



Vol. VIII. No. 43

CHICAGO, ILLINOIS, JUNE 14, 1924

\$2.00 A YEAR

*The Church and the Problems
of Youth*

A COMMITTEE REPORT

*Sunday Evening with the
Young Folks*

BY JOHN S. BUNTING

NEXT WEEK

*The Standards of the Home
and the Press*

BY BISHOP JOHNSON

Let's Know

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

FIRST BRITISH MARTYR

How the Church came to Britain is a matter of much uncertainty. There are many old traditions which connect the British Church with apostolic origin. Some of these traditions point to St. Paul as the first missionary to the islands. The Rev. Lionel S. Lewis, Vicar of Glastonbury, England, has collected a lot of traditional evidence to show that St. Joseph of Arimathea with a number of companions brought the Church to Britain before the middle of the first century, landing at the point where Glastonbury now stands and which was then an island.

Traditions, of course, are not history but they generally carry a kernel of historical value with them. When one remembers that the very fact of St. Peter's ever having been in Rome depends upon the authority of traditions, then one will not be too hasty in disposing of such a group of traditions as gather about St. Joseph of Arimathea and Glastonbury.

It is real history, however, that St. Irenaeus came from the east in the latter part of the second century, settled in what we now call France and became bishop of Lyons. British Christianity, when it does break into history, appears with many eastern customs. If these customs did not come in apostolic days directly from the east, then they probably crossed over into Britain from Irenaeus and his fellow-workers. At any rate, in 314 A.D. there was a council held at Arles (in southern France) attended by thirty-three bishops, two of whom were registered from Britain, showing that the Church must have been established and properly organized for some time before that date.

It was back in these days that St. Alban lived. His dates are uncertain and the fragments of information about him were not recorded in writing for a long time after his death. In fact the best account we have of him comes from the Venerable Bede who wrote three hundred years later. During that intervening time there were undoubtedly many additional flourishes added to his story but it seems quite safe to understand that the main facts are reliable.

The Roman Emperor Diocletian had instituted a wide-spread persecution of the Christians about the beginning of the fourth century. The scope of it reached as far as Britain. One day, about the year 304 A.D., the persecutors were pursuing a British priest who, in the effort to escape, came to the house of Alban who was himself a heathen. Out of the kindness of his heart Alban sheltered the fugitive for several days during which time they conversed on matters pertaining to the Christian faith. The upshot of it was that Alban became a Christian and when the pursuers finally reached his house he disguised himself in the priest's cloak and gave himself up as the man they were after.

When brought before the judge the prisoner was asked to tell his name. He replied: "I am called Alban by my parents, and I worship and adore the true and living



Rt. Rev. F. A. McElwain, D. D.

God, who created all things." The angry judge ordered him to sacrifice. He refused and they scourged him. When he still refused, the judge ordered him to be beheaded.

The place of execution was over a river but so large a crowd had assembled to watch the proceedings that the bridge was completely blocked. Alban prayed and the stream dried up to give them passage. On the hill of execution he prayed for water and a spring broke forth from the ground, whereupon the executioner threw away his sword and fell at Alban's feet. Another executioner was found and both Alban and the original executioner perished together. Later the one who wielded the sword was said to have been stricken blind.

A church was built on the spot which is called Holy Well Hill, which was later replaced by the abbey church of St. Alban's in 793. In one of the Danish invasions his body was removed to Ely. When the danger was over the monks of St. Alban's said they had sent a substitute body to Ely and that they still had the real remains. This was a fine cause for a protracted dispute until Henry VIII. destroyed both remains.

June 17th is St. Alban's day in the English calendar. This is said to be the result of an error, the proper day being June 22.

A CHURCH WITH TWO PULPITS

Leighton Church, Huntingdonshire, England is unique in having two pulpits, exactly alike. This feature is due to George Herbert, who restored the Church in the early seventeenth century. Everything had, for Herbert, a symbolic value, even such prosaic things as the lock and key of a Church door. Prayer and preaching, he said, were "equally useful." This being so, prayer desk and pulpit "should neither have a precedence or priority, the one of the other," but should "agree like brethren, and have an equal honour and estimation." Hence, there being two prayer desks, there must needs be two pulpits.

Cheerful Confidences

By Rev. George Parkin Atwater, D.D.

STUDY IN CHURCH FINANCE, III

Last week I stated my conviction that we must have a financial program that looks far into the future. I said that I believe we had resources not now touched. If that is true, then we could build security into the future structure of the Church from those now untouched resources, and not affect the resources open at present for present needs. To prove my contention will require the presentation of a few facts.

The outstanding condition of life today is the movement of our people from place to place. Not only do they move from village to town, and from town to city, but they move constantly from city to city, and from section to section within the city.

Our young people grow up and leave the parish. We should have had advantage of their service and numerical strength but after long years of care for them, they go.

Does the Church, as a whole, gain what the individual parish loses? It does not!

Does some other parish profit by the removal of a parishoner? In many instances, it does not.

The Church is suffering from enormous leaks in the removal of people and in wastage of power.

I realize that statistics do not record spiritual results. But they are part of the picture. They are dreary reading but often startling. They cannot be entirely ignored.

Here are a few results of a study of statistics that provoke thought and should impel to vigorous action. The figures are taken from the official reports and the Living Church Annual.

The General Church in the United States:

Communicants (1924 Annual) . . 1,128,859
Communicants (1916 Annual) . . 1,040,896

Total Gain in 8 years 87,963

Number Confirmed in 8 years,

(Same period) 448,131
Total Gain 87,963

Unaccounted for 360,168

This is a staggering loss. Death accounts for but a small part of it. The deaths are largely offset by accessions from England and Canada, and by the rediscovery of detached communicants.

