

# The *Witness*

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and  
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By Rev. George Parkin Atwater, D.D.

### THE CHURCH OF THE FUTURE A STUDY OF CHURCH FINANCE

#### II

The financial embarrassment of Churches is due partly to the fluctuating support caused by conditions outlined last week, and partly by a general financial policy that would wreck a business in a short time.

The tendency has been for Churches to invest all their assets, over and above the budget requirements, in buildings and permanent fixtures. Such capital investment can no longer be considered an asset, in the financial sense, however useful they may be, unless they yield a return in the added support of the people served by such conveniences. Such investments is not "frozen" because it can never thaw out. It is petrified. And more than that. It is subject to constant depreciation. The parish budget each year seems to be met when the actual outlay is met by the income. Depreciation of buildings is rarely taken into account. But when the need comes for repairs, then the depreciation rises to the surface, and is seen in all its grandeur.

When congregations are strong, large and generous, this presents no difficulty. When they are relatively weak, the need for extensive repairs becomes a burden. The work may suffer for a time that the equipment may be replenished. Many a parish allows a long interval between rectors, so that the vestry may have income enough to put a new roof on the Church. This is a distinct loss because the congregation suffers from such long lack of leadership.

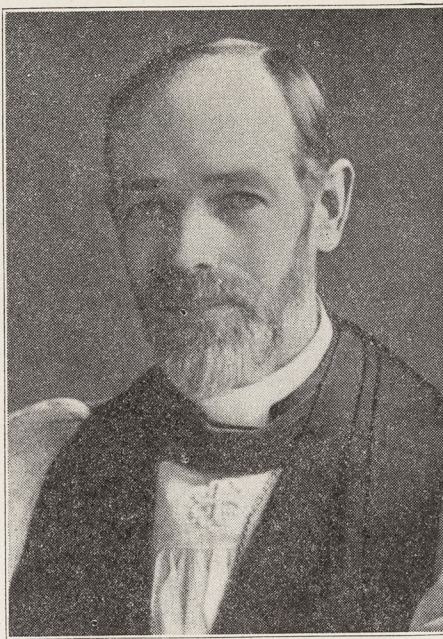
It must be remembered, too, that large sums of money are often devoted to buildings and equipment that cannot be properly maintained. Our land is dotted with expensive "plants" filled with gifts and memorials which no longer serve a constituency large enough to justify the original cost. The cost of a structure and the service it renders should have some relation to each other. And unless the requirements of the capital assets (for maintenance) and the reserves for maintenance are in balance, the parish is in trouble.

The Church needs some straight and vigorous thinking in its financial problems. Without some sound and universal policy, our parishes will, one by one, succumb under the changing conditions of modern life. In my boyhood I attended a fine parish Church with vigorous life. Today it is a shell of its former self. And the trouble could have been avoided.

Many a parish finds itself in a place where it could do splendid service and affect the lives of people, but in an environment from which it can draw no support. So it must move from the whitening harvest or it must close its doors.

It is quite obvious that the need is for some reserve strength for such work. But the parishes say: "We need every cent we can raise to meet our budget. A reserve is out of the question. We barely escape debt as it is." And all that is true.

But have parishes any resources not now realized? Have they sources of income



Rt. Rev. Thomas J. Garland, D.D.

not now utilized? I am convinced that they have. I am certain that, for years, they have overlooked some of the support they might receive if they had a financial policy comprehensive enough to include those resources.

Is it possible that all our canvasses, campaigns, appeals, letters and literature have not opened every possible avenue of revenue? It is not only possible, but certain, that some fields of material support are untouched by these methods.

I cannot, in the paragraph or two left me, today, give the ground of my certainty. But I may say that the failure to reach all the possible resources lies in the lack of a comprehensive and far-reaching policy that goes beyond the year's needs. We should have a program that looks forward, ten, twenty, fifty years, and we should adjust some part of our efforts to that program. We now allow our work to have a quick culmination, a year or two ahead, and beyond that we trust to luck.

The Church must have more patience and more careful planning for the future. Our usual methods of operation today are based on the condition of life of the past generation. We fail to take account of the most outstanding change in our whole social structure. Therein lies our danger. Of that I shall write next week.

#### DR. ATWATER GETS ANOTHER

The directors and faculty of Akron University conferred the honorary degree of doctor of letters upon the Rev. George Parkin Atwater, the writer of "Cheerful Confidences." He is the third person to receive an honorary degree from Akron. Dr. Atwater, who already has the degree of D. D. conferred upon him by Kenyon College, has been a rector in Akron for 26 years.

## Let's Know

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

### IN RUSSIA

Sir Paul Dukes lived for ten years in Russia before the overthrow of the czarist regime. After the Bolsheviks stole the original revolution he was sent back into the country by Scotland Yard and for many months was the only point of contact between England and interior Russia. He was disguised as a Russian workman, joined the Red army, held offices in the soviet organization and secured a large amount of information strictly from the inside.

I had the pleasure, not long ago, of introducing him as the speaker at a more or less public dinner. It was more than interesting to hear his story and realize that it came thru no tour of observation personally conducted by native interpreters but out of the experience of one who knew his Russia at first hand. But I was especially anxious to ask him about certain articles translated from the official soviet press which had appeared in the "Living Age" not long before.

These articles had to do with a check-up of soviet schools to determine which ones might go on an honor roll as measuring up to soviet standards of education. Incidents were related suggesting a prevailing sentiment of belligerent atheism in the schools which received the strong endorsement of this Communist publication. For instance, there was the Communist Youths' League in one school which was taught to hang out signs in the neighborhood of churches stating that "Religion is a Narcotic for the People" or exhorting "Comrade, don't go to Church today, but go to the People's House: There you will hear the Truth about God." There was also described the school for children of Red army soldiers where the children were called upon to vote on God. Some ten hands were timidly raised when the school was asked how many believed in God. Then the vote was asked for "those who are against God" and the writer tells how "a whole forest of hands rises. There is a lusty shout of 'Hurrah.' God has lost out."

Well, Sir Paul proceeded to explain, when asked about it, that these reports were undoubtedly true for the schools specified. But he added that they represented nothing so far as the Russian people at large were concerned. Over and over again he repeated the statement that the peasants comprise ninety per cent of the population of Russia and that bolshevism has no influence among them at all. The present Communist party in Russia has, by its own figures, a following of four hundred thousand members out of a population of more than a hundred and fifty million. One of the first lessons they learned after taking control was that the peasants must be let alone. Communism, therefore, rules in the larger cities like Moscow and Petrograd but it is hopelessly impotent out in the country where the peasants live and the peasants make up ninety per cent of the people.

There are, to be sure, certain bolshevist successes in Russia. These are invariably



seen by visitors and are diligently broadcasted by the soviet authorities. For, as Sir Paul reminds you, the Bolsheviks are the greatest propagandists the world has ever known. These successes, however, are confined to a few spots here and there throughout that vast country, chiefly in certain cities. But in the long run it is the peasants that count and so far as they are concerned bolshevism died almost as soon as it was born.

There is a law in Russia forbidding the teaching of any kind of religion to anyone under eighteen years of age. That law is simply and flatly disregarded by the peasants. They go on teaching their children and living their religious lives as they have always done. Indeed there seems to be a touch of reaction towards increased loyalty among them because of the persecution of their Church, for Sir Paul plainly stated that in his judgment the Church in Russia today is stronger than ever before. That is because the peasants are ninety per cent of the population and except when someone like this speaker appears, they are totally inarticulate. The peasants have no propagandists.

Certainly it is good to know that God is still in Russia even if He has been officially banished.

## The Council's Work

By Alfred Newbery

### AN INVENTORY

I have still a vivid memory of how worshipfully I used to look upon the age of seventeen as the height of maturity. I felt that if only I could become seventeen I should not merely be satisfied but happy to remain there.

But it is only a memory. With a slightly clearer vision I now see seventeen somewhat as Tarkington has pictured it, an age of turmoil and stress, of indescribably comic and tragic growing pains, of woes that hurt the deepest feelings, of savage triumphs mingled with compassions that were almost feminine, an age of suffering.

