



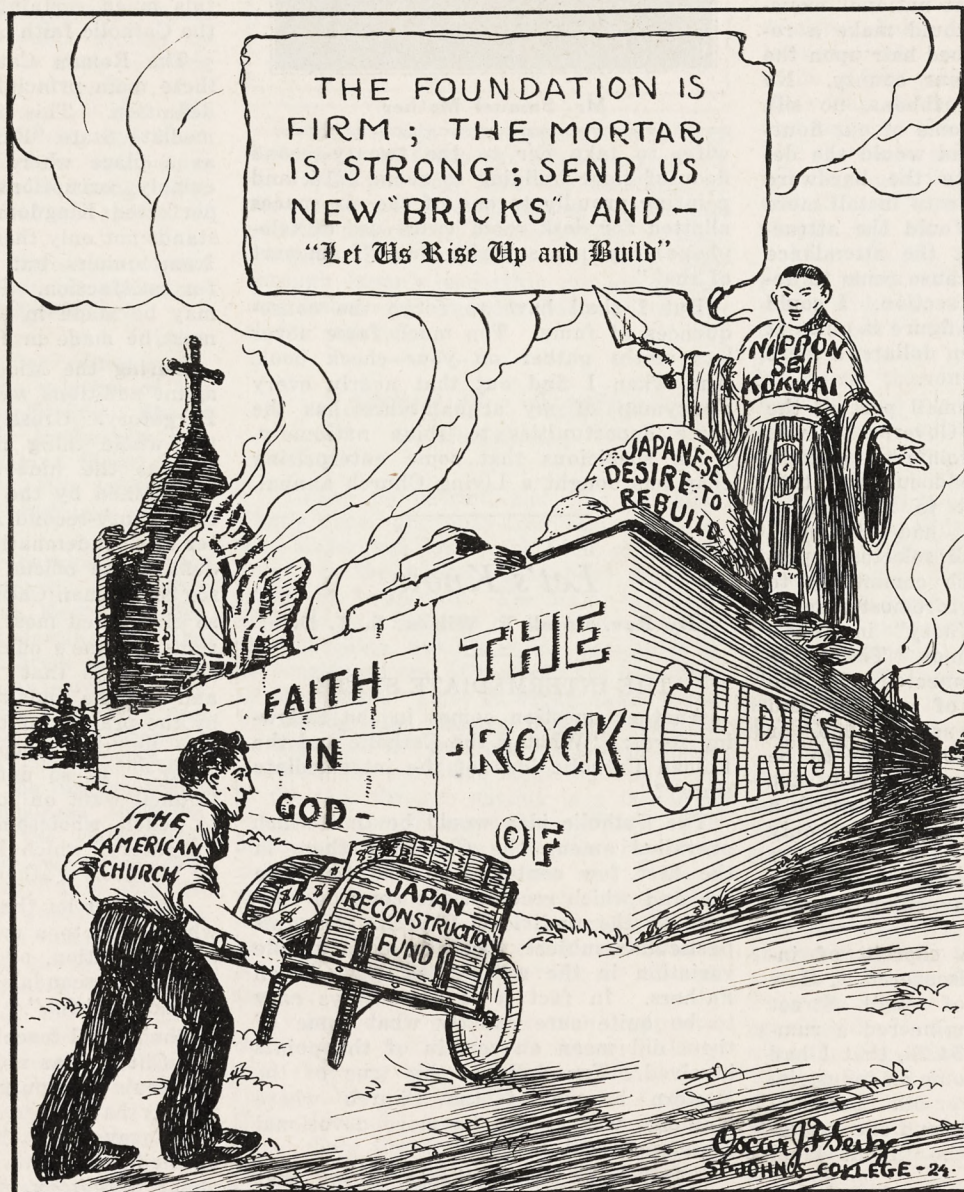
The Witness

For Christ
and
His Church

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Cheerful Confidences

By Rev. George Parkin Atwater, D.D.

BECOMING FAMOUS

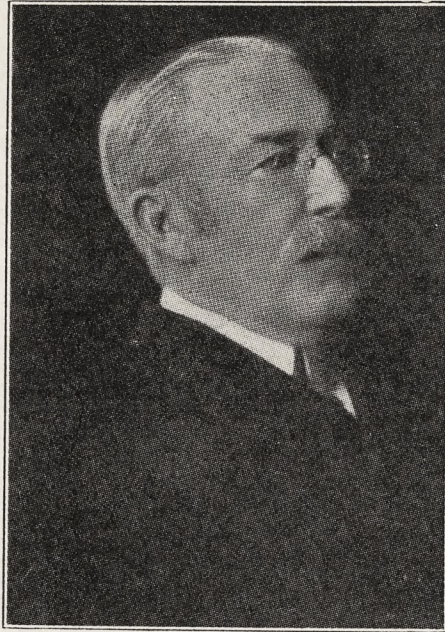
It is quite thrilling to realize how famous one becomes when once he gets on the proper list. The mail today brought me an invitation, sent at the request of a United States Senator, to become a member of some ponderous Society. It would cost me only about five dollars a year, and I would get a magazine, with my name printed, (on the wrapper). My membership would entitle me to attend an annual Convention, or something of the sort, and probably I could shake hands with the Secretary. Who would not send five dollars for such an honor.

Another organization added me to its hall of fame, recently. I was one of the 11,742 persons, (no more), who would represent Ohio in a great national movement of some sort. I could make a report on the effect of bobbed hair upon the silk worm industry in our county. No hair, no ribbons. No ribbons, no silk worms. What would become of our flourishing mulberry trees, and would the demand for axes stimulate the hardware business, and cause people to install more wood-burning grates. Would the attractiveness of grates affect the attendance at the movies, and thus cause rents to decrease in the downtown section. I could be the local Babson, and figure it out. It would cost me only fifteen dollars, a mere trifle compared to the honor.

But that was only a small part of the honor offered me. The Government was anxious to have its prominent citizens in possession of valuable documents, that would otherwise be left to moulder at Washington. Someone had reprinted these documents, and had selected representative citizens in each community to receive them. Only the foremost men of the land, the most "Whosy" in Who's Who, would have the honor. There was absolutely no charge connected with the honor, except the cost of printing and distributing the books, namely \$65, or some such amount. Not really to be mentioned except in passing. Why the honor was worth \$57.50 if it was worth a cent, and that made the books cost only \$7.50, a ridiculous price. I couldn't bear to presume to such distinction among my good neighbors, and with aching heart I kept among the humble.

Suddenly I became a captain of industry. Some one had discovered it. How did the great captains of Wall Street know, because I once engineered a rummage sale that netted \$154.26, that I had a lurking ambition to become an industrial leader in steel, or copper or oil. But they did, and just for my advice and encouragement I might become the "Fruit label king" of our community.

It is a terrible responsibility to be so famous as to invite the approaches of the enterprises of the land. It seems like refusing to become a national figure to neglect to send on the money by which you are enrolled in the membership of organizations that have such distinguished patrons. Just think how proud you would be, when you go to New York with your



Mr. Samuel Mather

wife, to take her to the twenty-second floor of some building to room 2215, and pointing proudly to one of the six spaces allotted for desk room (with use of telephone) say in a superior way, "I am part of that."

But I shall have to forgo the consequences of fame. Too much fame never lets moths gather on your check book. And when I find out that nearly every clergyman of my acquaintance has the same opportunities to shine nationally, I am suspicious that some enterprising chap has bought a Living Church annual.

Let's Know

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

THE INTERMEDIATE STATE

Another question comes in the following form: "What is the Catholic and the Roman Catholic idea of the intermediate state?"

The Catholic idea would be that which prevailed among the Church Fathers in the first few centuries of the Christian era and which received the common consent of the undivided Church. On this particular subject there is considerable variation in the writings of the Church Fathers. In fact it is not always easy to be quite sure exactly what some of them did mean on certain of the points involved. Especially is this true of the Eastern branch of the Church where language was apt to be more devotional than analytical.

However, it seems safe to say that the Catholic tradition is clear on these points:

1. After death the souls of the faithful enter into a spiritual life freed from the limitations of this world and in closer fellowship with our Lord Jesus Christ.

2. That life is not inactive but progressive. Continued spiritual growth, progress towards soul perfection, and more

effective service of God will characterize that life.

3. Souls in the Intermediate State are conscious of the events of this world's life and do not cease to offer their prayers for the Church Militant here on earth.

4. Because these souls have not yet attained their full development, therefore the spiritual assistance of prayers offered by human beings in this world may continue to help them.

5. There will be a general resurrection when the Intermediate State will be terminated and Heaven itself will be opened. In this world we are in the Church Militant; in the Intermediate State we shall be in the Church Expectant; eventually we shall (God willing) be numbered in the Church Triumphant.

There are sundry expansions and developments of these points about which opinions have differed considerably. But this much certainly seems to have been the Catholic faith of the undivided Church.

The Roman Catholic idea has carried these main principles on to more detailed definition. This idea names the Intermediate State "Purgatory" and defines it as a place where souls are purged of earthly corruptions to fit them for God's perfected Kingdom. "Purgatory" understands not only that God expects penitence from sinners but that His justice calls for satisfaction. Part of this satisfaction may be made in this world but the rest must be made in Purgatory.