A Province

I have examined the figures of the Fifth Province. This province includes the states of Ohio, Indiana, Illinois, Michigan and Wisconsin. These states in 1910 had a population of 18,250,626. In 1920, they had a population of 21,475,543, or a gain of 3,224,917. They have enormous riches. Agriculture, manufacturing, mining and countless other forms of industry flourish. They include the second, fifth and sixth cities in population in our land. They have twelve cities of more than 100,000 people. The Church has 12 dioceses in this province

and 17 Bishops. It has 862 parishes and missions, and 738 clergy.

Total Communicants in the
Fifth Province (1924 Annual)...145,187
Total Communicants in the
Fifth Province (1916 Annual)...142,428

Total Gain (8 Years)..... 2,759

Yet I could name seven parishes within this province whose reports show a gain of 3,015 communicants in 8 years. This means that were these seven parishes eliminated from the reckoning, the province would show no total gain in 8 years.

Another Province

I have compared the present numerical strength of all the parishes in one province with their strength 8 years ago. I considered only parishes which in 1916 had more than 100 communicants. I found that 126 parishes in this province had, each of them, fewer communicants today than in 1916.

A Parish

I have made a careful survey of my own parish. Having been rector over a quarter of a century, I have had a unique opportunity to make a generalization, based on experience. I have presented 956 persons for confirmation. By far the greater number have been presented in the last twelve years. Yet today we have as "effectives" only about 25 per cent of those confirmed. And 50 per cent of those confirmed never gave financial support to the parish in their own names. And this in spite of continuous hard work to retain the people and to have them represented on the books of the Treasurer.

I believe that every rector in America has had a somewhat similar experience, and that my parish fairly represents the condition of the whole Church.

Why?

How may we account for these distressing statistics? There are several reasons for this state of affairs.

(1) The constant movement of our people from place to place.

(2) The failure of our follow-up systems.

(3) The large number of children enrolled as communicants.

(4) The frequent change of rectors. The personal relations of people to parish are not often known to new rectors.

Is there a way to stop the enormous financial losses caused by such conditions? I am convinced that there is a way to decrease the losses and, at the same time, to make spiritual gains.

(To Be Continued)

HAVING TROUBLE TRAINING MEN FOR THE MINISTRY

They are having trouble over the training of men for the ministry in England. The Bishop of Chichester moved a resolution in the Canterbury Convocation, which met in May, which would require every non-graduate ordained to take a three-year course in theology, which would be reduced to two years for graduates. The Bishop of London pointed out the obstacles, chief of which was the lack of money to carry out such a desirable program.

Our Bishops

Frank Arthur McElwain, the Bishop of Minnesota, was born in Warsaw, New York in 1875. He graduated from Trinity College in 1899 and from the Seabury Divinity School in 1902. He has received doctorates from both of these institutions. His first work was in Missouri; Neosho, Kansas City, Marshall and Springfield. In 1905 he went to Seabury as an instructor in Old and New Testament, and was elected Warden in 1907. In 1912 he was elected the Suffragan Bishop of Minnesota, being elected Diocesan in 1917.

The Council's Work

By Alfred Newbery

TRYING TO GET MONEY

Back in 1864 a missionary suggested that we could get more money for the crying needs of the missionary field by a subscription of five cents per week per communicant. A plan was laid out and the work began. By 1879 only one parish was following the plan. The highest amount received in a year was five thousand dollars.

In a few years a subscription book plan was conceived and was put into effect. It had meagre results and was superseded by an enrollment plan. This was to be carried out by laymen and involved the gathering of two hundred thousand subscriptions of five dollars each, making a total of one million dollars. The total amount raised was one hundred and seventy-five thousand dollars.

Then in 1904 a Men's Thank Offering was devised. This had a vigorous life. On October 9th, 1907, in the Church of the Holy Trinity, Richmond, Virginia, a thousand men gathered to present the offering, which finally totaled seven hundred and seventy-eight thousand dollars.

Meanwhile the Apportionment Plan had come into being, by which the Board of Missions having determined its budget apportioned it to the dioceses and missionary districts.

Running along with all these efforts was the Woman's Auxiliary United Thank Offering, which has had such a splendid history beginning with two thousand one hundred and eighty-eight dollars and sixty-four cents in 1889 and for the last triennium ending with \$681,145.00.

In 1910 the Forward Movement designed to enlist the laymen of the Church was organized, and in 1915 the Emergency Fund to wipe out accumulated deficits and to provide for expansion, was begun. It contemplated raising four hundred thousand dollars and received thirty-two thousand dollars more than that.

In discussing these attempts to raise money for the missionary work of the Church it seems fair to exclude the Woman's Auxiliary Thank Offering which does not claim to be other than what it is, an offering by the women of the Church to help the whole work of the Church. It is specifically auxiliary, supplementary and does not aim to take the place of but to

aid and supplement the whole Church's efforts.

One can claim to see a marked difference between these plans and the one now in operation. Not in details for they all have the same aim of reaching the individual with information and appeal. They all had some form of systematic subscription as their basis. Nor may one claim that they were less effective than the present plan. In fact, they frequently came nearer to their objectives.

But none the less, there is a difference. It is a difference in point of view and it marks a great advance in the vigor of the Church's life. Those plans were conceived by men who faced the needs of Church extension, who saw wonderful adventures for the Kingdom of God not entered upon because of lack of support. They set out to raise money and with conscientious and devoted diligence they raised money.