So with the general work of the Church. It is to be regretted that the work cannot go forward, that we cannot make advances into new fields of endeavor, or improve upon our work in old fields. It is a pity that the maintenance of the existing work is threatened by the failure of Church people generally to be sufficiently interested to support it. It is a sad thing that last year our offering had to be supplemented by undesignated legacies.

But let us recollect that the very maintenance we talk about is itself a wonderful increase over what it used to be before the Church took her forward step in the first year of the Nation-Wide Campaign.

A very few of the more easily described signs of growth will suffice to indicate the new life that is in the Church today. Clergy salaries are still nothing to brag about but they have been increased in the lump sum of over two million dollars. The total contributions of the Church for all purposes increased ten millions of dollars in the first year of the Campaign and have continued to increase by about

## Our Bishops

Thomas J. Garland was born in Ireland in 1866. He received his education in England and then came to America where he attended the Philadelphia Theological School. His first charge was at Johnstown, Pa., where he served as rector from 1892 to 1894, when he left for Coatesville where he remained until 1898. He then went to Ohio as rector at Lorain but he stayed but two years, returning to Pennsylvania to become the rector at Bristol. In 1904 he became the secretary to the Bishop of Pennsylvania, and in 1911 was elected the Suffragan Bishop of the Diocese. Upon the retirement of Bishop Rhineland Bishop Garland was elected Diocesan.

one million a year. Dioceses have increased their budgets by about two millions and have largely maintained the increase. Certain dioceses have become absolutely self supporting, no longer asking any aid of the general Church. In one diocese alone eight missions became self-supporting parishes.

Here are other indications of an expanded life. About twenty-five or thirty new diocesan papers have come into existence. The subscribers to diocesan papers now number about two hundred thousand whereas before the Campaign they were seventy thousand. Week-day religious education was being carried on by the Church in fifty-four cities. Today the number of cities is two hundred and fifty and the reports are that next September one thousand cities will be ready. In the first triennium of the Campaign two hundred and fifteen new missionaries were appointed to the mission field, at home and abroad, an average of seventy-two a year. Last year ninety-five were appointed.

In other words, the Church took a great step forward, and has continued for the most part to hold her advance. We no longer look forward to seventeen; we have passed it.

The age of seventeen is now seen to be not a haven but an age of new responsibilities, and we grow discouraged. But there is a point of view from which we can see things in a different light.

For the very things that seem obstacles are both an achievement and a necessary step in the line of progress. We are in the course of an evolution.

As a result of the forward movement new interests were created in parish, in diocese and in the Church at large.

Parochial programs were more ambitious, more work was undertaken. Dioceses increased their budgets and properly so. It was a period for lengthening cords and strengthening stakes everywhere in the Church. And the process intensified and created loyalties. Individuals got a new sense of parish membership. Parishes got a new sense of diocesan responsibility, and individuals, parishes and dioceses took on a new feeling of corporate responsibility for the work of the whole Church.

It is completely natural that under the challenge of enlarged programs the more local loyalties should stand the strain best. The diocesan sense that was created by the movement was quick to spring to the defense of the diocesan budget.

To change the figure, we put on a lot of local trains, a good number that stopped at the diocesan station and some through trains that reached the general field.

What remains to be done is to continue intensive effort until all the trains make **all the stops**. For the Nation-Wide Campaign or whatever else you want to call it, marked merely the beginning of a new life which cannot be achieved in a day or a triennium. It stands or falls upon two propositions, one that every member of the Church is by virtue of his membership responsible in intercession, labor and gifts, for the extension of the Church, and the other, that by careful and thorough work, the lines of which experience has already made clear, that responsibility can be brought home to every member.

This is the work of years. And as leadership brings responsibilities, those individual members, parishes and dioceses which realized their field and have made a devoted response have the additional responsibility of holding the line, of showing by example the wisdom of the precept, of being an encouragement, of conquering doubts, of being a source whence trained help and direction may be obtained.

We are marching. Our goal is citizenship in the Kingdom of God, our prize is the grace of our Lord the love of God and the fellowship of the Holy Spirit. As we undertake His Work we shall receive His strength. We are not all in step. We are not all abreast. But we are marching. The prize of the high calling that is before us bids us step out with a good faith maintaining our vigor for our brethren's sake and because God calls us.

## A CHURCH WITH ITS OWN ARTISTS

A great deal has been done for the beautifying of St. Andrew's, Denver, in the past four years, and the gratifying part is that most of it is the work of the parishioners themselves, as an expression of devotion.

Some time ago one of the women of the congregation made for the church a statue of the Blessed Virgin, which was placed on a simple pedestal. Now it has received a worthier setting, in a graceful console of tooled lead, picked out in touches of vivid coloring. Around the foot runs the inscription, "Salve Regina Coeli." It is the work of one of the vestrymen, Major W. L. Hogg.

Artistic talent is not confined to the adult parishioners. The crucifer, a boy of 15, has just completed a children's altar, with its cross and candlesticks, which have been decorated in polychrome by an older person. This boy has also made tables for the church school, bulletin boards, and a tract case.



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## The Stranger Within Our Gates

By Bishop Johnson

Every stranger who attends the Episcopal Church is impressed with two things; the great reverence for God and the great lack of human interest in the stranger himself.

It is strictly true, that, if one wishes to become a member of our brotherhood, he pretty nearly has to elect himself a member, and then he must attend many meetings without receiving any fraternal regard, and finally be content to know a very small fragment of a fraction of the congregation.

I wonder sometimes if it could have any connection with our Lord's intimation that the violent would take the Kingdom by force. One would not wish our congregations to be effusive, but one would expect well-bred people to be cordial to those who belong to the household of faith. One can hardly excuse this lack of cordiality on religious grounds, even if it can be explained satisfactorily from the standpoint of social convention. Whatever Christ came to do, I am very sure that He never intended to set the seal of His approval on the rather smug assurance of a social Clique, whose tenure of social standing is so perilous that it cannot survive the danger of making promiscuous acquaintances, and whose sense of religious obligation is so slight that it cannot endure the possible humiliation in expressing a human interest in strangers.

I am perfectly willing to concede that the art of cordiality in Church is one that requires much effort, tact and perseverance, and can understand therefore why those who are averse to spiritual effort should give up the attempt to do that which sorely needs to be done, if we are going to bear witness to the sympathy of Christ as well as to His Majesty.

It is a sign of insularity on our part if the House of God is lacking in warmth and cordiality, and because it is difficult to produce, is no reason why it should be abandoned as impossible.

It is something about which each communicant from the priest to the humblest member of the Church should be concerned.

We receive the laying on of hands whether in confirmation or ordination, in order that we may receive something of the spirit of the Master. And that spirit was one of sympathetic poise which could be equally courteous to the Centurion or to the woman of the street. He had the requisite dignity to prevent the great from patronizing Him and also to prevent Himself from patronizing the poor. He was equal to the snubs of the one and to the diffidence of the other.

It is not surprising that we do not succeed in acquiring His poise, but it is strange that, as Christians, we do not really desire to acquire it.

Church people are, I find, a bit peevish about this aspect of their Christian duty. It is due largely to the fact that personal vanity is so often hurt in the attempt to perform it.

We speak to a stranger and receive a cold reception. Therefore we do not speak to the next one.

Or we speak to a stranger and acquire a liability which we did not desire.

The stranger is all too eager to climb, and thinks possibly we are a convenient rung on the ladder.

We lose our patience at the rather drab performance in either case and so find refuge in withdrawing into our shell.

Our shell is so comfortable.

Our little coterie of personal friends is so delightful.

Our time is already taken up with social relations that are so entirely satisfactory to ourselves.

All this results in the selfish indulgence of the thought that cordiality in Church is rather a hopeless performance.

Now I believe hospitality is a charming grace that costs but little when acquired and produces great happiness in those who feel its warmth.

It does not consist in a painful effort but in a kindly disposition that is willing to take the irritations with the blessings that it gives.

Sometimes I feel that few Christians really believe that it is more blessed to give than to receive, even though this is the program to which they are committed.