During the Middle Ages many extravagant additions were made to the idea of Purgatory. Grossly carnal details turned the whole thing into a hideous spectre. It was the hideous spectre which was condemned by the Church of England in the twenty-second Article of Religion. After this condemnation the Council of Trent defined the official doctrine of Purgatory for the Roman Catholic world and in doing so eliminated most of the medieval accretions. Rome's official teaching, therefore, simply says that "there is a Purgatory, and that the souls there detained are aided by the prayers of the faithful, and especially by the acceptable sacrifice of the Altar." In so defining the doctrine the Council went on to instruct "the Bishops to teach wholesome doctrine concerning Purgatory, which has been handed down by the Holy Fathers and sacred Councils.

But let them prohibit those things which tend to a certain kind of curiosity or superstition, or which savour of filthy lucre, as scandals and stumbling-blocks to the faithful."

The official teaching of the Roman Catholic Church has nothing to say as to how the souls are purged. Various interpretations have been advanced but Darwell Stone says that "since the time of the Council of Trent, the predominant idea about purgatory in the Church of Rome has been that of suffering and the most usual belief has been that the suffering is that of literal fire."

The Eastern Orthodox Church teaches the Intermediate State but does not teach Purgatory.

Please Renew Promptly

The Council's Work

By Alfred Newbery

STRATEGY IN THE ORIENT

When the captain of the football team who is also the president of the senior society and the most popular man in college, decides to enter the ministry, there is much rejoicing. Not only because his demonstrated qualities of leadership ought to be of great value. Not only because he is a fine fellow. No matter how good a leader or how fine a fellow, the angels will rejoice no more over him than over some obscure plodder who makes the same decision. And while we are glad to see prospective priests exhibiting notable qualities we remember that the world's judgment and God's judgment as to who shall be His instruments are not necessarily the same.

There is another more important reason, for rejoicing. This popular athlete by virtue of his prominence is likely to bring the whole subject to the attention of a great many whose eyes are on him. He is a leader and has a following and whatever he does is bound to have significance for his followers. So he is doubly valuable, on this account and on account of his strategic position.

If you and I have a chance to convert a football captain we have an opportunity fraught with great significance.

And such a chance you and I have. There is one nation which occupies in respect to many others the relation of the football captain to his following. She is leading the way. Her leadership will vitally affect the destinies of those countries who look to her. Her leadership will vitally affect the destinies of the whole world of nations.

That nation is Japan, the most progressive, compact, enlightened, favorably placed nation in the Far East. By her initiative, industry and intelligence she has become one of the great powers of the world, and the foremost country of the Orient. Her voice is an important one for international peace. Her financial standing is so sure that the earthquake made no impression on the market value of her bonds. Her business interests ramify so, that when the earthquake temporarily stopped her output of raw silk, a factory in Pennsylvania had to shut down. What way Japan develops culturally, industrially, in national consciousness is a matter of intense interest to the hundreds of millions in India and China and the islands of the sea. She brings a rich national contribution, an age-old culture, a deeply sensitive regard for aesthetic values, loyalty, bravery, fortitude and with all her pride of race and culture an appreciation of what she has received from others. Foreigners in Japan during the earthquake record how Japanese workers helped them and their dependents before taking care of their own families.

Japan is, to use the hackneyed expression, the key to the Orient. It is ridiculous to imagine that China and Japan can develop otherwise than hand in hand. She is to a large extent today the middle-man between China and the rest of the world.

Our Council

Samuel Mather was born in Cleveland in 1851. He was educated in private schools, and later in the high school of Cleveland, then at St. Mark's School, where he prepared for Harvard. At the close of his work at St. Mark's however he went to work in the mines of the Cleveland Iron Mining Company, planning to enter Harvard later. While in the mines however Mr. Mather met with a serious accident which prevented his ever entering college. He was incapacitated for three years, the last of which was spent in travel. Upon his return to Cleveland he organized the firm of Pickands, Mather and Co. Mr. Mather has always been active in Church work and is a member of the National Council.

It is Christian statesmanship of a very high order to focus our missionary efforts on Japan not only that the standards of the Cross may prevail among her people, and the comfort of access to God be their strength and guidance but also that through Japan's leadership the entire East may know and live with God who is both theirs and ours.

Saving the Nation

By Homely Joe

"You're no patriot, sir! No patriot!" That's what I got today from Major Bowles. The Major was for a very brief period adjutant in the militia back about the time of the St. Louis fair. The Major is a bank director and inclined to be a stout 46 at the waist-line, but his ruling passion is to be considered one of the military resources of the nation. I got in wrong again today by calling him "Mister Bowles," and by noting that he was out of breath after climbing the postoffice steps. I wound up in disgrace through putting in a few kind words for the Women's Peace Party. The Major was spluttering over this "Pax Special" the women have gotten up. When I refused to splutter in unison with him and said I thought it was a good thing, he up and held summary court-martial over me and announced the verdict to all and sundry.

My immediate penalty is to be cast into the Gehenna in the Major's fat mind along with flappers, labor unions, pacifists, foreigners, Jews, Bolsheviks and the Ladies' Home Journal. I am a menace to the nation. Only the forbearance of the ruling classes stands between me and Leavenworth jail.

I can see plainly that in the past few years the number of true patriots has grievously diminished. They can now, one might say, be counted upon the fingers of one hand. You will find them only in the Blue Books, Social Registers, Alliance of Patriotic Societies and in the City Hall. The Episcopal Church—at least the vestries of the Church—are all that at certain

crises keep the flag from trailing in the mire.

I have come home to my little shop where I make instruments for the surgery, with the Major's doom ringing in my ears. I look at a half-made haemostat, and it says to me: "No patriot, Joe! Why didn't you make me into a star-gauge for the calibration of rifle barrels?"

No patriot, eh? Well, what is a patriot, anyway? My shop dictionary says: "Patriot subst'v'e; Lover of his country." Perhaps my dictionary is too small. The Major's dictionary is in two volumes, roan, India paper, sold on subscription only, and Martha Bowles has orders not to let the children touch it. I suppose it has several columns on: Patriot—definition of; how to be one; how to detect non-patriot; how to denounce same, etc., etc.

My private opinion is that Major Bowles in addition to being a first-class nuisance, is also a liar. I do love my country. I love her rocks and rills. I love 'em enough to be a lone single taxer amongst a mob of jeering stand-patters. I love her woods and templed hills. But the Major's class love the rocks and rills, the woods and the hills so much that they own 'em, temples and all; and trespassers are warned off by statute, and also Beware of the Dog!

After all, the nation was made for the people, wasn't it? If a man respects the nation's ideal for its people, and loves those people, can't he still qualify as a patriot? By heavens, I'm getting hot under the collar about this thing. Does a free man have to take his measure from some fat and quondam militia major or other Chamber of Commerce member to be an American? Do we all have to splutter in chorus against the Bok plan or the damaged soul of Woodrow Wilson? Must we all have an ikon of Henry Cabot Lodge and burn incense before it six mornings of a week? Are we damned for treason if we don't subscribe to provide butter and eggs to the poor National Guard at summer camp? Must we all hold private stock either in some sweated industry or in defiance of the 18th Amendment?

I have a private opinion—but shucks! that's the trouble with me and the rest of us millions of non-patriots! We have a private opinion! We ought to organize and put these majors where they belong, for a set of arrogant upstarts. They grow dizzy as dervishes at the first bar of the Star Spangled Banner, but they never bat an eye if you ask them who owns the tenements in the foreign quarter down town. They are mighty solicitous over butter and eggs for the National Guard, but they turn over the page right quick if they see any Teapots or Oil Domes in the headlines.

America isn't consummated yet. The Major says it's perfect if these pacifist lizards and roughneck agitators would only let it alone. I say, it ain't. That's my offense. Major Bowles, you're a fat fool, even if you are a vestryman, and you love the status quo more than you love America. But you've got the upper hand of me. All you have to do is to splutter and wave the Flag and strike up the Star Spangled Banner and anything a quiet man wants to say about America's duty in the face of a broken-down world is drowned in a burst of easy hurrahs!

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The Priests' Convention

By Bishop Johnson

In all our experience in the Episcopal Church, and this experience covers nearly three-score years, we have never attended any convention or conference in which genial enthusiasm was so persisted and so general. One felt that he was on an outing with a crowd of enthusiastic young people who were out for a good time after a long period of repression.

Good humor radiated from the platform and the echo came back in genuine applause.

So anxious was the audience to show its appreciation that they even applauded verses from Holy Scripture, which would have been startling, if it had not proceeded from spontaneous good feeling.

In the intermission between papers which were invariably, able, usually long and sometimes heavy, the audience of six hundred clergy in Witherspoon Hall sang their heads off in a selection of wonderfully sparkling and inspiring hymns.

It was inspiring to be there and to feel the driving force behind the defenders of Holy Church, and the genial attitude toward all who love and adore the Master, and the desire to make of one blood all who serve Him. There was little or no animosity toward any one and a tremendous enthusiasm for the faith.

Such a driving power, possessed of such a spirit is a thing to be reckoned with and if taken back to towns and villages will carry many a lonesome priest through long journeys in dry places.

One hesitates to introduce any note that seems like caution and yet, identified as one feels with the movement to honor the Body of Christ in a world which exaggerates the trivial and depreciates the eternal verities of Christ's life and teaching, one feels a deep concern lest the eagerness of enthusiasm should carry us out and beyond the ability of the ordinary man to keep step.

I have no criticism to offer as to the facts presented but rather a caution as to the proportion of emphasis to be put upon those facts.