In this plan of support of the Church's program, or Nation-wide Campaign, or whatever you may wish to call it, one aim and one accomplishment stands out—not the raising of money, but the intensifying and in some cases the creating of a sense of membership—membership in the whole Church. It is true that more than a century ago General Convention said that every member of the Church is a member of the Domestic and Foreign Missionary Society. It is true that the very nature of our religion demands that we be interested in the souls and bodies of all men everywhere. It is not a new idea. But it is a new accomplishment. Missionaries who come home on furlough speak of the new attention and interest they receive. We have a quickened sense of corporate responsibility. We realize more deeply that in creating a National Council to oversee our general work, it does not cease to be our general work. Out of that feeling of membership will come the future growth of the Church. It is not a device for raising money. It touches the very foundations of our belief. Plans may come and go, envelopes be differently worded, funds wax and wane, but through it all, our success in extending the Kingdom of Christ will be built upon that which we are slowly but surely achieving today, the feeling that we are primarily members of the Holy Catholic Church, that we are members one of another in Christ Jesus. Out of that relationship will come the support of continual intercession, of consecrated life, of consecrated money. We are no longer trying to get money, we are trying to get life.

National Cathedral Foundation 1417 K Street, N. W. Washington, D. C.

A Witness for Christ in the Capital of the Nation.

THE CHAPTER

Appeals to Churchmen throughout the country for gifts, large and small, to continue the work of building now proceeding, and to maintain its work. Missionary, Education, Charitable, for the benefit of the whole Church.

Chartered under Act of Congress.

Administered by a representative Board of Trustees of leading business men, Clergymen and Bishops.

Full information will be given by the Bishop of Washington, or the Dean, Cathedral Offices, Mount St. Alban, Washington, D. C., who will receive and acknowledge all contributions.

Legal Title for Use in Making Wills: The Protestant Episcopal Cathedral Foundation of the District of Columbia.

The Witness

Published every Saturday, \$2.00 a year.

THE WITNESS PUBLISHING CO.

6140 Cottage Grove Ave.
CHICAGO, ILL.



Entered as second class matter at the Post Office at Chicago, Ill., under the Act of Congress of March 3, 1879.

Editor:

Rt. Rev. Irving P. Johnson

Managing Editor:

Rev. William B. Spofford

Associate Editors:

Rev. George Parkin Atwater

Rev. Robert S. Chalmers

Rev. George Craig Stewart

Rev. Frank E. Wilson

Dr. William S. Keller

Mr. Alfred Newbery

Heresy Trials

By Bishop Johnson

They are well named for they are certainly trials to the Church, and yet they are unavoidable if the Church is going to preserve its integrity.

This is especially true in the recent trial of Bishop Brown.

It was a case in which the House of Bishops was loathe to act but one in which it was finally compelled to act and for good and sufficient reasons.

To those who know him Bishop Brown is a kindly old gentleman of venerable appearance, who had retired from his position as Bishop of Arkansas for physical reasons and so retained his seat and vote in the House of Bishops, though in recent years never actually attending the sessions of that body.

No one had criticized the administration of his Diocese, and he asked no support from the Church in his declining years, as his private income was more than enough to support him in comfort.

He chose to devote his leisure time to the writing of books which were not only contrary to the doctrine of this Church, but bold denials of the benevolence of God, the divinity of Christ and the reality of the Gospel. Still his brethren in the House of Bishops preferred to regard these writings as the aberrations of an eccentric mind and to ignore their publication in the hope that their extremely radical character would be an obvious demonstration that they were not taken seriously either by those within or those without.

Unfortunately the author saw fit to send forth the book with a picture of himself, dressed in the robes of his office and still more unfortunately the book fell into the hands of the Soviet government in Russia and was translated by them into Russian and used by them, not only as a justification for their radical political ideas but also as an instrument of warfare in their hatred of the Christian religion.

It was therefore not suprising that these Christians who are fighting for their lives and for the preservation of their ancient

faith should ask us in well-merited surprise if the author of these anti-Christian sentiments was a bishop in good-standing in the Episcopal Church, and to our shame and mortification we were compelled to acknowledge that he was.

It was one thing to endure the humiliation in ones own land of explaining this unhappy fact. It was quite another thing to be made responsible as a Church for the whip which was being used to attack Christianity in Russia.

This Church would have been guilty of a brutal indifference to the misfortunes of our persecuted brethren in Russia, if it had not taken immediate steps to repudiate the works of Bishop Brown in the only legal way in which it could be done.

We had brought humiliation and shame on these unhappy people in our efforts to conceal the humiliation and shame which we ourselves felt at the whole dreary episode. At least we have in a belated way done what we could to remedy this situation.

It is a curious phase of sentimental America that it cannot see the deadly peril of allowing irresponsible persons to use the influence of the Church to put across views hostile to the Church and to religion without permitting the Church to disown both the views and the author of the views.

It would arouse no hostile comment if the government should dismiss an ambassador who was undermining the constitution of the Nation which he claimed to represent; or if a lodge should expel a member who was publicly traducing the principles which he had sworn to uphold.

But the sentimentalist assumes the false premise that the Church is the property of the world. God forbid! The Church is as a rule at enmity with the world and that which the world holds dear.

The assumption that the Church has no faith to defend; no ministry which is responsible to the body which ordains it; no legal and just method of cleansing itself from misrepresentation; is as unfair as it is unreasonable.

There is no question that an American citizen has the liberty to have and to hold any views about religion that he may see fit.

This is not the principle at stake. The question is has a man the right to issue any statement he pleases while holding an official position, entirely voluntary on his part in a government, lodge or Church of which he remains an official representative.

Unless we are to become a nation of liars and hypocrites, he has not.

The danger today in America is not cruelty to individuals who have a curious sense of propriety; the danger today is that we do not love truth for the truth's sake and are willing to put the egotism of the individual before the sincerity of his position. This is the trouble with our political bodies. We have almost lost the sense of justice in our morbid desire for comfort.

We do not demand that political platforms have any relation to political performances. We sacrifice the integrity of a President to the selfish interests of mere politicians. We are in danger of a national astigmatism which doesn't see straight because it does not think straight.