And I also believe that if this Church could solve the problem of being kind to the stranger within our gates, we could draw to us large numbers of the humble and the meek. Of course the idea that a parish exists to house any particular social set must be abhorrent to the Master as it is foreign to His Gospel.

How can we bring about a change in this particular?

First, I think the Clergy must be converted to it.

After all when I visualize our parish atmospheres, I find that this particular lack of leadership usually is due to something lacking in the leader.

It isn't a question of talking about it in the pulpit. It is rather of practicing it in the fold. It is more a matter of practicing the simplicity of Christ than copying the hauteur of the world.

When I am asked whether I can recommend a person to this or that promotion, I do not think first of his ability as a preacher, or an administrator, or as a cult-

I think of him first in these two relationships:

Does worship mean anything to him besides an official duty?

Is he as eager to worship God when spending his holiday in a summer resort as he is to have other people attend worship, for which he is the director? Or is worship something which he desires to rest from on occasion?

It may seem a little thing but it indicates a lack of real affection for God in worship. We do not get bored by practicing real affection.

Is he as interested in the common man as he is in the social leaders?

I would not have him desert the latter, nor confine himself to the former.

I would have him equally interested in each. We have too much ecclesiastical selfishness in ministers to expect them to stir up any great radiance in the pew. I know many clergymen who would not refuse promotion, at least they haven't done so thus far in their career, who are totally indifferent to the problems of the Diocese or of the National Council, or anything else outside their own little petty principalities.

This kind are frequently severe in their judgment of bishops and quite censorious as to the acts of the National Council. But one knows that they would be less sympathetic as bishops, were they elected to that office than the bishops whom they criticize, and that they would be less effective as members of the National Council were they elected to that office.

One cheerfully admits the limitations of those now holding high office in the Church, but one does not admit that those who criticize most would have filled those offices more acceptably than those who now hold them.

As a rule dioceses want to elect kindly men and able men to be bishops. If they fail to do this, it may be because they elect those who in their opinion most nearly approximate this ideal out of the material that is offered.

At any rate it is not good taste for the man who failed to be selected to assume

## 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:

Mr. H. E. Bullock.....	\$2.00
Rev. E. F. Gee.....	1.00
Mrs. A. P. Day.....	1.50
Miss Becker.....	1.00
Total .....	\$92.00



that his virtues entitled him to the place when the votes of his fellow Churchmen denied him the opportunity.

I have watched the game of detraction as it is played and I am induced to think that one of the reasons why the atmosphere of the Church is so often lacking in genial warmth is due to the fact that ministers often fail really to be lovers of mankind and the laity contribute to this condition, by seeking to satisfy their social requirements in selecting a rector regardless of whether the man selected really exemplifies in any considerable degree the Master's interest in all men.

It is not enough that we are acceptable to a strata of society. It should be demanded of us that we are as ready to minister to one strata as to another.

A genial ministry is absolutely requisite to a kindly cordiality in the Church.

Of course one is aware that the most powerful impelling force in society is the social ambition. It is marvellous what sacrifices and what effort ordinary people will make to receive a little more social recognition.

And I presume it is as impossible to serve God and Mammon now as it ever was. I have never believed in any kind of equality except the equal right of every man to receive justice which after all is based upon his responsibility to give it.

Men are not equal in their intellectual, social or spiritual powers.

Christ never intimated that they were, but He certainly did intimate by precept and example that the possession of superior powers demanded a humble appreciation of the source of these powers and the administration of those talents with the utmost consideration for the least of these our brethren.

It is right here that clergy and laity need to stop and meditate. It is not becoming that the subject shall put on airs that the Prince refused to adopt. If He could afford to condescend to us, we certainly must make the effort to be cordial to the least of these our brethren. He particularly and specifically commanded us so to do and we ought surely to make the effort.

It is a grave mistake to identify spiritual position with the meticulous particularity of social eminence.

The latter is of the world; the former is of Christ.

There can be no graciousness in our Christian service unless we follow His example in the kindly cordiality with which we treat all men.

#### PERHAPS SOME CITY PARISH WILL LOAN A CURATE

The English bishop recently consecrated for Accra faces a situation which illustrates the shortage of clergy. The Diocese of Accra is our next neighbor but one, east of Liberia. It has an area about once and a half that of England, and a population of two millions blacks and nearly two thousand white people. The bishop's staff, besides four African priests, consists of three white priests, all of whom must leave shortly on overdue furloughs. So the bishops starts with a single white priest.

## Mr. Chesterton Speaks His Piece

By Rev. A. Manby Lloyd

It is twelve years since I heard Mr. G. K. Chesterton speak. He was then of elephantine proportions, with a piping voice and a laboured style. When I heard him speak (May 7) at Plymouth Guildhall on "The Coming Controversy," he was an altered man. He is still an enormous man, but his voice and style have matured.

All speeches, he said, about the Future are barren. The future is a blank wall on which a man writes what he is doing at the moment. If he stood before them in a loud check suit with large squares, he should not expect to establish a fashion—but that was Futurism. It was simply an expression, as we see in the novels of H. G. Wells, of one's likes and dislikes.

When they read history, they found that the Catholic Church was always in advance of the age. The priests of the Catholic Church stood in history as prophets and progressives. The Church in history was always the early bird which catches the worm, with the difference that sometimes it was so very early that the worm had not yet got up, and sometimes was not aware of its own existence. That accounted for a large number of mistakes in the history books. Mr. Chesterton illustrated by examples. The Church anticipated (1) Arbitration, (2) Problem plays, which discuss hard cases, e.g. "Should she have told?" What morality the Ibsenites have is shaken by sophistry, but when the Jesuits saw this was going to arise in their time, and tried to create a Science they were denounced as terrible conspirators, hiding in cupboards and undermining morality. Whereas, as a matter of fact they were doing in an orderly way what the modern world is trying to do in a disorderly way.

Thirdly, there was Democracy, which Bellarmine defended long before Democracy started. When it did start, long afterwards, it started wrong.

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The old form of attack on the Catholic Church has largely broken down. We only waste time, he said amidst applause, in discussions of dead arguments against (for example) prayers for the dead. The Great War had killed that. Now everybody was praying for the dead. He had no intention of speaking disrespectfully of either the existing or the historic Protestant tradition, but he was profoundly convinced that, broadly speaking, the whole of the 16th Century movement called the Reformation was primarily an individual adventure in pursuit of money. He did not mean hunting for money in the vulgar sense. Men were inspired by a desire for luxury, for art and beautiful things. It was El Dorado, something much nobler to the imagination than mere money. He could not accuse the Pilgrim Fathers of such vulgar motives. But the Reformation was, in the main, an attack on the stored up wealth of a Medieval and Catholic Society. English Society was founded by the Monastic Orders. It was based not on competition but co-operation. There was security of tenure

and no raising of rent. There was vast corporate and communistic wealth. So the first sign of the coming capitalism was the looting of the monasteries. It was nothing for Catholics to boast about, since most of it was done by Catholics, particularly by King Henry VIII, a man who was almost morbidly orthodox. "Protestantism was not the crime; it was the punishment," he added amidst applause.

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Let the individual have a chance to get on, was the new watchword. If you don't drink and play cards you may rise to be Lord Mayor. Dick Whittington was the myth that is behind the most crazy sects and the most crumbling compromises. He could only see three alternatives to the existing order; they were Socialism, Slavery and Small Property. At any rate no one had the impudence, today, to hold up the individualistic idea as a model to Catholic countries. It had ended in a top-heavy system of capitalistic millionaires at one end and slums at the other. Already the Guilds were coming back.

Well, he was a long time coming to the point, he said, amidst laughter, but he thought the coming controversy was a rather singular movement of individualism in the matter of sex. Just as avarice in various specious forms was let loose by the 16th century movement, lust under various specious forms was going to be let loose in the modern world. Anyone could see that the plausible, the ingenious and to some extent the popular anti-Catholic appeal today was an appeal which expressed itself in divorce and birth-control, and all those various forms of poisonous nonsense in the newspapers. The priest may talk nonsense sometimes, but not such nonsense as the Utopians do. Here Mr. Chesterton was referring to a dialogue in H. G. Wells' latest book. The priest asks if the Utopians marry. "Yes, we sometimes take an interest in each other and go about together for a considerable time." This neat way of describing the morals of Los Angeles, May Fair and Gay Paree was much relished by the audience, who roared when he went on to imagine the priest asking the Utopians if they had houses. He would be likely to reply, "Oh, yes! sometimes two walls come together; sometimes three, or even four—and from time to time a roof . . ." but the rest was drowned in laughter.