It is the limitation of enthusiasts that they are apt to be carried away with the

momentum of the movement in which they are engaged and to find themselves eventually cut off from the main body by their own impetuosity.

I believe that just now we are meeting a drive on our Verdun, and that we must draw in our faces to meet that attack. I am not indifferent to the value of certain pious practices to the spiritual life of large numbers of truly religious folk, but in a frontal attack such as we are now receiving from certain forces, who have drawn their inspiration from German sources, I believe that it confuses and bewilders our numerous allies, if we sacrifice the citadel in order to make a sortie which is not related to the main operations.

I wonder sometimes if those whose lives are laid in pleasant places always realize the practical difficulties which are being encountered by those who are fighting in the more exposed positions, whose ways are not always those of pleasantness and whose paths are not always peace.

It is one of the most difficult problems of commanders in the field, not only to drive to the front laggard companies, but equally to restrain impetuous ones from undertaking imprudent assaults not related to the general orders.

I have learned not to despise enthusiastic devotion to anything and everyone who is closely related to our Blessed Lord.

I have no desire to quell the enthusiasm of those who find peace and comfort in these things, nor to those who find joy in appreciating these things. It is rather a feeling that those who believe and teach them should remember that as a rule the conditions which surround them and make it easy are not the conditions which surround others and make it not only difficult but too often fatal. So often isolated clergy feel that they must lead their dwindling flocks up a precipitous height; too often to abandon them half way up, because personal endurance is not equal to transient enthusiasm, and because they have cut themselves off from their supplies. I am willing to be led by the Spirit in these things to such heights as I am able to climb, but do not wish to be forced by the pressure of mere enthusiasm to lead a forlorn hope in a task not fundamentally related to the present issue.

It is not enough that we shepherd a few selected cults of the flock to pleasant pastures, but rather that none of them be lost.

The work of the Holy Spirit is more apt, I believe, to go along in a slow and measured tread toward His ultimate purpose than to be accomplished by emotional spurts and dashes.

Let us take time to assimilate each position gained before pressing to further objectives which often lie, unfortunately, way beyond our line of supplies.

We must keep up our lines of communication and proceed cautiously in a perilous enterprise in which it is unfortunate to be outflanked.

I know that some of us, who have the same cause at heart find our own operations seriously hampered by the brilliant sallies of some independent company intent on its own glory and rather indifferent to our embarrassments.

It is this note of caution that seems necessary at this time.

Let those who are exhilarated by the success of their own operations be more mindful of the serious limitations of less fortunate brethren, who are just as valiant in the fight as they, but not so fortunately located in the battle line.

Pious Practices are not Fundamental Truths, no matter how closely they may be related to them.

Things that started in the 4th century or in the 12th may be of immense value to the individual who uses them, but they are not to be confused with that to which they may be related.

There is today a liberty in the Church that is exhilarating. It does not extend however to the betrayal of a trust nor the denial of facts which are fundamental to the work which the Church has always done, and which those who threw over these facts have never done.

That liberty I believe extends both ways and gives sufficient freedom to the devout Hebrew and the colder Greek.

But the products of liberty are not to be confused with the charter of liberty, and it is the defense of the charter that concerns us today.

It is all right to be generous and appreciative as to the good work done both by Roman Catholics and Non-Conformists.

We are neither and yet we have much in common with both.

We can be extremely courteous with both, and appreciative of their aid in the defense of that which is, or ought to be, common to us all. And that common property is very great. Much greater than in the heat of partisanship we may suppose.

Yet we are not and cannot be Papal in any way conformable to Papal claims. They are historically invalid and therefore practically impossible. Let us work with them as far as we can but we need not envy them anything, nor need we exert ourselves to mitigate their self assumed position.

We are not and cannot be non-conformist. (I use the term as applying to non-conformity with the constitution and traditions of the Catholic Church).

We are pledged to the idea of obedience to none of the unfallible oracles that have been set up, and we cannot afford to compromise our position, no matter how strongly we may sympathize with many of the characteristics of either. Nor was there much of anything in the papers as read to indicate such desire. It is rather that if we persist in opening gates which we did not close, we need not be surprised if the sheep stampede into other corrals under the inducement of some sympathetic allurements offered by those who are eager to receive them.

In other words let us keep our head and direct our tremendous enthusiasm today chiefly in the defense of the main citadel which is being attacked; let us keep our forces compact; let us rally to the defense of the standard of our salvation which is I take it, the historic reality of the Person of Jesus Christ and the divine character of His Mystical Body.

The same tactics which in the past have successfully defended the citadel attach-

ed from those who have assailed it, will be successful now. The desire to make such a defense was manifested in a wonderful degree at Philadelphia. Let us keep in mind, therefore, that this one thing we do, until it be accomplished, even if in doing it we have to deprive ourselves of many luxuries and some things that we usually account as necessities.

It is a wonderful force that was manifested in the convention. Let it become a corporate force and not a private privilege.

What one may do in his own parish under favorable circumstances may not be possible at all as a general measure.

The Church is what it is because of that which her own clergy have taught her people. They are naturally conservative and loyal to the traditions that they have received. They ought not to be expected to be other than they are, unless by great patience and much effort they be taught the value of that which to them is new and radical; no matter how old and universal it may have been at one time.

The strength of the Church lies in its conservative temper. Let us respect that strength and not be petulant because some little man is unable to change it by his ipse dixit.

Church people properly prefer their traditions to individual prophecy.

The reliability of the Church lies in this property. Let us learn to respect it, even if at times it seems aggravatingly slow in changing its traditions. Who would have it otherwise is lacking in perception and the holy hardness of endurance.

The Task of the Church

SELF-SACRIFICE

By Rev. James Adderley

The Rev. James Adderley, the writer of this paper on Self-Sacrifice, is an English clergyman of note—the author of numerous books and a champion of the working classes. The article appeared in the April issue of the *St. Martin's Review*, and is reproduced here with the permission of the editor, the Rev. H. R. L. Sheppard, since we feel that it has a decided bearing upon the subject under discussion.

It is said that part of the reason why Christianity hangs fire in these days is that we do not make sufficient demand upon our members. In 1914 we were told that if the Church could make a great appeal for self-sacrifice for the Kingdom of God like the appeal of Lord Kitchener for "King and Country" it would meet with a great response. It is undoubtedly true that the invitation to martyrdom or to the strenuous life of the Mission field is a never failing stimulus and we want more of it. It is also true that there is a melancholy pathos in having nothing to offer to a female Confirmation candidate in the way of Church work, but that she might decorate the altar once a month with flowers, or to a young lad that he might help the Vicar by running messages on a Saturday morning. What we seem to want is something between martyrdom and district-

AN APPEAL

The Witness is the only Church paper that is able to maintain itself without large donations from prosperous friends. The management works under handicaps to make this possible—the editors write without remuneration. It costs \$1.97 a year to send the paper to a subscriber for a year. With thousands of the clergy getting the paper for \$1.50 it is quite obvious that we cannot maintain the paper without your help. Will you not, therefore, please renew your subscription promptly upon the receipt of a notice, or else tell us that you do not care for the paper any longer? You will thus greatly assist us in our effort to keep the Witness a co-operative undertaking.

visiting which shall be accounted as self-sacrifice expected from ordinary Christians and will engender enthusiasm. They must not be frightened off by our asking too much nor must their ardour be damped by the banality of our suggestions. We can't ask a newly confirmed banker with a settled business in the city that he must hold himself in readiness to start for Borneo to convert natives, but neither should we get angry if he blankly refuses to take a Sunday school class. Yet it is obvious that all Christians have got somehow to take up the cross, that is to be in the habit of making a sacrifice of self.

The key to this problem seems to be in broadening the whole idea of sacrifice and in looking for it more in the life outside Church, which is wrongly called "secular," and less in the activities inside the Church which are wrongly supposed to be exclusively devotional. Self-Sacrifice is the offering of ourselves, our souls and bodies, that is, all the active energy of our human nature to God. We put ourselves at the disposal of God as the army put itself at the disposal of the King in the war. If we want an enthusiastic response to the Church recruiting, we must be able to show that God has an attractive programme to offer and an object in view for which it is well worth striving. This is what our Lord does provide in the glorious ideal of the Kingdom of God. Unfortunately we hand on His appeal in a rather clumsy fashion. We frighten some recruits and disappoint others. We gather too often just the wrong kind of people who monopolize the arena. We lay the emphasis on the less important parts of the programme or at any rate we give some of the best men and women the impression that we do so. How many, for instance, imagine that the outward ritual or the intricacies of theology are the things about which we want them to interest themselves if they join our circle and not the furtherance of the Kingdom of God by personal or ecclesiastical or national righteousness? The very word "Sacrifice" has become dissociated from its prefix "Self," and has become associated with outward gossip worship only. This is to revert to Paganism and to miss the whole point of the novelty of Christ. We do not by saying this dis-

parage worship. We only want to put it in its proper place as symbolic and expressive of a deeper reality. Worship is dramatic and suggestive and educational. It is an exercise to keep the spirit fit to do something greater than itself as physical exercise in a gymnasium prepares us for the great race or contest that is to come. It is not the end: it is only the means, and has the importance which attaches to all means to great ends. But it must not be confused with the end. Self Sacrifice may rightly begin in this symbolic manner inside a church but it loses its meaning if it does not result in a life of sacrifice outside. The only really "meaningless" sacrifice is one that purports to be an end in itself.