And the self centered politician or

ecclesiastic can appeal to a sentimental constituency to protect his person long after he has forfeited the right to have his person considered.

When vows and pledges and official responsibilities can be regarded as mere scraps of paper; while personal license to do as one pleases is sacrosanct, we have entered as a people upon a career of false witnessing which will cause us to be rotten to the core.

I know a lot of nice people, some of them nice bishops, who refuse to face this issue and talk about those who destroy the peace of the Church by demanding that it be honest.

It is irritating and destructive of personal comfort to demand that the conduct of public officials in Church and state shall conform to their plighted word. Personally I am getting fed up on this saccharine honey.

I maintain that personal honesty is more important than personal comfort and that there is such a thing as crying, "Peace! Peace!" when there is no peace. Official integrity lies at the only basis of cooperate honor.

It has been seriously suggested that we annul all legislation for the trial of the clergy.

Of course if it is wrong to have tried Bishop Brown, it would be wrong to try anybody, for surely he went the limit of repudiating what he had promised to teach.

He didn't have to promise that he would teach it. When he found that he could no longer believe it, he didn't have to have his picture taken in his official robes. He could have resigned a position which was no longer tenable.

But no! A man must be permitted to remain in an office whose very necessity he had repudiated, because we have come to the pass where personal comfort is to be preferred to official integrity.

When we have finally reached that pass in state and Church, we will no longer have a brotherhood but a scrap heap of scrap paper.

The devil is the father of lies and he will certainly hold carnival, when constitutions and creeds no longer represent anything to the man who promises to uphold them.

Nature abhors a vacuum, and we will attain to that negation just as soon as we prefer individual egotism to traditional experience. Without constitutions and creeds the state and the Church will become as chaotic as a game of golf without rules.

The individual who cannot conform to the rules, whether or not he thinks them perfect, had better not play golf. He may have well founded prejudices but he cannot incorporate them in the rules and play in golf tournaments. He could be ruled off instant and with general approval if he insisted upon substituting his personal prejudices for the official rules.

But of course all golfers know the importance of golf and so uphold its rules.

But all Americans do not concede the importance of religion and so flout its rules while insisting that they be allowed upon the course.

Funny world! isn't it?

It is mighty hard to take it seriously.

Prayer Life in a Convent

By Mother Eva Mary C. T.

The Religious Life is essentially a life of prayer, it is the very purpose on which it is founded. And the prayer life of the Religious is in three divisions—the prayer with and for the Community embraced in the daily offices or set prayers in use by the Community, and which weld together and form into one homogeneous whole the different members of the Sisterhood; Mental prayer or Meditation, which is the more individual and private spiritual exercise of each Sister and which forms her own individual character; and Intercession, which is the labour or burden of prayer taken up by the Community for others. All of these are most essential to the right living of the Prayer Life in any Community.

The office consists of certain set daily services worked out of the Psalms as a foundation and made into seven distinct services to be said at different hours of the day. They are called Lauds, Prime, Terce, Sext, Nones, Vespers and Compline. It may be a matter of surprise to some of our Church people to learn that the Book of Common Prayer, so dear to their hearts, especially the familiar Morning and Evening Prayer are really compilations of some of these offices, Morning Prayer being a combination of Lauds and Prime, with one earlier office still, that of Mattins, and Evening Prayer being an attempted combination of Vespers and Compline. Since our Church has given us these services to be said daily, it is only right and loyal to our Church, so we have felt in our own Sisterhood of the Transfiguration, to incorporate these into the daily round of Community Prayer. Hence in our own Community Life we have Lauds, Prime and Terce in the early hours of the day between six-thirty and eight; Morning Prayer round about nine; Sext and Nones during the mid-day; and Evensong instead of Vespers at five and five-thirty and Compline at nine, the last common office of the day.

The foundation of most of these offices is the one hundred and nineteenth Psalm; the offices of Morning and Evening Prayer take up the whole Psalter each month, and in the daily lessons the Bible is read through in a year, and besides, there are petitions, collects and memorials with changes of antiphons to mark the differing seasons of the year with its round of feasts and fasts. It takes no slight training to be able to steer oneself and perhaps the Community through all the varieties of religious expression found in the office book. And it is these very changes, slight for the most part in themselves, that give savour and interest to the common round of worship, just as it is the seasoning that gives flavor to our ordinary food.

Mental Prayer is for most of the Sisters the practice of Meditation. In this every Sister has to be trained during her novitiate. Very few who come into a Sisterhood know much about it in any practical way before their admission. The object of Meditation is always a personal

union with Christ, and this is gradually worked up to from the opening prayer to the last work of colloquy or resolution. Beginning with some incident, usually taken from the Bible, though as Nature is also a Book of God, it may and often does supply subjects for meditation, the imagination is used to furnish the mind with a picture or grouping of the features of the incident taken; the connection with Christ in some way through His Humanity or His Divinity, in type or parable or gospel history, is then made by the reason, which also points out its practical application to the needs of the individual soul; emotion may come in here, but its place is more especially in the colloquy which is the conversation of the soul with Christ on the lessons to be learned from the meditation. Some very perfect examples of the colloquy may be found in the Imitation of Christ by Thomas A' Kempis. And then the whole meditation is tied up, as it were, into a compact bundle by the resolution which is an act of the will. It may be seen from this that every part of the inner or mental life is called upon in the practice of Meditation. And it requires a considerable period of training and practice in it before the form is fully mastered.

