays.

BETTER SEND THIS NEWS TO OUR SENATORS

Our Japanese Mission in Seattle, where the Rev. Gennosuki Shoji is in charge, has taken the banner for two years for the largest per capita Church school Advent offering for diocesan missions. This mission has to have two sessions of its Church school, one in the morning and one in the afternoon, because they have such poor rooms and such small ones for their work. New buildings for this mission are one of the greatest needs of the diocese.

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Five million German children are Charles F. Jenkins, Treasurer, will be forwarded to the Society of Friends (Quakers), who are carrying on relief work in Germany. We acknowledge the following donations to the fund:

Church School of Church of the Holy Spirit, Columbus, Ohio	\$10.00
H. D. Keys	2.00
Mrs. P. A. Carstens	5.00
W. M. L.	1.00
Christ Church, Morris Plains, N. J.	23.50
A Friend in Alabama	1.00

ODINATION TO THE PRIESTHOOD

On Wednesday, April 9, in Trinity Cathedral, Cleveland, the Rt. Rev. W. A. Leonard, Bishop of Ohio, advanced to the Priesthood, Rev. David John Griffiths. Preacher, Rev. Wm. V. Edwards; Presenter, Rev. Canon L. E. Daniels. These with Rev. Messrs. F. S. White, J. M. Withycombe and Donald Wonders, took part in the laying on of hands. Rev. Mr. Griffiths is on the staff of the City Mission of Cleveland.

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