Now what is the end, this Kingdom to which the worship leads? It is the bringing of all our human activities under the dominion of the Father to be lived out in His home with the whole Christian family throughout the world. At once our self-sacrifice is widened and enriched. All our so-called "secular" occupation becomes a field for sacrifice. The doctors and nurses bring their work and offer it to God: the working man his labour: the author, the painter, the actor, the musician, his art: the politician his speeches. By all means let them go to church first and exercise themselves in the habit of giving things to God, but do not let us be too insistent in our demands upon them in that direction, at any rate at first, lest they be discouraged. We want them above all things to sacrifice themselves. It is quite possible that the compulsion of outward worship will defeat its end. A musician, honestly disposed to devote his art to God might be disgusted if he were told that he must regularly attend church where his soul would be lacerated by the wounds inflicted by some execrable choir or vulgar organist. A doctor might falter in his determination to lay his science at the feet of Christ if he were first compelled to listen to some shoddy sermon on 'Religion and Biology' from the new curate. An artist about to offer his pictures to heaven might swerve on being hit in the face by some tawdry monstrosity erected by a Church furnishers over the Lord's Table.

Apart from all questions of Church-going and alternative Liturgies, let us preach the sacrificial life, the life of men and women who will devote their work to the Highest and Best which is God, to the Truth which is Christ, to their fellow-men who are the family of the eternal Father. Is not this worth doing? Cannot our Lord still bid men follow Him and expect an answer?

TRINITY CHURCH

.. Rev. Edgar Martin Rogers, Rector ..
Everett, Washington

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Three cents a copy, payable quarterly.
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A Plea for the World Court

By Bishop Brent

Opening address at the hearing before the Committee of the Senate Foreign Relations Committee.

It has been my privilege through nearly a quarter of a century of public life to plead many causes but never have I approached a proposal with fuller confidence or deeper conviction than that which I am commissioned to present this morning before distinguished members of the honorable body to whose keeping are entrusted the foreign affairs of our Nation.

In urging speedy adherence to the protocol establishing the Permanent Court of International Justice in the form and under the conditions advocated by Presidents Harding and Coolidge and pleaded before the American people with acumen and power by Secretary of State Hughes, I speak not as merely expressing my own convictions as a citizen, but chiefly as an ambassador representing a multitude of citizens who are of one mind on the subject. The Permanent Court is a matter which by its inherent worth has been lifted above party politics. Senator Walsh of Montana stated last Sunday in the hearing of perhaps the most representative group of American women that could be gathered in one place, that every Democratic Senator in Congress except the inconsiderable few known as "irreconcilables" is prepared to support this measure, a measure proposed and advocated by the foremost leaders of the Republican party, including two Presidents.

It is not my business at this time to argue the merits of the Court. Others, in behalf of two score or more organizations of national character, covering every department of life and every stratum of society, will do this more ably and comprehensively than I. It is for me to deal with the broad reasons why those whom I represent claim that the measure is of paramount importance, that it has the unqualified support of the majority of our citizens, and that, without further ado, it should be reported favorably by the Foreign Relations Committee to the Senate for adoption.

I speak in terms of the average man, whose knowledge of governmental thought and action comes through the public press; when I say it is a puzzle why any measure with the origin and history of the one under consideration should be treated as it is. Essentially American in its conception, advocated in principle by American statesmen of more than one generation, it stands before the country as the embodiment of a distinctively American ideal. It was presented to the country by the party in power as a measure of major importance in response to a demand of the people for a definite and constructive foreign policy. It was endorsed by the opposition. Yet a year has elapsed without official action and it is in peril of death from neglect on the part of its own parents. The distinguished Chairman of

the Foreign Relations Committee, Senator Lodge has contended that there has been no intentional slight to the proposal, that the Committee has been very busy, and that the "delay has been caused entirely by the fact that there were other matters which seemed to the Committee to require the immediate action, although the point has never been made in the Committee."

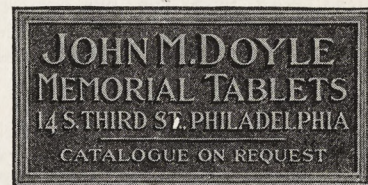
In other words, a measure originally considered so important as to call for nation-wide advocacy and publicity by the leaders of the Administration and which caught the attention of the ends of the earth, by tacit consent of the Committee has been passed over for other proposals which, however important, are little known to the country at large. Indifference is frequently the worst form of depreciation; Senator Lodge in his apologia for inaction damns the Court with faint praise. He argues as follows:

"As to the Permanent Court of International Justice established by the League, it has seemed to the Committee one of those that did not require immediate action, because we now have fifty individual arbitration treaties with other Powers. They are the treaties that were made by Secretary Root or Secretary Bryan. The United States was also a signator of the Hague Convention, establishing a Permanent Court of Arbitration. This list does not include special treaties of arbitration for the settlement of claims, of which very recently we have an example in the case of Norway, where certain claims against the United States were settled by a special court of arbitration. I mention these facts merely to show that there was ample opportunity for the United States, if any controversy arose which demanded arbitration, to secure that arbitration either by the Permanent Court at the Hague or through the fifty special treaties, of which I have already spoken."

I beg to point out the fact that Senator Root, a co-author of the statutes and protocol of the Permanent Court of International Justice, was well aware of the existence of the treaties made by himself and of the Permanent Court of Arbitration when he undertook to aid in bringing to the birth the Court with which history will always associate his name. It is hardly possible that the most distinguished American statesman of his generation and one of its greatest jurists, national and international, would have been willing to use his vitality and time to help construct the Permanent Court of International Justice had he thought that it was little more

than a duplication of existing organizations and a matter of quite secondary importance. The individual treaties referred to and the Hague Court are not in the same category with the Permanent Court of International Justice. Individual treaties promote mutual understanding and peaceful relations between America and individual nations; the Permanent Court is an international treaty and makes for the peace of the world. Individual treaties are formed with regard to the well-being of America; the Permanent Court with regard to the commonwealth of mankind. As for the Permanent Court of Arbitration, the promoters of the Permanent Court of International Justice from the beginning pointed out the fundamental distinction between the one and the other in scope and method. Parenthetically I note that Senator Lodge keeps referring to the League Court, an unfair terminology for the reservations change the League into a World Court. Surely no further argument is needed to prove that the Permanent Court is a measure of immediate importance and of first value.

That the friends of the Court, irrespective of political affiliation, constitute the majority of the thinking citizens in the country I venture to assert. The single fact that the American Federation of Labor, the American Bar Association, the Federal Council of the Churches, the National Association of Credit Men, the National League of Women Voters, the Chamber of Commerce of the United States, the American Association of University women are here represented for the Court and demand immediate action by the Senate, is indicative of the mind of every section of the country. There are still many of our citizens who are inarticulate, many who know nothing about the Court or its significance, but were the case put to them as a measure tending to



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minimize war and bring a peaceful solution to disputes, a referendum would call forth from this group a unanimous vote.

During the past year I have been in a position favorable to gathering information as to the state of the public mind on the Court. I have been with many and large groups of people, organized and unorganized, in various states east of the Mississippi. Wherever the Court was discussed it met with favor and in some instances it was endorsed by spontaneous consent. The student body, according to some considerable experience among them in outstanding colleges and universities, are studying international affairs, and their desire for American adherence to the Court is intelligent and discriminating. The education of Americans today, beginning with the school children, is steadily in the direction of the hatred and outlawry of war. I asked a little child just before Good Friday why Jesus Christ was put to death. His reply was, "Because the people did not like Him very well for they wanted Him to be the King of War, but He was the King of Peace." This the child had been taught in the public schools.

While, however, education against war is moving with extraordinary swiftness, education in moral substitutes for war is not keeping pace. Further international agreements to limit armaments, unsupported by parallel measures to provide a peaceful method of settling international disputes, become a pale and spineless phase of pacifism. For what is pacifism, as properly understood, but the condemnation of war without a definite substitute for war as the arbiter in international disputes? Mere limitation of armaments whether of sea or land or air is a timid, pacific gesture, more dramatic than effective, unless it be linked up with a plan of construction quite as definite as the plan of destruction. It does not require more than elementary intelligence to see the truth of this. On the other hand, given the acceptance of World Courts for the settlement of international differences, and disarmament becomes a matter of necessity rather than of policy, and the demolition of the engines of war can proceed right merrily. It is not armaments which cause war, when you track the matter to its source; it is war which causes armaments. Fists and stones become armaments if other weapons fail.

Rightly or wrongly, the Government of this country is considered by a growing number of citizens to have lost perspective in international policy, and is viewed by many as being in the position attributed to Cromwell when he said: "I know what I would not, but I know not what I would." Even the codification of international law must largely fail of its aim unless there are duly constituted courts in which to make concrete application of the law when codified.

On the whole I believe that the plain folk are trying to think both in terms of the destruction of war and also of the construction of peace. In this respect I am constrained to think they are ahead of their official representatives. The War Department appears to the

far more definite in its preparedness for war than the rest of the Government in its preparedness for peace. A quotation from the editorial page of the last number of the "American Legion Weekly," presumably giving the mind of ex-service men, is significant:

"The American Legion believes in the doctrine of preparedness—but not as the militarist believes in it. There is this difference: the militarist believes in preparing for war; we of the Legion believe in preparing for peace. We believe that, in earth's unfolding drama, America has come to the place of leadership among the nations in order that she may show the way to universal and permanent peace.