A simple form of mental prayer called Contemplation may be used by the very simple and unlearned and by those very far advanced in the inner life. This consists in the direct colloquy without any previous steps leading up to it. A good example of this form of devotion is told by a French Abbe, who noticing that an old peasant came into the Church every day and spent twenty minutes apparently in absorbed devotion before the Crucifix, said to him one day, "Jean, what do you say to our Lord when you kneel before Him each day?" "Nothing," mumbled the peasant. "Well, then, what does our Lord say to you?" persisted the priest. "Nothing, Father," said the peasant. "But what then do you do while on your knees there," said the Abbe. "It is like this, Father," said the old peasant, "I just look at Him and He looks at me. And then after a while I go away."

That is very real prayer, but not very many always can reach it. It is, indeed, what every meditation strives to end in. No doubt, every one reaches it at times without the preliminary steps, but for most of us the door into the Heart of Christ opens slowly, only after we have knocked and waited awhile on the threshold of love.

Intercession may make part of the daily office or part of the daily Meditation. Usually it does in both, but there are also special services of Intercession held at special times. As the Communities symbolize especially the Church at Prayer, many requests for prayer are made to them and they are always ready to respond. It is a work they never refuse. Sometimes these services of Intercession make part of retreats in the convent, for we are always glad to share our life of prayer with devout spirits who seek a day or two of retreat from the busy world in the quiet of the convent life. Sometimes we are asked to hold a Novena of prayer for some especially desired object: that is Intercessions offered up for nine days in suc-

cession. Sometimes on special occasions a Community may engage in an unceasing intercession for a limited time, a round of prayer day and night, divided into watches, the different members of the Community taking each their turn. During the years of the war, our own Community kept twelve hours daily of intercession, and no doubt, there were others doing as much or more. It is no light work, this work of Intercession and Prayer for others. It weighs heavily upon the heart and conscience and is a real labour of love, love for the asking heart of man, as well as love for God who wants us to ask Him for His gifts, for how can He give them undesired?

Of course, the great service of the day, which includes all the elements mentioned above, the formal set prayer, the private mental prayer and intercession, is the great Eucharistic Liturgy of the Church. In every Sisterhood, where possible, this is the great daily offering of the Community, and if it is not possible to have the daily Sacrifice it should be at least several times a week. This is the trust that Christ our Lord makes with His beloved whom He has called out of the world to a special service. Here, if anywhere in the Church, Reservation of the Sacrament should be allowed, for the Altar service is such that it may be sure to be reverently kept, and and as an aid to daily devotion and especially to the work of intercession it is invaluable. Why there should be any one in the Church who could object to so pious and venerable a custom it is difficult to conceive. When our Church has thrown off its shackles of prejudice against it, as the Roman Church did in the Sixteenth Century, we may expect the wonderful blessing upon our efforts whether in missions abroad or in the Church at home, that has marked our great Sister Church which, decadent and dying as it seemed to men of that day, sprang into new life and energy under the impetus of that ever burning fire of devotion upon her altars, an ancient and primitive practice that was first revived in her religious orders and gradually passed over into her parochial life. So in God's good time may it with us, in our constant prayer.

All this Prayer Life takes nearly four hours daily in round numbers and in every Community besides this daily measure of devotion, there is a whole day given to it once a month, and three days given in retreat once a year. Some people exclaim, "What a waste of time that might be given to good works!" This criticism has actually been made of one of our Branch works, "These Sisters spend too much time in prayer. They ought to work more." But such words die of very shame almost as soon as uttered. More and more our people are realizing the value of and the vital need for prayer, and that it is the essential work of the Church. Hence the religious orders are helping the Church in one of her most enduring and necessary functions.

SOUTHERN RECTOR IS HONORED

Rev. Thos. F. Opie, rector of the Church of the Holy Comforter, Burlington, N. C., has been honored with the degree of Doctor of Divinity, recently conferred by Elon College, N. C.

SUNDAY EVENINGS WITH THE YOUNG FOLKS

BY THE REV. J. S. BUNTING

The widespread awakening of almost the entire Church to the importance of Young People is inspiring. While its beginnings reach back a number of years ago, the larger degree of interest of which we are thinking is only a matter of recent date. Yet almost as soon as we note this rising tide of enthusiasm the question appears, "What are you going to do about it?" that is, what will be your method, your objective and procedure. The Leadership of Young People is a matter that bristles with difficulties. Like all opportunities, there are dangers if it is wrongly handled. Nor must we forget that perhaps some of this interest is merely emotional and transient. We are passing through a highly emotional day.

Let us remember how far we have come. First came the organization of the Brotherhood of St. Andrew among the men many years ago, and out of that grew a later interest in boys which took shape finally in the Junior Brotherhood of St. Andrew. Then one noticed a gradual increased activity in the Girls' Friendly Organizations, in their number and also in their activities. Then the reorganization of the Church life and that through the Nation-Wide Campaign, and the Church's activities under the New Program. Along with this there developed a wonderful educational interest among the children and Young People taking shape in the admirable Christian Nature Series of Church School lessons. But it remained for the Young Peoples' Service League to venture into the field with a method by which the boys and girls of the older teen years might be united into one. It is going strongly at the present time. In cities and in town, we find them, springing up everywhere. Full of promise, we should see to it that the promises are realized.

After a number of years of careful study and earnest identification with Young People's activities, it may be possible to make some modest recommendations and warnings which have grown out of our experience.

Our first experience was a mistake, but we have turned it into instruction. Realizing the need of uniting the Young People of both sexes in some kind of a wise organization, we assembled a large number of them into what we thought was a fairly successful unit of the Young People's Service League. They had their officers which were elected and their committees duly appointed. A number of the older people usually attended the Sunday evening meeting. The Rector himself was generally on hand. They had a program, part of which was *educational* and part *service*. Under the head of the former, there was carefully arranged talks by outside speakers and questions, some oral and some written which the Young People were asked to study. It did not go very well. In regard to Service, certain objectives were selected and their interest was sought in behalf of them. But all of it failed to take. Somehow, it did not get over. We did not know then

but we do at the present time. This sort of thing is what ought not to be done, that is to say, do not try to do something, no matter how good the thing is unless you are equipped and ready to undertake it. Then, after nearly eighteen months of blunder, this was our procedure.