Society, said G. K. C., must be founded on households, and the only alternative was some form of exaggerated tyranny on the part of the State. The obvious question must be, "what is to become of the children?" They must pass out of the control of the parents to the control of the nation. Those who knew their Dickens knew what sort of treatment they would get from the State official. Only a certain relation of life called "marriage" can command natural affection. In 100 years you will hear no more of the things said against the Catholic Church from the 16th to the 19th centuries. You will have a new fight on your hands. In some ways it will be a deeper, more subtle and dangerous one, because it will appeal to a more powerful passion than avarice. And he need not tell us what power we rely on to defeat it.



## A CHURCH FOR FOLKS

BY REV. GILBERT P. SYMONS

"Exclusive" is the commonest epithet applied to our Church.

This may be denied in controversy by appeal to our democratic government and by the number of small and poor missions.

Nevertheless the epithet sticks. We are a class Church, made up of the elite in society. Even where missions are humble and poor there remains the implication of exclusiveness—then even we are relations in temporarily reduced circumstances of a distinguished family. At least one buttress of the poorest mission chapel is the thought of St. Paul's Cathedral.

In history we are trammelled by connection with kings and state officers. In America the seeding and harvesting of souls was held back by the pompous and legalistic attitude of bishops of London. They calmly left the Church from 1607 to 1789 without a bishop's visitation, nearly two centuries. The very office from which we take our name is the one which has consistently acted as the internal impediment to our growth. For the most part unconsciously the spirit of the eighteenth century prelates of England—the Lord Bishop—has been the dominating motive—not the spirit of the Lord Jesus.

The doctrine of the Church is strong and pure, but phrased in Jacobean pomposity.

The door of the Church is evangelically open, but beside it sits the watch-dog of exclusiveness—"society's" censor. The Master's welcome "come unto me all ye that are heavy laden" sounds continually from the chancel—but those who came are notably not heavy-laden except with means and class prejudices.

The Lord's warning "mark them which choose the foremost places" sounds upon deaf ears. We too often mark just those same persons as our own. The blessed but poor Virgin's song "He hath (or shall) put down the mighty from their seat and exalted them of low degree" is a mighty irony whenever an elite mind still retains its sense of humor. Property and "fine" manners seem to be the password rather than needy souls. Let us not be blinded by the sainthood of thousands of Church members; far less by their solid citizenship and influence. If there were not infinite possibilities extant in our Church who but a cynic would find anything worth criticising?

The longer we lean back upon our remnant of saints; upon our distinguished history; upon the nobleness of our liturgy, the sooner do we cause those very objects of pride to diminish to the vanishing point.

The facts are that we number one per cent of a population of whom fifty per cent are as much our "fair game" as any one's. The writer does not delude himself in thinking that we shall win all of that fifty per cent. His thesis is that we do not touch the unchurched world. By a veritable conspiracy of forces we are checked from entering the open field.

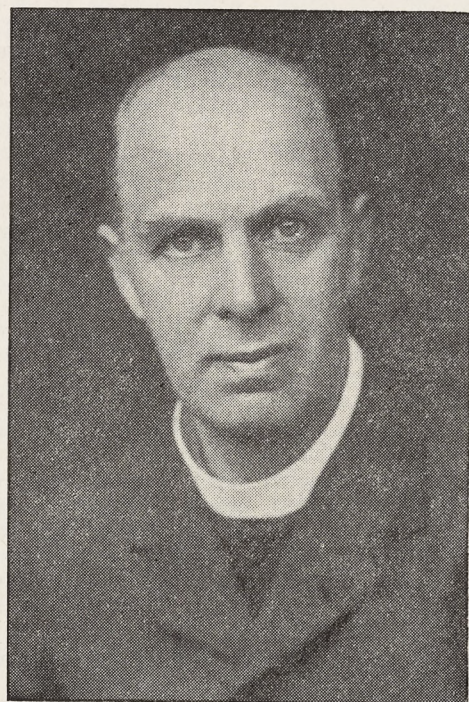
There is hardly an aspect of our Church where we are not self inhibited from

going to the people. Not one of these checks is essential to the life of the church; not one is inherently of the nature or genius of the Church. Not one of the habits, attitudes or idols which beset us was a mark of the Lord Jesus; they are the marks of the Pharisee or of the Seducee, of the Feudal Baron (Lay Lord or Lord Spiritual) or of the Tyrant, academic or legal.

In short, we are not of the people; we

do not go to the people; the common people do not hear us gladly.

There are many who say, "That is just what I like about the Episcopal Church. In it we are safe from vulgarity." Such a reason is like making a desert and calling it peace. The same people worship civilization and nationality and use Christianity (in a stiffened form) to support their idol. Epithets are dangerous. Is the vulgar—the common run of men—



### The Letter From London

A MANBY LLOYD is an English clergyman whose entertaining news letter is a regular feature of this paper. Things are stirring on the other side of the Atlantic, both in Church and State. Those who wish to keep informed cannot do better than to read his articles from week to week.

*Dr. Lloyd is reputed to be one of the best informed men in England.*



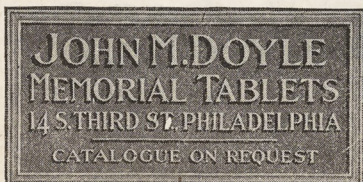
necessarily vulgar? And granting even that, is vulgarity down on the Master's list as an enemy of mankind?

Is not the Episcopal Church rather like the exquisite lady who rides in the drawing-room car only to pass the engine-driver with the thought "what a dirty, rough man." Is she not a lady whose mind cannot abide the proper mention of a dung-heap, even in the Gospels, or the faintest whet of fertilizer? Weather beaten faces, horney hands, homely dialect, yes even the smell of shoes recently polished at home, are often more distasteful to our leaders than the shrugging shoulders, the mincing feet, the cool looks and the generally touch-me-not airs of so many of our best people.

The writer is not decrying the class level he lives in. He does not underrate or despise culture, refinement, good manners, pure speech, restrained emotions. He is not embittered against the wealthy, the highborn or the refined. A man can love the nightingale and still keep chickens. A woman can grow scented violets and still raise corn. We can strive for a still higher education for our children and yet have a kind word and many an hour of our time to visit those who barely read and write.

Some man will say—someone is always saying this thing: "Why doesn't he go and associate with the canaille then? Let him try it and he will soon sicken of it and return to the Church of decency and order." That is not the point. There was never an aristocrat on earth who could match the exquisiteness of Jesus. Yet what did they say to Him: "Thy disciples eat with unwashed hands." A bad odor couldn't keep the searcher after lost sheep out of a poor house. The Galilean dialect and fishy hands didn't make Him faint. He was after men, and the neediest took first place with Him. And He had His reward. What answering love, what obedience, what following, what loyalty—oh, it was faulty but He prized it. There is a refinement which will lounge about reading suggestive novels and nibbling bonbons. There is a vulgarity which blushes at the first hint of betrayal. There are manners which are obsequious in drawing rooms and rude to servants. There are barnyard hirelings who guffaw with rough jokes but who have yet to say a harsh word to woman or child.

Let us admit for arguments sake that the constituency of our Church is all fine, what there is of it. The trouble is that to suit God's plan there aren't enough of us. Make a survey of the housing of the Episcopal Church. What will you find? A large acreage and a large house supporting spinsters, bachelors, or small families. We have a large larder and few mouths. We are controllers rather than workers.



We are hoarders and not spenders. We are living on unearned incomes rather than producers. We are making too many watchsprings and bracelets and not enough plows and horseshoes. We've got a hot-house rather than a farm. If we think God approves of this, well and good: conscience is easy. If we look out and see the fields white unto harvest, then isn't some change of attitude permissible?

## Causes for Divorce

By W. S. Keller, M. D.