"Let us prepare for peace by inculcating the right kind of peace ideals in the minds of the oncoming generation, by glorifying peace. Let us reveal the horror of war and teach the truth: that war is the blackest, least excusable, most damnable crime against man and God Almighty."

Again, the Christians and Jews in America compose the majority of the population. There is a multitude of them, rapidly increasing, who are putting themselves on record as advocating orderly processes as a reasonable and practicable substitute for war. They are looking expectantly to Congress for leadership in the shape of concrete proposals. They believe that America can lead the world. They recognize the Permanent Court as a hopeful step. On the other hand, these same citizens are putting themselves on record as irreconcilably opposed to war. Unless we are expeditious in discovering, advocating and putting into effect peace agencies of every sort—obviously they must be international—a vast proportion of our citizenry are presently going to find themselves in the predicament of being irrevocably hostile to war as an arbiter in international quarrels but without any provision having been made for an adequate substitute of a peaceful and orderly character.

The public is not ignorant of the limitations of the Permanent Court. They know that all that it can hope to be is a new agency making for peace and decreasing the likelihood of war, the best practical measure in sight. It is not a perfect or a final instrument. Behind its advocacy is the hope and expectation that it will hasten the day when reason and sentiment, law and order, common sense and a sense of humor, will reign in interna-

tional policy, displacing war by a Supreme Court with final jurisdiction. It is because the Permanent Court is the next logical step in the direction of the goal that it bulks large in the eyes of a generation which is determined that the children of the nation will never again at our behest plunge into the temptations and filthiness and barbarities of war—temptations and filthiness and barbarities such as God never willed that our youth should be asked by the Nation to enter.

The ideal of the Court is American; it was presented to us by leaders of vision. But it has ceased to be a project of the few and has become the mandate and the programme of the people.

Because of my profound conviction that what I say is true, I beg of you to do all that in you lies to take this ideal of the nation and weave it into the fabric of its laws.

MOST PREACHERS WOULDN'T DARE DO IT

Many rectors are giving brief little sermons to the children in the congregation, before the regular sermon, but the Rev. Val H. Sessions, rector at Bolton, Miss., is the first to report a useful additional feature. He has given several series of five or six talks each. The children when they reach home, write down in a book what they remember of each five-minute talk, and at the end of the series the books are handed in, judged by a committee, and the best book wins a prize, a good story book.

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The Priests' Convention is Attended by Over Five Hundred Men

All of the Papers Were Thoughtful, Scholarly and Almost Entirely Free of Any Unkind Controversial Spirit

By Rev. Charles Collett

About a year ago, a group of Catholic priests in our Church met to plan for a Priests' Convention for the New England and Middle Atlantic states. They felt that if such a convention attracted an attendance of two hundred priests, the number would satisfy their highest expectations.

Tuesday and Wednesday, April 29 and 30, this Convention was held at Philadelphia, Penna. There were six hundred and fifty-nine priests registered for the Convention, of whom more than five hundred were in attendance. The Convention was graced by the presence of Bishops Talbot, Gailor, Johnson, Garland, Babcock, Griswold, Webb, Weller and Bishop Dunn of Honduras.

It was planned to have the priests go in procession from the Parish House of Holy Trinity Church to St. Mark's Church where the Convention would be opened by a Solemn Mass. Rain, on Tuesday morning, however, forced the omission of the procession.

The Solemn Mass was a dignified, beautiful, and colorful service. The celebrant was the Rev. Robert Cornell, assistant at St. Mark's Church. The Rev. Charles Steel of Calvary Church was deacon; Rev. Vincent Pottle of St. Mark's Church was sub-deacon; and the Rev. S. Atmore Caine of St. Timothy's Church, Roxborough, was master of ceremonies. Bishop Weller of Fond du Lac, pontificated and Bishop Webb was the preacher.

There was a mass for the laity at St. Clement's Church, at which Bishop Griswold pontificated, and the Rev. Bernard Iddings Bell, was the preacher.

Bishop Webb's sermon truly set the tone and spirit of the convention. His discourse was not controversial, although these are days when one may easily fall into controversy. He spoke of the growth of Catholic teaching and practice in the Church: of the duty of the Church and clergy, not only to teach the Incarnation and the Cross, but to show forth the Incarnation and carry the Cross. The clergy must labor not only for Catholic ritual but they must carry the cross into every field of human endeavor.

The sessions of the convention were held in Witherspoon Hall. There were sets of papers on the general subjects of "The Incarnation," "The Holy Eucharist," "Moral Theology," "The Devotional Life of the Priest," and "The Church and Reunion." All of the papers were thoughtful, scholarly, and almost entirely free of the unkind controversial spirit so prevalent in the Church. All of the sessions rested upon a splendid devotional spirit, fostered and maintained by prayers and the singing of hymns. No discus-

sions or resolutions were allowed at any of the meetings save the one given to "Moral Theology" which priests only were allowed to attend.

The fifth session, Tuesday afternoon, was devoted to the general subject of "The Incarnation." This meeting and the one in the evening was conducted by the Rev. Dr. Caleb R. Stetson, rector of Trinity Church, New York. He introduced, first, Bishop Garland who welcomed the convention to Philadelphia. The papers were: "The Deity of Our Lord," by the Rev. Dr. Francis J. Hall of the General Theological Seminary "The Virgin Birth" by the Rev. William Pitt McCune of St. Ignatius Church, New York; and "The Resurrection" by the Rev. Dr. Frederick G. Grant of Chicago.

Dr. Hall said that Liberal Protestantism goes back to the historic Jesus, only; leaving out of account the Old Testament and the Early Church; the Eschatological school gives us the idea of a God-Man which unfolds itself in the Christian Church. In either case one is led ultimately to Jesuolatry. Dr. McCune said that the present question was the one settled at the Council of Ephesus when the Church decided against Nestorius that Mary was Theotokas. The doubt of the Virgin Birth has always been a symptom of doubt of the Incarnation. He said that if Jesus is God then one can accept the Virgin Birth.

At the evening session the general topic discussed was "The Holy Eucharist." Dr. William A. McClenthen of Mt. Calvary Church, Baltimore, read a paper entitled, "The Holy Sacrifice;" the Rev. Frederick S. Fleming of the Church of The Atonement, Chicago; "The Holy Communion;" Dr. Frederick S. Penford of St. Stephen's Church, Providence, "The Real Presence." Dr. McClenthen in his very learned paper, made some very practical suggestions to the clergy. He said that masses were not private affairs for the clergy, neither were they occasions for oratory; that the mass was not the time for private devotions but that those present should pay close attention to the service and make the responses; and that those in attendance come to "assist at mass" not merely to "hear mass."

On Wednesday, the presiding priest was the Rev. Dr. William H. Van Allen of The Church of the Advent, Boston. The meeting was devoted to the subject of "Moral Theology." The first paper, "The Study of Moral Theology" was read by the Rev. Dr. W. B. Stewart of Nashotah House; the second, "The Priest in the Confessional," by the Rev. Clarence N. Dunham of Orange, N. J.; and the third "Spiritual Guidance," by Father Huntington, O. H. C. This is a field in which great numbers of the clergy are very weak and untrained. All of the papers pointed out the value of the confessional and warned those present to be prepared for it. This will mean much private study because of the little attention given it in our theological seminaries.

In the afternoon the general subject was "The Devotional Life of the Priest." Father Waggett, S. S. J. E., of England read a paper on "Prayer and Meditation;" and the Rev. C. S. Hutchinson, Dean of All Saints' Cathedral, Milwaukee, one on

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in both men and money among the educational institutions of the Church in America is at ST. STEPHEN'S COLLEGE. This is due wholly to the facts that the College definitely seeks to combine high scholarship, reasonable costs, sincerity, and basic religion; and that it seems to those who observe its work to be reasonably successful in accomplishing its purpose.

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"The Rule of Life." Father Waggett's paper was particularly thoughtful and will bear a good bit of careful reading and thought when it is published. Hutchinson's paper was a plea to the clergy to lay out a plan of spiritual exercise. He suggested a daily mass with a half hour of preparation; morning and evening prayer; a daily Meditation; daily reading of the scriptures; and regular hours of study.

The most fully attended session was the last one, Wednesday evening. The subject was "The Church and Reunion." Before any papers were read, Bishop Tabbot, Presiding Bishop, extended his greetings and congratulations to the convention. The first paper was by Bishop Irving P. Johnson of Colorado and the editor of *The Witness* whose paper was particularly stimulating because of his epigrammatic style and delightful flashes of humor. He spoke of the essential unity of the Catholic Church. He was followed by the Rev. George Craig Stewart of St. Luke's Church, Evanston, Ill., who spoke particularly of our hopes of reunion with Protestant bodies. He said that the Anglican Church must make clear to Protestants that it is a Catholic Church and is calling Protestants to move forward to Catholic reunion and not to Anglican absorption. Reunited Christendom is a dream and vision for which the Church must labor, study and pray.

At this point Bishop Gailor was presented to the convention. He addressed the meeting for a few minutes. The burden of his address was that he was weary of the subject of Church unity; that he is a bishop in the Catholic Church but first of all a bishop in the Episcopal Church; that we must first be loyal to our own communion, to do our duty, and then dream dreams of reunion.