1. *We found a Leader.* Unless you do get a leader, for your Y. P. S. L., or any other organization of Young People, you had better not undertake it. In our case, we had to employ him at a salary, and secured a young man of consecration, and of ability,

who intends to enter Holy Orders, but we do not conceive it to be absolutely necessary that you should secure a paid leader. One might be developed either in a city parish or in a town. Even if you secured a paid leader, your troubles might not be over. There are many poor leaders who are on salary, but it is the Man, find the Leader. If you can pay him, well and good, but if not, get the other kind. Do this before you even undertake to bring people together for any purpose. We did not, and regret it.

He Appeals to Men



ROBERT S. CHALMERS is the Dean of St. Matthew's Cathedral, Dallas, Texas.

Mr. Chalmers, whose articles appear regularly in THE WITNESS, entered the ministry after a successful business career. His articles, perhaps for that reason, have a straightforwardness which appeal particularly to the laymen of the Church.

2. *Awaken the Group Consciousness.* This may be done in many ways. First of all by the Leader. Bear in mind that this is a thing that should be and can be accomplished. Teach the young people how to think, and feel and act and speak as one. Consider the mass of Young Life around you in such a gathering on Sunday evenings. Here are some 25, 50 or 100, all of them different, yet there is a common denominator running through the entire group. They must be united, integrated, solidified. They must be made into one, not in a mechanical sense, but spiritually and vitally—be made to feel and think and act as a body. If you venture to do the other thing and bring young people together and start out after your objectives before they have become consciously one, you will never reach your objective, and besides you may do positive harm rather than good. Then, on the other hand, the mass influence must not be permitted to tyrannize over individual initiative and independent responsibility.

3. *The order of the Meeting.* The Sunday evening six o'clock meeting should begin promptly at six and close not later than 7:40 so as to allow ample time to enter the evening service. A devotional service, in which duly appointed boys and girls will take respective parts, the whole of it lasting not more than one-half hour. Then supper at 6:30, letting it be a simple meal, costing not more than twenty cents each. Then the order of business in the remaining time. This business should be carefully programmed by the Leader, assisted by his committees. There is likely to be far more than you will have the time to transact.

Then follows the evening service and they should be urged both by word and example to enter into this service. If wisely handled, these Young People Sunday Night Meetings, may be the salvation of the Sunday Night Service in our Church. It is useless to try to force them, or trap them into this service, but the urge that must lead them into this worship must be one that moves through a door on the inside of their lives and not by a mandate speaking from the outside. We must be patient about this. Remember that their proximity to the Church, living and moving in the atmosphere of it all and the example of so

many who are coming in close touch with them, will certainly have its effect in the course of time. Some of us are working out a more definite plan by which this can be crystalized into a Young People's Sunday Night Service, but that calls for the space of another paper.

4. *Make this Meeting one that belongs to young people.* That is to say, do not crowd it with older people. In fact, we think, that as a general thing, the older people had better stay away. Even the Rector need not be too frequently present. Let them alone. Get your Leader; let him be a good one and then trust them. If too many older people are present they get a wrong idea about it and think that you are paternalistic. They feel that you do not trust them, and are tying them to you by some sort of string. Of course, this is not your motive, but you should avoid the appearance of such an inference. A visit now and then, of course, may be both kindly and wise, but not too many and not too often.

5. *Evolve the Program.* Do not try to manufacture a program, making things out in list form for them to do. Let this list of things emerge and do not impose it upon them. One of the best pieces of work we know is only just now making off a definite program after more than a year's organization and action. Remember it takes time to make into a workable unit a big bunch of live American boys and girls. It takes time. It will be helpful to them in this process of forming their program, for the Rector to bring before them, the City Missionary, or the Archdeacon, or the Bishop of the Diocese, if he can be secured, or perhaps the Chairman of the Social Service Department.

6. *Do not let Entertainment be the end and aim.* This meeting should be entertaining and pleasant, but its purpose must not be giving a Sunday evening "spread." Take all the time that is necessary for the working out of the real Christian objective of life and service, but never allow

them to think that the purpose of their being assembled is an evening supper.

7. *Have Music.* You must have some kind of music, if you will have atmosphere. If there is not atmosphere, there will never be any corporate life. Start some kind of a Glee Club or Orchestra and do not be afraid to do something about it and with it, even if it may be crude and simple at the start. Even in small towns, this might be very successfully undertaken. A little group of the young people gotten together in some sort of leadership into a singing club. If you do this, you will have singing, and singing well lead in your Sunday Evening Meetings. Try it.

These are some of the methods and ideals by which at least considerable success has been realized by a large organization of young people, the present successful status of which, is full of still further promise for the future.

WORK WITH POLES IN PHILADELPHIA

It is estimated that there are some 90,000 Poles in the population of Philadelphia. It has also been observed that about a third of the number of Poles coming to America leave the Church in which they have been reared. The Diocese of Philadelphia has provided a number of Churches for this unchurched element. They are a thrifty and industrious people. It is interesting that they cannot understand how education can be properly acquired without accompanying religious instruction.