Counting certain duplications, there are now 393 causes for divorce in the United States. The result has been and is "confusion worse confounded." Beside the very evident fact that these multiple laws have not succeeded in reducing, or even limiting to old conservative figures, the number of divorces annually granted by our courts, the complication arising from a conflict in the various State laws has been a scandal, not only among ourselves, but also the rest of the world.

Europeans—except the Swiss, who have a similar system—are in every case almost hopelessly befuddled by the complications caused by the crossing and limiting of our State and Federal laws. They are even more amazed when they learn that within the limits of our nation a man and woman may be legally divorced in one State, but by no means free of their bonds if they travel half a mile away across the border of an adjoining State; that this same divorced man and woman may in one State legally enter upon a new marriage, again to find that, half a mile away, they have been guilty of bigamy; that the chil-

dren born of the new relationship, call it marriage or call it bigamy, are legal offspring in one State and illegitimate in the next.

All this confusion is by no means the result of new or recent legislation. The lawyers have always known that the grounds for it were there. It has been common knowledge also that it rose from one of the fundamental impulses which went into the making of our government, that fear of central domination which made us set up our system of checks and balances, of limited Federal authority, of State's rights, of town meetings, all for the purpose of retaining in our individual hands the largest possible amount of control.

When we attempt to lift the whole matter out of the hands of the State and pass one Federal statute which will supply in all States, we may expect a flare-up of the old "State's rights" sentiment as well as considerable disagreement as to just what the provisions of that Federal statute shall be. We shall have to reckon with the conservative sentiment of the South, with the freer, more liberal Western theory of allowing another experiment in marriage as in any other undertaking, and with the individualistic view of New York, where

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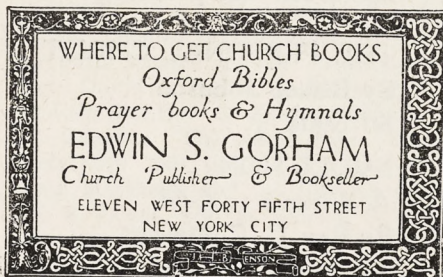
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The Creed as a Test of Church Membership, by J. T. Addison.

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every year a few more thousand nice men and women, preferring dishonesty to indecency, stage a little "act" which furnishes necessary evidence to credulous detectives upon whose testimony the divorce is granted.

At the recent meeting of the Church Congress in Boston marriage relationship was discussed very frankly. The Rev. Dr. Milo H. Gates read a paper on "Divorce and Remarriage." Dr. Gates advocated the absolute indissolubility of marriage, opposing remarriage of any persons divorced for any cause whatsoever, championing the doctrine that holy matrimony is a sacrament.

Dr. Katherine B. Davis, general secretary of the Rockefeller Bureau of Social Hygiene followed with a paper in the same subject. Dr. Davis said, "Today, as perhaps never before in history, we are questioning all human relationships.

Our Christian monagamous marriage cannot escape. If it is to endure as we know it, or even in modified form, it must justify itself, as, on the whole the most satisfactory relationship possible between men and women."

"In view of this we should undertake a very searching and fundamental study of the marriage relationship itself, as a pre-requisite to a complete understanding of the present day restlessness and protest."

This study should include not only the economic situation, militating against early marriages, the change in the position of women, economic, social and political, but more important than these aspects, if some of our modern thinkers are to be believed, the sex relationship themselves. The knowledge so gained should be used by the Church in all its departments, first for the education of parents, second for the teachers of youth, and third for youth itself.

Dr. Davis said further, "If we could keep marriage straight, there would be no trouble with divorce. One of the wickedest things I know, is a sentence in the Book of Common Prayer 'Forasmuch as all men are conceived and born in sin'—I know hundreds of women who are haunted by the sense that there is some thing shameful in sex relationship." "I have interviewed many judges of courts and I have found in their experience, the predominating cause of divorce is the impossibility to adjust this relationship."

The Social Service Editor of the Witness has been president of the Cincinnati Social Hygiene Society for seven years.

Our experience with thousands of cases would justify our indorsement of every thing that Dr. Davis has said.

From time to time we have published articles on divorce in the columns of the Witness. We again wish to make an earnest appeal, that the Church should cease trying to call back the authority of a medieval Church, but instead, should face this problem squarely and meet modern human needs.

## Bethlehem Asks that Bishop Jones Be Given Jurisdiction

Convention Not Only Anxious to Give Him Jurisdiction But Wants to Go on Record as Believing Him to be Right

The Forty-third Annual Convention of the diocese of Bethlehem met in Trinity Church, Carbondale, Pa., on Tuesday, May 20, 1924. The sessions were well attended by both the clergy and laity. The Bishops expressed themselves as well pleased with the business transacted. Peace and harmony prevailed.

In addition to the ordinary business were passed these two resolutions: One, strongly endorsing the Eighteenth Amendment and calling on all Christian people to obey it in letter and spirit; the other memorializing the House of Bishops at the next General Convention to give to the Rt. Rev. Paul

Jones, D. D., some jurisdiction in the Church by placing him in some missionary district either at home or abroad. Bishop Jones is a son of this diocese, well known to the great majority of the clergy and laity and the resolution was passed with a will. "Anyhow, wasn't he right about war and the rest of us wrong? Where is the good that it was prophesied would come out of the war? We cannot find anything but curses," was the spirit in which the resolution went through.

The clergy and laity of the diocese are beginning to look forward to the pre-convention itself. On Monday at six P. M.,

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the parish served a dinner for the clergy and laity; at eight P. M., a large mass meeting was held in the Church, the presiding Bishop in the chair. The Rev. Francis T. Brown of Yonkers, N. Y., made an address on Christian Social Service, which consisted mostly of a report of the Copec Conference lately held in England and which Mr. Brown attended as one of the official delegates from the Episcopal Church in America. It was very interesting. Dean W. P. Ladd of the Berkeley Divinity School, made an address on "The Vitality of the Christian Tradition." Dean Ladd endeavored to show that the Church was constantly facing new and puzzling conditions, but so far her Christian Traditions have prevailed. So they will again for these strenuous times. On Tuesday morning the Departments of Missions, of Religious Education, of Service and Stewardship, each one, had hour long conferences. The subject was introduced by the different chairmen, followed in two instances by a further address by the Rev. Corroll M. Davis, Domestic Secretary of the National Council. The Department of Religious Education discussed the coming Summer School to be held at Bishopthorpe Manor from June 23 to 28, 1924, in Bethlehem, Pa., and also the need for putting a paid worker in the field who is to devote all his time to the Church schools.

#### DOING MISSION WORK IN SALINA

The report of any rural archdeacon gives a vivid picture of what clergymen are asked to do in remote places. One at hand from the Rev. J. M. Johnson, Archdeacon of Hutchinson County, in the diocese of Salina, tells of ten missions, miles apart, with a total of 118 communicants. As a result of his work since last September 109 of them received their Easter communions, some of them coming twenty-five miles to church. One may judge how ripe the field is from the fact that two men in a town where we have no men communicants, promised Archdeacon Johnson to enroll the men of the town into an Inquirer's Class, because they felt that the town must have an Episcopal Church.

#### CONSECRATE CHURCH AT SAN DIEGO

All Saints Church, San Diego, California, was consecrated on May 29th. A reception was tended Bishop Johnson and Bishop Stevens the previous evening. The Rev. Charles T. Murphy is the rector.

#### AN ENTIRE ISSUE

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"The Review of the Churches"  
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## The Church Now Turns Its Attention to the Summer Schools

Commencing this Month Conferences Are to be Held in All Parts of  
the Country, Closing with Sewanee in August

This will be the 12th annual season of the Summer School for Churchworkers held at Hobart College, Geneva, N. Y., and the 5th at Princeton Seminary, Princeton, N. J. The schools are authorized by the Provincial Synod and the Board of Governors (the Bishops of the Diocese of Province II being Honorary Presidents) is elected by a committee of the Synod. The object of the schools is to train people for leadership in the various departments of the church's work. To this end, classes are conducted in Religious Education, Missions and Church Extension, and Christian Social Service; certificates are offered, and a diploma for a completed course as prescribed by the Board of Governors.