The Rev. J. G. H. Barry of the Church of St. Mary of the Virgin, New York, read a paper devoted principally to reunion with the Roman Church. He felt the great weakness of national churches; that a truly Catholic Church must be international. Concerning union with Rome, he said: "Summing it up this is what appears to me that we can accept as a basis of negotiations for reunion:

"First—A primacy of St. Peter and of the Bishops of Rome, *jure divino*."

"Second—A jurisdiction, differing in extent at different times, but in all cases allocated to the Bishop of Rome, *jure ecclesiastico*."

"Third—An infallibility which is the expression of the mind of the Church through the Pope as its organ of statement and which is authenticated by its recognition by the whole Church.

Dr. Barry also insisted that the Roman Church must recognize our orders and the validity of our Sacraments before any unity would be possible.

The convention closed with a celebration of the Holy Communion at St. Clements Church on Thursday morning.

Plans are being considered to work up similar sectional conventions in other parts of the country, and this may all eventuate in a great national congress similar to the Anglo-Catholic Congress of England.

C. O. P. E. C. Closes by Passing Resolutions That Are Revolutionary

English Correspondent Writes of an Interesting Sermon, Some Startling Figures and the Doings of the House

By Rev. A. Manby Lloyd

"Copec" is over, and after very little debate the Congress passed the most revolutionary resolutions with the light-heartedness that usually comes from irresponsibility. There is complaint that things were "rushed" and a lot of water has to flow under London Bridge before capital punishment can be abolished and mutiny made into a fine art. Dr. Garvie's pertinent question—"If arbitration is refused and the country is attacked, is it an unjust war to resist?"—went unanswered. Very few were found to champion Imperialism, but one bold man asked if it was wrong as expressed in the poems of Rupert Brooke, and were we wrong too sing "Land of Hope and Glory"? There was some tendency to confuse Nationalism and Imperialism.

If there are no nations, there can be no international. It needed Mr. G. K. Chesterton, who would have made huge fun of some obvious fallacies..

The Bishop of Manchester read a message to be drawn up for circularisation among the churches. It summarized the conclusions of the conference and called upon Christian people to do all in their power to find and apply the remedy for recurrent unemployment; to press vigorously for the launching of efficient housing schemes; to secure an immediate extension of educational facilities, especially for unemployed adolescents and the raising of the school leaving age to sixteen.

IN THE HOUSE

While Copec was talking and resolving the House of Commons was getting on with the Housing question, and the slogan is

The Building Rings Must Go

Mr. Masterman congratulated the Minister of Health (Mr. Wheatley), despite his Red past, on the enormous efforts he was making to solve the problem, which had four times (since the war) proved insoluble. But he warned the Government that they

were in danger of setting up a housing trust by stamping out all competition. He advised municipal control. "More Socialism" shouted Jack Jones, who hates Communists as much as he hates Capitalists. Then we had a taste of Mr. Kirkwood, the Glasgow "Lamb," who speaks for Clydeland. His constituents, the Glasgow tenants, were the Constitutionalists and the landlords the "Bolshies." Yes, they could laugh, but when members on the Front Opposition Bench had the "Brass face" to stand up and speak in the manner they did about the working folk of the country it was enough to make members on his side go over and put physical violence on them.

* * *

Meanwhile the "House" has voted itself payment of Railway expenses, and it was the Scottish Socialists who led the opposition to third-class fares and demanded "first class returns!" Of course young Mr. Harmsworth, who has inherited the *Daily Mail and Comic Cuts* millions objected, but Major Astor, another multimillionaire came to the rescue. Then came the debate on "Summer-time," which always calls for the best efforts of the humorists. In a day of rain, snow, sleet and hail the proposal to advance the clock one hour to artificial summer-time was carried amid audible groans; Mr. Gavan Duffy, an Irish realist, urging that the English weather is composed of "nine months of cold weather and three months of winter," while Sir Courtenay Mansel

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from Cornwall pleaded for the cows, already suffering from "foot and mouth" disease and caused ribald laughter by accusing the mover of the motion of the ambition of placing himself "third on the roll of illustrious names—Julius Caesar, Pope Gregory and the Member for Woolwich."

FIGURES CAUSE PANIC

The parish Electoral Rolls set up under the National Assembly Act of 1919 allow one representative to every hundred thousand of the population. Every baptised person who does not belong to any other denomination but the C. of E. is entitled to enroll and vote in matters of Church government. Mr. Clifton Kolway has published some statistics which the Bishop of London regards as alarming, e. g.

Diocese	Pop.	No. on roll
London	3,811,827	122,070
Manchester	3,251,014	299,840
Liverpool	1,469,640	127,293
Sheffield	880,504	114,926

A sort of panic set in and the "Life and Liberty" brigade set to work to improve matters urging all and sundry to get enrolled, adding that there was "nothing to do and nothing to pay." A humiliating appeal which has roused strong protests from Churchmen of all schools of thought.

A STARTLING SERMON

Meanwhile a startling sermon seems to have been preached last Sunday in Westminster Abbey, by the Rev. A. G. Fraser, Principal of Trinity College, Kandy Ceylon. He attacked the principle of race-domination and exploitation crudely preached by the American Professor Josey in his book "Race and National Solidarity."

Chambers of Commerce, S. African politics and Indian "self-government" come under his (Mr. Fraser's) lash. It is, he said, a self government from which Indians are practically excluded and in which Africans can take no share. It is to be a government by a ring of employers of labor, a ring who have already shown by cruel labor-laws how little they can be trusted.

Where you have an oligarchy of employers you are bound to have injustice, and if race and colour are added to the difference between capital and labour, the injustice will be serious and the friction keen. The murder, outrage and devilry all going to enrich London directors.

It is long since the Abbey rang with such stirring words, but he went on to paint a more hopeful picture. We could point to Livingstone, Lawrence and Gordon, to planters who make life richer and fuller to their coolies. Three living men today are enshrined above all others in the hearts of India—Gandhi, the saint; Rabin-dramath Tagore, the poet; and an Englishman, C. F. Andrews, whom they

call the Peacemaker. Ten years ago the name of our Lord was hissed in Indian meetings; today, dissociated from our Western civilization, it is revered and desired. It was a Hindu and not a Christian who says, "There is no one else seriously bidding for the heart of the world except Jesus Christ. There is no one else in the field?"

FEDERATION OF PEOPLES

"Comrade" Oswald Mosley, as the Harmsworth press style him, has reported to school. The spruce and sprightly son-in-law of our most aristocratic modern statesman, the Marquis Curzon, was obviously nervous about his debut at the York Labour Conference. "They were exceedingly nice," says one reporter, "they never ragged him once about his beautifully cut clothes and sleek hair. The previous resolution did not go far enough for him. He wanted—not a United States of Europe—but world-wide Federation of Peoples, and was such a whole-hogger in advocating an "all-in" policy for the earth that, had there been another (amendment) to include the sun, moon and stars he would probably have gone for that as well."

From the above extract you may infer that our capitalist friends are getting angry, or else they seem to be unaware of the fact that Socialism has long been the hobby of the well-dressed, well-read, and aristocratic, from the superb Lady Warwick to the romantic William Morris and the unromantic Bernard Shaw.

At a meeting of the True Temperance Association Mr. G. K. Chesterton supported the "improved public-house" idea. It seemed to him extraordinary that educated people like Lord Astor should be unable to get the right principle into their heads. Here is an ancient and almost universal institution of civilization—fermented liquor for purposes of festivity. He could not remember a single great man, except Mahomet and Shelley, who did not on occasion take wine. He thought the time had come when we must treat prohibitionists to the laughter they deserve, and gently point out that they are making fools of themselves.

REV. DUNCAN WEEKS GOES TO OHIO

The Rev. Duncan Weeks, rector of St. James' Church, Goshen, Indiana, has accepted a call to become the rector of St. James' Church, Zanesville, Ohio. June 1st.

CHILDREN'S PRESENTATION SERVICE IN ALBANY CATHEDRAL

Upward of six hundred Church School children of the Diocese of Albany, with their teachers, officers and rectors, assembled at the Cathedral of All Saints, Albany, on Saturday, May 3rd. The purpose of their gathering was the presentation of the Lenten Mite Box offering, and the occasion included an outing for the children, a cathedral pilgrimage and a great inspirational service. They came from all parts of the Diocese. During the luncheon hour the massive cathedral was brightened by groups of children enjoying their picnic luncheon on the great wall, the broad steps at the west entrance and other chosen spots of the grounds and building. The same groups of children reverently inspected the cathedral, this being the first visit to it for many of them.

The annual meeting of the Church School Service League was held at 1 o'clock in the great hall of St. Agnes School, at which parochial reports were made. Following this business session, the long line of children carrying their banners took their places in the cathedral to martial music of the organ, passing through the main doors in review before the two Bishops and Dean Carver. Preceded by the Dean and Bishop Oldham, Bishop Nelson, entered the chancel by the central aisle of the cathedral. "The Church's One Foundation" was sung and Dean Carver led in the Creed and said the prayers. Then followed the missionary hymn, "Fling out the Banner," after which Dean Carver welcomed the children, assuring them that he hoped this was the first of a series of

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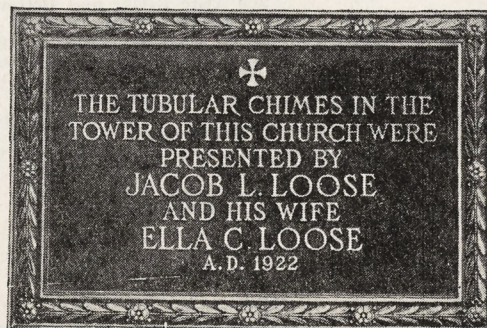
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presentation services to be held annually in the Cathedral.