LAKE SUNAPEE The Beauty Spot of New Hampshire

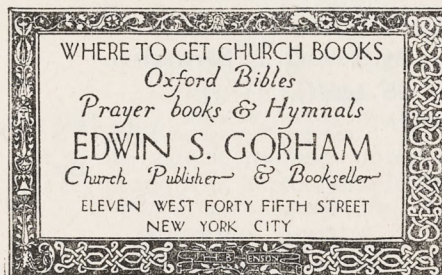
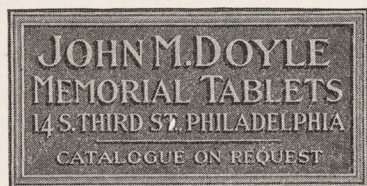


CAMP MONAUKE

A summer camp for girls, managed by Churchwomen of training and experience.

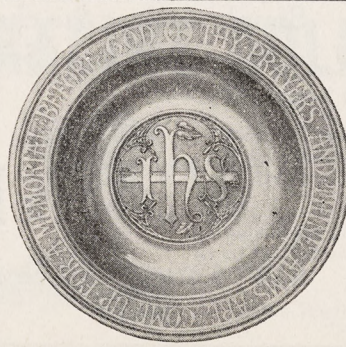


Write for information.
Burkehaven, Lake Sunapee, N. H.



STAINED GLASS WINDOWS

WILLIAM MORRIS
& COMPANY (WESTMINSTER) LTD.
"MORRIS HOUSE" ROCHESTER ROW
WESTMINSTER LONDON ENGLAND



Brass 15 in. diameter. Engraved Rim \$110

Alms and Receiving Basins

Plain, etched or engraved rims, varying in size from 10 to 17 inches and in price from \$7.00 to \$875.00

Church Furnishings

Every Church requirement in Gold, Silver, Bronze, Brass, Marble or Wood

SPAULDING & COMPANY

Representing The Gorham Co.'s Ecclesiastical Department
Michigan Avenue at Van Buren Street, Chicago

Committee Tells Us What to Do to Solve the Problems of Youth

Practical Suggestions Offered by a Committee Made Up of Active Workers with the Young People of the Church

How can the Church best provide a solution for some of the present problems of youth? For several months past this question has been the subject of serious consideration on the part of representatives of three Church agencies dealing directly with young people, the Girls' Friendly, Church Mission of Help and the Brotherhood of St. Andrew. As a committee appointed by the national Church Service League Commission they have rendered a report of their discussion which, while it frankly offers no one solution for present-day problems, suggests that the task before us all is not so much to solve problems as to "come near to human lives." A practical program toward this end is suggested, which includes the frank discussion of moot questions, both with individuals and in groups; serious, thorough thinking, both independent and collective, about the result of modern social practices; and the adoption of certain simple ideals and activities in home life based on an attitude of reciprocal giving, which is the fundamental quality of love.

The committee's report is signed by the following people: Mrs. John M. Glenn, chairman; Mrs. L. F. Pease, Mrs. George W. Bond, Jr., Miss Frances W. Sibley, Mrs. J. W. Pfau, Miss Mabel E. Stone, Dr. Hannah Morris, Mr. G. Frank Shelby, Mr. Francis A. Williams, and Mr. John H. Frizzell.

The report follows:

The committee offers no one solution or set of solutions for the present day problems of youth. It realizes, moreover, that youth presents no problem which may be distinguished from the problems of society as a whole. The committee has come to believe that the task, which should call forth greater consecration of energy on the part of the societies represented, as well as on the part of Church men and women at large, is "to come near to human lives." It agrees with the statement of the late Father Figgis, that such, rather than the solving of problems, is the claim of the Gospel.

Without real home life a Christian society perishes. The pathway to this intimate, human contact lies through the home. The home is the proving-ground of corporate life; within the home, the individual may be prepared to realize the varied claims of social allegiance, through the exercise of right relationship between the young and the old, the weak and the strong, the slow and the quick-witted, the practical and the temperamental, the stabilizers and the experimenters. Within the home, right attitudes toward essentials of family solidarity will ease the strain of changing methods of living. Again, within the home, the mastery of self may most readily be acquired, and self-restraint be exercised. In the intimacy of family life, lies a unique opportunity for the practice

of tolerance. These are necessary antecedents of personal freedom.

Before offering concrete suggestions as to ways in which the home at the proving-ground of Christian life may be attained, the committee would make the following general statements:

1. Youth, confronted with shifting standards of conduct, is consciously or unconsciously, searching for criterions, and finding no guidance but its own judgment, is forming opinions on a wide variety of subjects of life and conduct (including religion) with insufficient knowledge of cause and effect. Young people, along

with their elders, hold no clear conception as to the distinction between extrinsic and intrinsic human values; both are more concerned with "getting on" than with developing personality.

2. Youth and age lack a common ground on which to meet and to consider differences in attitude toward custom and conduct, theory and practice, authority and institutions. A common ground is needed on which to meet and to drop the burden of suspicion as to each other's motives. The lack of understanding between young people and their elders too often makes seniors either fatuously certain of the sufficiency of youth or blindly convinced of its "depravity," so that young people, for fear they will be misjudged, refuse to talk frankly.

3. Youth's so-called rebellion against authority is at least in some measure the reflection of the attitude of its elders toward the self-constituted right of the individual to be released from compliance with governmental law.

"SEND THE BOOKS"

\$2.05 worth of books for \$1.25

SUMMER months are difficult ones for Church papers. People seem reluctant to renew their subscriptions then and as a result we of *The Witness* are hard put to it for ready money.

To get it we are prepared to pay a liberal premium, as you can see from the prices quoted below.

THE PERSONAL CHRIST

By Bishop Johnson

50 cents.

EVOLUTION

A Witness to God

By Rev. G. C. Stewart

35 cents.

THE HISTORICAL DEVELOPMENT OF THE CHURCH

By Bishop Johnson

35 cents.

A MAN'S RELIGION

By Rev. J. A. Schaad

35 cents.

ESSAYS TOWARD FAITH

By A. Q. Bailey

50 cents.