This year both schools will be held from June 30th to July 11th. The sum of \$21.85 covers all costs; registration is limited to five from any one parish, and is open to those who are seventeen years of age and over. The programme is well balanced, the day beginning with a celebration of the Holy Communion, the morning divided into three study classes, the afternoon given over to recreation and informal conference hour, and the evening bringing the Sunset Service, an inspirational address, missionary talks, or other interesting event.

Among the study classes offered this year will be one in Personal Religion for young people (17-25 years of age) led at both schools by the Pastors—the Rt. Rev. David L. Ferris, D. D., at Princeton, and the Rt. Rev. G. Ashton Oldham, D. D., at Geneva. The adult Bible classes at Princeton will be led by the Rt. Rev. Paul Matthews and the Rev. Canon Charles S. Lewis, and at Geneva by the Rev. Stanley Brown Serman, and the T. A. Conover. The Church in China will be taught by Dr. John W. Wood at Geneva, and Mr. Alfred Newbery at Princeton, and Church History at Geneva by the Rev. C. V. Kling, and at Princeton by the Rev.

John S. Littell, D. D.

The evening events include an address by the Rt. Rev. William T. Manning, D. D., at Princeton, and the Rt. Rev. James de Wolf Perry, D. D., at Geneva on behalf of the Commissions on the World Conference on Faith and Order; an address on Japan by Dr. John W. Wood at Geneva; missionary addresses, and an illustrated lecture on the Holy Land by the Rev. Charles B. Ackley, at both schools.

The afternoon conference from 5 to 6 p. m. will cover, the Church School Service League, the Church Service League, the Woman's Auxiliary, a Missionary Conference, the Orders of Sir Galahad and the Fleur-de-Lis, the Daughters of the King, the Girls' Friendly Society, the Church Mission of Help, the Guild of St. Barnabas (at Princeton), and the Little Helpers (at Geneva).

#### THE RACINE CONFERENCE

The Racine Conference for Church workers is to be held at Racine College from June 30th to July 11th.

The program is as follows:

The Devotional Bible class for the entire

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Adult Division, August 7th to August 21st, inclusive.

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For Further information, address Miss Gladys M. Fry, Ex-Secretary, 908 Fern  
St., New Orleans, La., until July 1st. After this date, Monteagle, Tenn.



Conference, by Rt. Rev. W. W. Webb, D. D., Milwaukee.

How to Teach the "Church Pathway Courses," of Christian Nurture, including the Beginners and Primary Departments, by Mrs. Lawrence Ferguson.

How to Teach "Hearing God Speak" Courses, for teachers of the Intermediate and Junior Departments, by Miss Vera Noyes.

How to Teach the Senior Courses, for teachers of the High School Department, by Rev. W. A. Jonnard.

A Course for All People on Stewardship, the Program, Study Classes, etc. The whole problem in a nut shell by a man who knows how, by Rev. John Gass.

How to Organize the Forces of a Parish for Constructive Work. This course will study the Church Service League and its methods, by Mrs. George Biller, Taylor Hall, Racine, Wisconsin, and Miss Elizabeth Matthews, Glendale, Ohio.

How to Arouse and Use the Young Life of the Church. Here will be discussed the vital matter of our young people showing how to unite all the forces of the young life of the parish, making workable plans for their activities, by Rev. W. A. Jonnard.

The Church School at Work, the Church School Service League, by Miss Vera Noyes, Educational Secretary, Diocese of Chicago.

What Social Service can an average Parish do? Under this general topic will be three courses in charge of the Social Service Department of the National Church, outlining in detail the great plans of the National Church and proposing workable methods for our parishes, by Rev. C. N. Lathrop, Department of Social Service.

How the Dramatic Talent may be used in the work of the Church. Great progress is being made in Pageantry. Its use is almost unlimited. Here are practical suggestions, by Rev. M. C. Stone, Holy Nativity Church, Chicago.

How can you Start Week-Day Religious Instruction in your Parish? Come and learn how others are doing it, by Edward Sargent, Department of Religious Education.

How to Solve the Problems of an Average Parish? A man who has met with eminent success in his parish work will discuss these vital topics in a practical way, by Rev. F. E. Wilson, S. T. D., an editor of *The Witness*.

The lecture courses are as follows: The History of the Church in America, by Very Rev. George Long, Quincy, Ill.; Important Points in the Faith of the Church, by Rev. M. B. Stewart, M. A. Nashotah; A Study of the Book of the Acts, by Rev. F. D. Tyner, St. Luke's Church, Minneapolis; Mysticism, its History and Philosophy, by Rev. M. C. Stone; The Conference Method in Approaching the Unity of Christendom, by Rev. Floyd W. Tompkins, Jr.

The great increase in the number of young people who attend the Conferences has made it possible to secure the presence of some of the most interesting leaders. Mrs. Gorge Biller will be the Dean of this Department and will have oversight of the life and recreation of the young people. Lectures and Conferences will be given on Organization in the Parish and Diocese, with discussion of various forms of Work by Rev. W. A. Jonnard; "What the Episcopal Church Stands for," by Rev. Dr. Wilson; "How can I make the most of my life" discussions led by missionaries, parish workers, deaconesses, religious, etc. "Ideals of Life" (personal religion), by Father Harrison, O. H. C. "Some Problems of Girls," by Miss Ziegler.

#### THE TRAINING SCHOOL AT SEWANEE

In this day of conference, when almost every department of the Church is called together into some sort of an assembly, we take such organized group efforts more or less as a matter of course. However, there was a time when these group meetings did not occur so frequently. The Summer Training School for Workers is an accepted thing to the Church now, but even this had a beginning.

Back in 1910, Dr. Mercer P. Logan, who now heads the DuBose Memorial Church Training School, conceived the idea of calling together the workers of those dioceses affiliated with the University of the South. The call was sent out for a conference to be held at Sewanee, Tenn., in

August of that year. The response to this call far exceeded the most sanguine expectations of all. Bishop Gailor approved of the idea, and from that day to the present, has been ever ready to lend a helping hand.

The Conference gradually grew in interest and in numbers, enlarging its scope, until it became necessary to divide the school into two sections. For the past two or three years, it has been evident, on account of the limitation of the University of the South to accommodate the increasing number who wish to attend, that something would have to be done. Therefore, the Board of Managers decided to divide the school into two sections, a resolution which will be put into effect this year.

The first section, the conference of the Y. P. S. L., will begin on July 24th at supper and will close on August 7th after breakfast. The Summer School for Adults will begin on August 7th at supper, and

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which was begun last year has now proceeded so far that the revised courses for first, second, third, fifth, sixth, seventh, eighth, and ninth grades are now ready—being revisions of former Courses 3, 4, 5, 7, 8, 9, 10. An entirely new course,

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is provided for ninth grade in place of Course 11. The latter, *Winning the World for Christ*, becomes a high school text without grade number. A new high school text book is

### OUR BIBLE

Former Courses 12, 13, and 14 and the "First Special" course, *The Work of the Holy Spirit in the Church*, are continued, but as yet unrevised. The two kindergarten grades are as yet unchanged. There is much change in the auxiliary material in many of the grades.

Grade numbers will hereafter supplant the former course numbers, but, for the purpose of identification, both numbers are printed on each article this year. *Please become accustomed to the use of grade numbers.* All numbering will be eliminated in the high school grades.

Send now for Order Blanks. There is one showing all the material "up to date," and another showing material of the editions prior to 1924, since those schools desiring to obtain material to match stock already in hand should order from the older editions. The revised editions cannot conveniently be used interchangeably with the older editions.

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will close on August 21st after dinner. The Y. P. S. L. will be under the direction of the Rt. Rev. Clinton S. Quin, D. D., assisted by an able corps of helpers. The young people will be housed in the barracks of the Sewanee Military Academy, as last year.

The Summer School for Adults will occupy St. Luke's Hall, Huffman Hall, and other buildings near by. The Conference for the Clergy under the direction of the Rev. J. A. Schaad will meet at the same time, as the adult division, and will be placed at the Military Academy. In addition to the Conference for the Clergy, there will be meetings arranged for women's organizations, and other organizations, such as a conference on Faith and Order, a conference for Vestrymen, for Parish Secretaries, etc.