Bishop Oldham was the speaker and emphasized the significance of starting something, the service being the first of its nature in the Diocese. The Bishop explained the unity of the Diocese and the place of the Cathedral as a mother church, also making clear the meaning of the presentation of the Lenten offering.

Children representing the various schools presented the separate offerings of each, and the Rev. O. S. Newell, chairman of the Board of Religious Education, gave a summary of the offering reports that had been received. This showed that the largest offering had been made by St. Paul's Church School, Albany, which also averaged the largest individual offering, namely, \$2.85 for each pupil. The second school was that of St. Ann's Church, Amsterdam, and the third was St. George's, Schnectady. The school reporting the largest increase in its offering was Grace Church, Waterford.

CONVOCATION IN DISTRICT OF SOUTH DAKOTA

The fortieth annual convocation of the Missionary District of South Dakota was held in St. Mark's church, Aberdeen, May 9-11, 1924, about fifty of the clergy and nearly two hundred delegates being registered.

Beginning with a celebration of the Holy Communion at 7:30 Friday morning, the program for the first day included the annual addresses of the bishops, the organization for business of the convocation and the Church Service League, Woman's Auxiliary, annual reports of the executive council and departments, presentation of the Japan Reconstruction Fund, discussion of the Bishop Tuttle Memorial and matters pertaining to the Church Schools.

The second day's sessions were devoted principally to business affairs, and to a joint meeting in the afternoon on the following subjects: the Church School Service League, Young People's Work, Week-day Religious Education and Women's Work.

The program for Sunday, closing day, included early Holy Communion, Morning Prayer and sermon by Bishop Burleson, and an afternoon missionary mass meeting, under the following heads: a. The Church and the Indians, by Bishop Burleson; b. the Church in the Past, by Dean Woodruff; c. the Church in the Future, by Dean Frazier. At 4:30 there was held a Church School service and in the evening there was a splendid service, at which a large class was presented for confirma-

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.

Witness Fund

Donations to this fund are used to pay for the subscriptions of those who want THE WITNESS but are unable to pay for it themselves. The management is very glad to bear half the burden and asks those of our readers who are able to do so to help make up the other half. The sum of \$500 a year would take care of the subscriptions of those whom we know will read the paper regularly if they can have it. Please help if possible. Many of the recipients are clergymen in rural districts.

We acknowledge the following donations to the Fund for 1924:

N. A. Pennoyer.....	\$2.00
Sarah H. Lindley.....	3.00
Mrs. E. L. Nourse....	1.00
Henry Hull	2.00
Total for 1924....	\$86.50

tion by the rector of St. Mark's, Dean James G. Ward.

There were two extraordinarily interesting social features of the convocation, the first, a reception in the Masonic temple in honor of Archdeacon Edward Ashley, the fiftieth anniversary of whose coming to South Dakota was celebrated on May 9, the opening day; the second, a dinner for all men delegates by the St. Mark's Men's Club, and a dinner and program for all women delegates by the women of the parish, these events being given on the evening of the second day.

CENTENNIAL OF ST. MARK'S PARISH, LEWISTON, PA.

The 100th Anniversary of St. Mark's Parish, Lewiston, Pa., the Rev. William Heakes, rector, which had been in progress for several days, reached its culmination on St. Mark's Day, when prominent clergy and laity, representing the Diocese of Harrisburg, city officials, pastors of Lewistown churches of several religious bodies and prominent local men, gathered in the afternoon and eulogized the Parish and its beloved Rector.

CHURCH CLUB PLANS GREATER ACTIVITY

Many rectors and laymen of the Church met at the Church Club of Long Island, to consider ways and means of making the Church Club a benefit to the various churches and parishes in the Long Island diocese.

Dr. W. S. Hubbard, a vestryman of St. Mary's Church, asserted that no special work for the boys and young men has ever been undertaken and urged that such an organization could be sponsored by the Church Club with marked success.

The Rev. Dr. T. J. Lacey, rector of the Church of the Redeemer, suggested that the club train a body of speakers similar to the four-minute men who could be sent to various congregations to help out in an emergency. He urged the formation of a live diocesan paper.

That the Church Club should be better known in the diocese than it is was the opinion of the Rev. Jacob Probst of Trinity Church of East New York. He urged that the club try to get representation in each parish and said: "A staff of speakers is needed to visit the various parishes, but the biggest thing to do for the boys is to set them an example of spirituality."

Tribute was paid to the Boy Scouts of America as an admirable organization for boys by the Rev. St. Clair Hester, D. D., rector of the Church of the Messiah.

The need of greater interest in young people was stressed by Canon William Sheaf Chase of Christ Church.

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Geneva—Mrs. R. C. Collison
681 Castle St., Geneva, N. Y.

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St. Andrew's Rectory, Beacon, N. Y.

BARNSTORMING THE STATE OF OHIO

A dozen teams, each composed of three churchmen, are barnstorming the state of Ohio on the subject of the Church and the Community. In each city the ministers preach in the larger churches, while on Monday conferences are held throughout the day with employers, labor leaders, ministers and social service workers.

There are four Episcopalians on the teams, Dean Lathrop of the Department of Christian Social Service who is on the team that visits Canton, Orrville, Wooster, Alliance, Ravenna, Ashtabula, Painsville, Warren, Elyria, Wadsworth and Marsillon; Bishop Du Moulin who is on this same team; Rev. W. B. Spofford, Secretary of the Church League for Industrial Democracy, who is on the team that is visiting Dayton, Eaton, Hamilton, Middletown, Wilmington, Cincinnati, Athens, Lancaster, Chillicothe, Ironton and Portsmouth. The Rev. Mr. Ablewhite, rector at Piqua is on this team also. The teams are composed of the secretaries of the social service and progressive organizations of the various churches, of several leading sociologists, and of the labor managers of two large industries, Prof. A. J. Todd and Prof. Earl Dean Howard, both of Chicago. The meetings are under the auspices of The Federal Council of Churches.

BISHOP OF LICHFIELD RAPS PURITANS

Puritans who elevate supercilious noses at innocently "worldly" amusements are "dangerous people," according to the Bishop of Lichfield.

"Christian people," the bishop asserted in a recent address, "are too apt to tread with heavy feet in dealing with the subject of recreation. A superior attitude," he said, "was to be deprecated."

"A certain class of Puritans," he said, "would class all indoor amusements such as dancing, the drama, picture palaces and broadcasting, as worldly and hold that a Christian has no business having anything to do with them. You cannot define the 'world' as easily as that. I have known actors and actresses who were most unworldly people, and I have known dull, pietistic people who never went within a mile of a theater, but whose whole life was corroded with the world, principally because they have forgotten our Lord's warnings against covetousness."

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WOMEN MEET IN ALBANY

The annual meeting of the Woman's Auxiliary in the Diocese of Albany was held Tuesday evening and Wednesday, April 29-30, at St. John's Church, Troy.

There were 280 women representing 44 parishes, at the meeting and later 300 had luncheon at the Y. W. C. A. and held a further business session in the afternoon. The treasurer reported \$5,167.00 on the United Thank Offering, more than half the amount the Albany Diocesan Auxiliary is striving to present at the Triennial in 1925. Miss Ethel Robinson, who has recently visited Porto Rico, presented the needs of that mission field. Representatives of the Church Mission of Help and other organizations also spoke. Pledges were made for a William C. Doane scholarship in Alaska, an Auxiliary Hostel in New York City, the Bishop Tuttle Memorial and the Raleigh Training School in North Carolina.

THE SERVICE OF THE RADIO

St. Michael's Cathedral is the only Church in Idaho which has a broadcasting equipment. The services are broadcasted every Sunday morning and evening. On a recent Sunday following the morning service, a priest in charge of one of the Missions of Idaho called Dean Roberts up to say that his wife shut in a darkened room and unable to go to services in her own Church, had heard the Cathedral services and had joined in with them. A letter received from one of the State Offices recently said that he usually had visitors at the time of the morning services and tuned in with the Cathedral, taking up an offering from his guests while the plate was being passed in Church and he inclosed a check for the amount received.

WORK AMONG THE RANCHERS OF COLORADO

A year ago a work was started by the Rector of Trinidad, the Rev. A. W. Sidders in a little community of Ranchmen, 30 miles from Trinidad. The work started with two communicants, a man and wife.

BISHOP GORE BISHOP BRENT G. K. CHESTERTON

are among the contributors to that much discussed book,

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Today there is a building, 20 communicants, and a regularly appointed service of the Church. This very interesting work has gone all through the various stages of development on a surprising small time. A community composed of religions all the way from R. Catholics to Holy Jumpers, the work at the beginning was very much of the Jazz variety. Now the Church is the center of the life of the community. The first lone communicant, has donated land and building, and the Church is now claiming for its own, nearly every English speaking person in that locality. The missionary would be glad to learn of anyone who has Church furnishings, books, etc., that they do not wish.