Programs have been arranged for the three departments, namely the department of Missions, the Department of Christian Social Service, and the Department of Religious Education. Dr. John W. Wood will head the Department of Missions, while the Rev. H. H. Lunkin will head the department of Christian Social Service. The Rev. Gardiner L. Tucker will head the Department of Religious Education. Each of these departments will have outstanding instructors. The Rev. J. A. Schaad promises to conduct a "school of the Prophets" for the Clergy, in which Evangelism will be taught.

The Rev. Mercer P. Logan, D. D., director of the school, on account of the pressure of duties at the DuBose School, (which has recently suffered from a disastrous fire) will be assisted in the management of the Summer Conference of 1924 by the Rev. Walter Mitchell, D. D., and the Rev. Gardiner L. Tucker, D. D.

### THE HILLSDALE CONFERENCE

Plans are complete for Hillsdale '24, the Michigan Summer Conference for Church people of the Dioceses of Michigan and Western Michigan. As formerly, the sessions of the conference will be held at Hillsdale College and the period has been extended to ten days, beginning July 7th and ending July 17th.

Hillsdale, this year offers ten days of Christian fellowship, inspiration, recreation and education to the more than 300 students who are expected to enroll and special effort has been made to offer courses which will appeal to Church folks of various ages and degrees.

### A STUDENTS' CONFERENCE IN COLORADO

College students who are making plans for the summer vacation, might well consider attending the College Students' Conference, to be held the last week in August in Evergreen, Colorado. Bishop Ingley will be the chaplain and the faculty list speaks for itself. The Rev. Charles N. Lathrop, executive secretary, Department of Christian Social Service, The Very Rev. Robert S. Chalmers, Dean of St. Matthew's Cathedral, Dallas, Texas; the Rev. LeRoy S. Burroughs, Student Enquirer, Province of the Northwest; Dr.

### SUMMER ADDRESSES

We wish to suggest the following procedure for those who wish to have their copies of The Witness sent to a summer address. First: if you are to be away but a few weeks do not ask us to change the address. Instead leave a few penny stamps at the postoffice with the request that the papers be forwarded. Second: if you do want an address change send us both your old address and the new one. Third: ask for but one address change at a time please. Write us again when you wish to have your address changed back. Following these instructions will greatly help us and will prevent confusion that frequently results in the loss of papers.

Allen Moore, Fellow of the Royal Geographic Society, England; the Rev. Canon Winfred Douglas, Mus. Dec. Mr. W. W. Winne, chairman Field Department, Diocese of Colorado.

The mornings will be given to study discussion and devotions, the afternoons to recreation, and the evenings to campfires, pageantry, music, and other activities.

The Dean Hart Memorial Conference centre at Evergreen, in the mountains, twenty-seven miles from Denver, is fully equipped with conference house, auditorium, and dormitories. The delegates need bring only such things as warm wraps, heavy boots, sweaters, towels and soap. The cost will be \$9 for board and lodging, \$3 transportation from and to Denver, and \$2 registration fee, only \$14 in all.

Those wishing to attend should send their names and colleges, with home address and home parish, and registration fee, to Miss Louise Sudbury, 323 McClintock Bldg., Denver, Colorado.

### SEABURY COMMENCEMENT

A large number of Alumni were present at the annual banquet of the Alumni Association of Seabury Divinity School on Monday evening, May 19. The speakers were the Rt. Rev. F. A. McElwain, The Rt. Rev. Blair Roberts, of South Dakota. The Rev. Phillips E. Osgood, The Rev. Walter H. Stowe and Mr. Edward Blake of the graduating class.

The following program was carried out on Commencement Day, May 20th: 7:00 a. m. Holy Communion, 9:00 a. m. Alumni Meeting, 10:30 a. m. Ordination, 2:00 p. m. Commencement, 3:30 p. m. Reception.

The Bishop of Minnesota, acting for the Bishop of Erie, ordered Mr. Archie Ira Drake, Jr., of the graduation class Deacon. The Warden, Dr. Kramer preached the sermon and Professor Rollit presented the candidate.

The Suffragan Bishop of South Dakota, Dr. Roberts, preached the commencement sermon, which was a powerful plea for service in the mission fields of the church.

Dr. McElwain, President of the board of trustees conferred the following diplomas and degree.

Graduation Diploma; J. Edward Blake, Walter Gassaway Griggs, Archie Ira Drake, Jr., The Rev. Hubert J. Buckingham.

Bachelor of Divinity in course; The Rev. Paul S. Kramer, B. A., El Paso, Tex., The Rev. Herbert L. Miller, Lake City, Minn., The Arthur H. Austin, Denver, Col., The Rev. Alfred G. Denman, Bishop, Calif., The Cyril E. Bentley, Atlanta, Ga.

Doctor of Divinity (honoris causa); The Rev. Philips Endicott Osgood, rector of St. Marks Church, Minneapolis, Minn.

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### SOCIAL SERVICE WORKERS MEET IN LOUISVILLE

The Social Service Commission of the Diocese of Kentucky held a dinner meeting recently at Christ Church Cathedral Parish House, Louisville. The meeting was attended by seventy persons, among them being the members of the Commission, the Executive Council of the Church Service League, professional social service workers who are communicants of the Church, whether serving in some capacity connected with the diocese, or in other existing social service activities; and the chairmen of Social Service in the parishes of Louisville and vicinity.

Bishop Woodcock presided over the meeting and introduced the speakers. Mayor Huston Quin spoke on the leavening influence of the Church on Community life. Hon. Harry Tincher, Judge of the Jefferson County Court, and who also presides over the Juvenile Court, addressed the meeting on the need for a special Juvenile Judge, and spoke of the ways in which problems arising from delinquent boys and girls may be dealt with by the church members. Rev. J. M. Nelson, who has recently become associated with the Cathedral staff as Canon Missioner, and as Executive Secretary of the Social Service Commission of the Diocese, addressed the meeting briefly, stating that the responsibility for Christian Social service really rests with the individual Church man in the individual parish, to quicken the conscience of the members to press in their lives, the social principles of Jesus.

A significant item in connection with the meeting is that many of those present including Bishop Woodcock, had just come from a meeting of the Community Chest, where they had been deliberating on many questions dealing with the welfare of the city.

### ENTIRE MINISTRY IN ONE PARISH

The Rev. Richard T. Loring became the rector of St. John's Church, Newtonville, Mass., after graduating from the Cambridge Seminary in 1899.

He has been there ever since. The Parish has grown from 20 families to seven hundred members. They gave their rector a party last week. Bishops Lawrence, Slattery and Babcock were there, and Dean Washburn of the Cambridge Seminary.

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### CONVOCAION OF KNOXVILLE MEETS

The spring meeting of the Convocation of Knoxville which comprises all of East Tennessee was held St. John's Church, Knoxville, Tuesday, May 20th, to Thursday, May 22nd, with the Rev. W. C. Whitaker, D. D., Dean, presiding. Only two of the clergy were absent. The Bishop Co-Adjutor and the Executive Secretary of the Bishop and Council were present throughout the session. The night sermons were preached by the Rev. John D. Wing, D. D., Rector of St. Paul's Church, Chattanooga and by the Bishop. The meditations were given by the Dean and the Rev. Alfred W. Treen. "Church Outlook in East Tennessee" was discussed Wednesday afternoon with the Bishop and the Dean leading. "Japanese Church Reconstruction" was the subject of discussion Thursday morning with the Rev. Leroy A. Jahn, leader. In connection with the visit Bishop Maxon confirmed six persons in St. John's and four in St. James' making a total of four hundred ninety-eight (498) confirmed in the Diocese since January 1st.

### BISHOP STERRETT TELLS ABOUT MISSIONS

Bishop Frank W. Sterrett, the Coadjutor of the Diocese of Bethlehem, reported on the condition of rural missions in that diocese before the convention there last week. He said that the influence of the missionary and his devoted people, upon the civil, social, moral and spiritual life of the community is striking out of proportion to the sometimes small number of communicants. "There is presented to the missionary some of the most inspiring opportunities for constructive service." He urged continued interest and loyal support. He urged the church to concentrate and build strongly in a few communities rather than to spread out too thin; he discouraged entering into competition with other communities in localities already over-churched.

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St. Barnabas' Denver, is preparing to conduct a Daily Vacation Church School from June 25 to August 1, the first parish in Denver to do so. The vestry voted the money for the project some months ago, and the plans is to be carried out painstakingly.

There will be three departments, kindergarten, primary and junior high, each under the direction of a paid instructor and her assistants. The boys' handcraft work will be directed by a man who is a teacher of manual training in Denver schools.

The sessions will open with a service in the church, and instruction by the rector, the Rev. Charles H. Brady, followed by two hours of study, instruction, music, handcraft, memory work, and organized play.



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### 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

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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 Moodye, 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.

### HELP WANTED

The Liberian Churchmen, under the familiar head, "Help Wanted," contains an appeal asking all who are interested in the Liberian mission to devote a few minutes each day to intercession on behalf of the work of bringing the heathen tribes to a knowledge of Christ. One of the Mohammedan rulers is wholly unsympathetic with our work and has so far refused to allow a school to be opened in his section. When work can be started there, it will give an opportunity to reach thousands of people.

### HOW WOULD YOU LIKE HER JOB

A Candian missionary at Bernard Harbour on the Arctic Coast writes that her nearest white woman neighbor is nine hundred miles away; and no mail for a year.

#### 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

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Tuesdays at 10 A. M.  
Thursdays at 8 P. M.

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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

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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

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Rev. H. Percy Silver, S. T. D., Rector.  
Sundays: 8 and 11 a. m.; 4 p. m.

#### NEW YORK

##### GRACE CHURCH

The Rev W. Russell Bowie, D.D., Rector  
Sundays: 8 and 11 a. m., and 8 p. m.  
Tuesday, Wednesday, Thursday, and Friday, 9 a. m. and 12:30 p. m.

#### NEW YORK

##### TRINITY CHURCH

Broadway and Wall Streets.

The Rev. Caleb R. Stetson, S. T. D.,  
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Daily Services: 7:15, 12:00 and 4:45.

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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.



## BISHOP REESE TALKS ON THE WAR QUESTION

For the second year the annual Convention of the Diocese of Georgia assembled on Sunday, this year on May 4 at the evening service in St. Paul's Church, Savannah. In alluding to a warless world and the numerous peace propagandists who by their suggestions are endeavoring to produce extreme pacifists, Bishop Reese said: "One hesitates to turn down any statement which expresses the hostility to war and the desire to promote universal peace. But it certainly cannot be the duty of any good citizen to obligate himself in advance to disloyalty under any circumstances under which his country may find itself in some unforeseen emergency to be forced into a war of defense. War, considered as a means of deciding issues is certainly unchristian and certainly stupid and futile. So is any sort of violence. But is it not absurd to say that no possible circumstances can arise when it would not be necessary and just for a Christian man to resort to violence to protect others, if not himself? The same is true, I take it, of a Christian nation. It is our duty, however, and the duty of the Christian Church to utter its voice and to exert its influence publicly and most emphatically to denounce the whole idea of war as a means of settling disputes between nations, to promote such a public sentiment as will make aggressive war criminal and to cultivate in its own members and to assist in bringing all others to the conviction that wars are unnecessary—that they are practically always the result of coarse materialism and greed, and of national pride and selfishness, and that international justice is the solemn duty before God of governments and nations—that morality and righteousness are just as much obligatory upon groups as they are of individuals, and finally that universal peace is the object for which all men and nations should strive. But peace must be and can only be the "by-product of international justice." We

must seek peace and ensue it, but first we must seek justice and do it.

Bishop Reese spoke at length on the Historic Creeds and the present issue in the Church, which he said is as old as Christianity, and much older. "It is the continuous conflict which goes on in man's mind between his critical, sensuous intelligence and his rational and moral spirit, his knowledge of outward phenomena and his faith in his own spiritual nature and in the nature of the universe." After touching on the question of science, Bishop Reese went on to say: "While therefore the Church has an open mind to accept what seems to be indisputable scientific results, she is not prepared to sacrifice at the bidding of ardent modernists the truth of her faith in the Incarnate God, the Saviour and Redeemer of the world. The Church is not so much concerned about

her theology as she is about the vital content of her redeeming faith. Even then, however, in spite of the unpopular and the sometimes ignorant and contemptuous comment upon the value of theology, theology is still the queen of the sciences. As long as men remain rational they must or ought to think things out. Thinking things out in religion means theology and doctrine. The conclusion of the Church is

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Church School: 9:30 A. M.

Saints' Days: 9:30 A. M.

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

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

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Daily: 7:30, Eucharist; 10:30, Matins, Monday, Tuesday, Saturday; Litany, Wednesday, Friday; Eucharist, Thursdays and Holy Days.

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expressed in the Historic and Catholic Creed. This Creed was not, however, formulated to satisfy men's minds, but to protect the truth of that Faith which the Holy Spirit, through their Spiritual experience had revealed to them, from diminution, disintegration and destruction. In conclusion, my brethren, I beg you to stand fast in the Faith, without wavering and without fear. Let us be patient and let this storm spend itself as it will and as similar storms have spent themselves in the past."

#### BREAKING A RECORD IN BALTIMORE

Grace and St. Peter's Church, Baltimore, Rev. H. P. Almon Abbot, rector, contributed \$14,000 towards Japanese Reconstruction at the service on May 26th. This is the largest contribution towards any extra parochial object from any one congregation, on any one day in the history of the Episcopal Church in Maryland.

#### SOCIAL SERVICE CONFERENCE AT OSSINING, N. Y.

A Social Service conference is to be held on June 9th at Trinity Church, Ossining, N. Y. The general subject will be the Church and the Community.

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Mary Everett Ladd, B. L., Headmistress



### AMERICAN DOCTORS AID THEIR BRETHREN

One of the terrible diseases that afflict the refugee children, to whom Near East Relief are administering relief, is a scalp disease called favus. Favus is contagious and affects the scalp and the only successful treatment that brings satisfactory results is the X-ray treatment. The Zappeion Orphanage in Athens maintains a hospital that gives this treatment with very inadequate equipment.

The S. S. Reliance, just returned from a cruise of the Mediterranean, called at Athens, and a party of American doctors who were passengers on board, visited the Zappeion Orphanage and became interested in the efforts of the relief workers to cope with favus. The doctors saw that the available X-ray equipment was quite inadequate for the thousands of persons that required treatment. Upon their return to the ship they formed a committee and secured contributions of over \$3,900.00. The offering at the Easter service on shipboard brought the total up to \$5,083.00. The officials of the Near East Relief say the sum will be sufficient not only for the X-ray machinery but for a model ward of 25 beds, a room for the treatment of outside patients, a doctor's office and a nurses' rest room. A brass plate will be affixed to the entrance of the new ward bearing the inscription, "Steamship Reliance Ward, Mediterranean Cruise, 1924."

### BISHOP ROBERT GETS THEM ALL

To have in the congregation a confessed murderer, and by his side a confessed boot-

legger, both there by their own request, may not be the experience of many clergymen, certainly of few bishops. Yet that was exactly the case with the Rt. Rev. W. Blair Roberts, suffragan bishop of South Dakota; on the occasion of a recent visitation in the northern part of that romantic missionary district. The sheriff of the county, in charge of the prisoners, came to the local clergyman and told him that the men, a wife-slayer and a dealer in contraband goods, had heard of the bishop's coming and desired to attend the evening service. Bishop Roberts was advised and answered characteristically, "Sure, let 'em come. I'd be glad to have them." They did come and, though it was a rather amazing addition to the or-

dinary Episcopal congregation, none would have known it from the attitude of either churchpeople or the two visitors. This writer has enjoyed the services of the Church under Bishop (then Dean) Roberts while seated on a beer keg, but he has no doubt that the bishop is not going to stop until he has run the gamut of human experience. It is doubtful if any clergyman has had a greater variety of human kind at his services than has Bishop Roberts during his fifteen years in this state.

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