BISHOP CARSON VISITS UNKNOWN SPOT

Gonave, a large but almost unknown island, lying about 30 miles from the coast of Haiti, has been visited by Bishop Carson. This is the second visit by clergy of the Episcopal Church and few ministers of any communion have called there. Arrangements were made to open a small school and a candidate for Orders was left in charge of the mission, which will have occasional visits from a priest of the Church.

The Wicket Gate

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TOUGH WINTER IN ALASKA

Dr. Grafton Burke writes from the Hudson Stuck Memorial Hospital at Fort Yukon, Alaska, that the work of the winter has been heavier than in any previous year he has spent in Alaska. The hospital has been filled ever since last September and on several occasions it has been necessary to put additional cots in the already crowded ward. "No sooner would a bed be empty than a case would come in from some outlying country. The hospital keeps me there nearly all day long, and I am tired when I get home just before supper. I get little or no time for writing, and it has been that way ever since I got back. Really it is very hard indeed to write by snatches. But I am hoping soon to get back to normal."

ALTRUISTIC CONSCIENCE

A Canadian visitor preaching at General Theological Seminary the other night contributed an unfamiliar story of Bishop Tuttle's. A little girl was asked what conscience is. "Conscience," said she, "is something inside of me that tells me true when my little brother Tommy does wrong."

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 Moody, 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.

DEDICATE CATHEDRAL OF PANAMA CANAL ZONE

Our new Cathedral at Ancon, Panama Canal Zone, was consecrated on March 23, by Bishop Morris. The large building was crowded. The Acting Governor of the Canal was present, also the United States Minister to the Republic of Panama, and many big officials of the Army and Navy. The Cathedral as yet has no organ. A fund is being raised for one, which is to be a memorial to the late Major General Gorgas, who was the first lay reader of the Missionary District of the Canal Zone.

PROTEST SUNDAY MOVIES

Indignation is running high among Church people in Portland, Oregon, because city authorities and movie interests are permitting six movie theaters to be open on Sunday mornings. The Bishop is one of a delegation protesting.

NORTH ADAMS, MASS.

SAINT JOHN'S

The Rev. Arthur Murray, Rector
Services, 8 and 11 A. M. 7 P. M.
Church School 10 A. M.
Saint's Days, 10 A. 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

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 Bowle, 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.

PRESIDENT BELL TELLS 'EM ABOUT LIFE

The Rev. Dr. Bernard I. Bell, President of St. Stephen's College, spoke in the First Presbyterian Church, Albany, N. Y., at a special meeting of the Young People's Fellowship, May 4th, to the subject, "What is Life all about?" President Bell expressed the opinion that nine-tenths of human tragedy is involved in shooting beside the mark, the failure to think through the fundamental question, "What is man?" He told how he had sought an answer to the question from various types of people and from a number of books; and all the answers, he said, could be narrowed down to five, four of which are inadequate. These four are: Starting with the least intelligent, I am a wealth getter; I am a pleasure seeker; I am successful in proportion to the power I can wield over other people; I am in pursuit of intellectual truth.

In his characteristic and forcible style President Bell developed the thoughts suggested by these answers, which he said were not in themselves bad, but inadequate. The fifth and true answer he gave as follows: Man finds the meaning of his life in terms of co-operation and comradeship with God. "Christ," he said, "is the answer, in whose hands and feet are nail prints and in whose side is the thrust of a wicked spear. The joy and meaning of life are found in helping an incarnate Christ, in the service of a God who is eternally working."

BUILDING CATHEDRAL IN AFRICA

Witches were burnt alive, in former days, almost on the very spot where now stands the fine Likoma Cathedral on the shores of Lake Nyasa in Southeast Africa. The Church was built by African Christians, even the children carrying bricks and stones on their curly heads. On the foundation stone is carved, "Ufumu wako uje," Nyanja words for "Thy Kingdom come."

Camp Ocean Wave

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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, Monday, Tuesday, Saturday; Litany, Wednesday, Friday; Eucharist, Thursdays and Holy Days.

SERVICE FLAG FOR CATHEDRAL IN WASHINGTON

General Pershing, Bishop Freeman, and Senator George Wharton Pepper will be the speakers at a very unusual service to be held at the Washington Cathedral on Sunday afternoon, May the 18th, at 3:30 P. M. eastern standard time.

The occasion is the presentation by the Brotherhood of St. Andrew, of its great Service Flag, to the Cathedral. The flag of heavy silk, five by eight feet, bears small stars, each representing a thousand men, a large star for the odd numbers, a gold star for men who lost their lives, and the numerals 105,102 in gold. It commemorates the war work of the Brotherhood in camps and cantonments from early in 1917 up to the armistice.

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

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

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A PARISH WITH A RECORD

Bishop-elect White of Springfield is the 148th priest given to the Church from St. Helena parish, Beaufort, S. C., and the third bishop from that parish.

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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MISCELLANEOUS

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ST. CIRO AND ST. ROCCO IN NEWARK

An Italian priest working in the Diocese of Newark has been helping an independent congregation of Italians who were not Romanists. Their new church has been consecrated by Bishop Stearly, with elaborate ceremonies dear to the Italian soul, and 156 were confirmed. The mission is named for St. Ciro and St. Rocco, Italian martyrs. The newspaper printed the list of those who were confirmed, which reads like a chime of bells: Filomena Andriano, Carolina Mastropalo, Angelino Di Salvo, Gaetano Polidore, etc. etc.!

A GUILD OF DIOCESAN SPONSORS

There is a Guild of Diocesan Sponsors in the Diocese of Western Massachusetts, whose members look after some 400 children who, when they are baptized in rural fields, often cannot have sponsors present. They are kept in touch, given Church reading and instruction when they are old enough, and are visited at least twice a year.

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GENERAL OFFERING, SUNDAY, MAY 25

Ask the rector for pledge cards and offering envelope.

Suitable objects for memorials and special gifts will be found in the

RECONSTRUCTION SCHEDULE

CHURCHES

1. Christ Church, Toyko	\$35,000
2. All Saints' Church, Toyko	35,000
3. St. John's Church, Asakusa	35,000
4. Grace Church, Bancho	35,000
5. True Light Church, Fukugawa	10,000
6. Holy Trinity Church, Sugamo, repairs and improvements	5,000
7. Church and parish house, including site (cost \$50,000), to house both an English-speaking and a Japanese congregation formerly worshipping in Trinity Cathedral	100,000
8. Christ Church, Senju, land (cost \$5,000), church and house for kindergarten, cost	15,000
9. Repairs and replacements in churches outside of Toyko	25,000

ST. PAUL'S UNIVERSITY

1. Two new dormitories, each	\$100,000
2. Addition to main Class Room Building, 2 wings at \$60,000 each	120,000
3. Repairing and rebuilding Chapel	54,200
4. Repairs and improvements to the Library	37,500
5. Repairs and rebuilding Class Room Building	40,000
6. Minor repairs to Dining Hall	7,500
7. Minor repairs to the two Dormitories	3,900
8. Minor Repairs to the Gymnasium	1,600
9. Water tank and other minor repairs	1,500
10. New Heating Plant, including house	25,000
11. Miscellaneous items	3,800

ST. PAUL'S MIDDLE SCHOOL

1. Land	\$125,000
2. Four frame dormitories to accommodate fifty students each, at \$20,000 each	80,000
3. Equipment for dormitories	20,000
4. Frame Chapel and furnishings	25,000
5. New concrete Class Room Building	150,000
6. Equipment for Class Room Building	25,000
7. Five houses for Japanese and Foreign teachers, at \$5,000 each	25,000

PRIMARY SCHOOLS

Two new Primary Schools (frame) at \$60,000 each, to be located on land already available or included in other items	\$120,000
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ST. MARGARET'S SCHOOL

1. Land	\$60,000
2. Main School Building (wood), containing 8 Class Rooms, Library and Offices	100,000
3. Frame Chapel and furnishings	20,000
4. Frame Science and Music Building, containing Class Rooms, Laboratories, Domestic Science rooms, Dining Room, Kitchen and practice rooms	50,000
5. Four frame Dormitories to house 50 girls each, at \$15,000 each	60,000
6. Frame Gymnasium and Assembly Hall	25,000
7. Equipment and furnishings for 2, 4, 5 and 6	35,000
8. Five frame houses for teachers, at \$5,000 each	25,000

ST. LUKE'S INTERNATIONAL HOSPITAL

1. Land	\$300,000
2. Buildings, steel and concrete, including pay and part-pay patients, 150 rooms; outpatient and dispensary department; charity wards, children's wards; training school, 150 nurses; maternity wards; dormitories, 50 post-graduate nurses; chapel and dwellings for staff, together with equipment for same:	
Cost	\$1,050,000
On hand	350,000

Balance needed 700,000
Money is also in hand to provide a new Nurses' Home.

HOUSES FOR MISSIONARIES

1. Land for five houses	\$60,000
2. Three frame houses, at \$20,000 each	60,000
3. Three frame houses, at \$15,000 each	45,000
4. One frame house	5,000

MISCELLANEOUS

1. Administration building for the American Church Mission	\$15,000
2. School for American Children—our share of inter-denominational enterprise	10,000
3. Allowance for shrinkage, expenses, etc.	170,000

Total Amount needed \$3,000,000

Of this amount the cost of all the land needed will be provided through the use of property now owned in the Tsukiji district of Toyko 600,000

Balance to be raised \$2,400,000

JAPAN RECONSTRUCTION FUND

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