All Five Books for \$1.25

Simply enclose the check or money order, with your name and address, and say "Send the Books". We'll know what you mean.

WITNESS BOOKS

614th Cottage Grove Ave.

CHICAGO

4. Youth progressively tends to fraternize with youth to the exclusion of leisure time contact with people of different ages. This phenomenon is one consequence of the withdrawal from the home, itself, of the various functions, educative, productive, recreational, which formerly centered there. We fail to understand that the home released from the old type of functions, may not be devoted to the creative association of member with member so as to form a bond of unity whose essential attribute shall be disciplined liberty.

The committee believes that the societies which its triple membership represents, should endeavor to put into practice the simple program which follows, and that this statement, moreover, should be circulated in such form that its conclusions may be applicable to the program of the Young People's Movement, and to the programs of other organizations within the Church, diocesan and parochial.

I. Make an unprejudiced effort through frank discussion of mooted social, economic, scientific or religious questions of the day, to get at the mind of youth.

Preliminary discussion on the part of young people and of adults as separate groups, however, will often be necessary to assure a fair consideration of the point of view of each. The genius of both ages is needed "to study the practical while upholding the ideal."

II. Think through, and encourage youth to think through, independently first and then collectively, from all angles of approach the probable results of contemporary social experiments and practices: for example, the individualistic attitude toward law enforcement, trial marriages and divorce, the married woman in business and industry.

(a) Church summer conferences should be used as the occasion for conference, individual with individual, on moral questions such as those enumerated above, and to emphasize not only the Christian motives and ideals which should be the foundation of social practices, but the principles which should determine one's attitude toward sex, marriage, parenthood.

(b) Each parish house should be a center for continuous, informal conference, and more particularly for the fostering of standards of recreation, which through application outside the parish may serve to help raise the standards of commercial recreation.

III. Consider the ideals of the Christian home in preparation for young people's part in homes of their own, on the tacit assumption that within the home circle, the normal life of the individual finds its starting-point for community service. The key to the whole lies in the emphasis, not on comfort but on love, not on what each acquires but on what each sacrificially gives. Accordingly, the committee suggests a tentative outline for a normal Christian home (which is possible wherever the home is or whatever it is, whether in apartment house or on suburban estate), whose realization must yet wait on the participation of each member in:

Work

Through definite responsibilities assigned to each one which will give oppor-

tunity for creating something, for self-sacrifice, for the recognition of service, and for sharing in the family budget and in the responsibility for wise earning, saving, and spending.

Play

Through good times together, such as reading aloud, singing, picknicking, motor-ing, camping, worth-while table-talk, birthday and holiday celebrations, and the cultivation by each member of the family of some talent that will give pleasure to the whole family.

Study

In which parents and children join and through which the family as a whole is continually broadening its horizon in varied fields.

Fellowship

Through cultivating and directing in the family relationships the affections as one would any other talent, God-given for the service of the world.

Worship

Through Grace at meals, which others than the father should say in turn, through some study, discussion, prayer or praise provided for regularly, if possible every day, and for Church attendance for all the family together.

Finally, the committee believes that out of the heart of youth may be won a "free allegiance" to the ideals of creative home life, an allegiance which, unencumbered by the timidities of middle age, will dare to stake personal satisfaction on the fight for attainment. Together, Christian youth and its elders, may, on their knees within the home, realize that they indeed touch the "world intangible," have come to know the "world unknowable" have clutched the "inapprehensible." The home, in that moment of revelation, becomes a door which opens into the kingdom of Heaven.

AN ENTIRE ISSUE

of the English Journal
"The Review of the Churches"
was given to a discussion of that notable book

THE RETURN OF CHRISTENDOM

written by a score of leading English and American Clergymen.

It is an epoch making book that every thoughtful person should read.

\$1.75 a copy — postage 10c

WITNESS BOOKS

6140 Cottage Grove Ave.
CHICAGO

GUILD OF THE ASCENSION MEETS IN NEW YORK

The Corporate Communion of the Guild of the Ascension, a Guild to encourage the development of the devotional life, was held on Rogation Monday at 7:30 A. M. in Trinity Chapel, New York. A choir of students from the General Seminary, accompanied by Mr. W. H. Beckwith, choir-master of Trinity Chapel, sang the Missa de Angelis. The warden celebrated, assisted by the Vicar of the chapel, Dr. Sutton.

The annual meeting of the Guild was held on Ascension Day in Trinity Chapel Parish House at 5 P. M. The Rev. Dr. Sutton, for a committee appointed at the last annual meeting, brought in a new Constitution which was adopted. The Guild also decided to have a small bronze medal, a design of which was submitted for inspection.

The membership is the largest yet reached, 122, divided into three classes: 14 priests keeping the Rule of Clergy, 23 young men keeping the Rule for Theological Students, at the General Seminary, at Berkeley, and at St. John's, Greeley, and 85 men and women in various parishes keeping the Rule for Laypeople.

The Rev. Charles E. Hill of Trinity Chapel was reelected warden of the Guild. The Rev. George A. Meyer, a fellow of the General Seminary, was elected secretary, and Miss Caroline M. Young of Trinity Church, New York, treasurer.

8% Dividends Plus 50% of Profits

A few shares of capital stock of a New England Concern, the largest in its industry. The management bear the best of reputations, both for integrity and business ability. The business is rapidly increasing.

We shall be glad to go into details upon request.

Price \$25 per share

Earnest E. Smith, Inc.

Specialists of New England Securities

52 Devonshire St.

Boston

CONgress 5860

RACINE COLLEGE SCHOOL FOR BOYS

(Combined with De Koven Academy)

Small Classes, Personal Instruction,
Individual Attention, Modified Military
System, Home-like Atmosphere.

Old standards and traditions of the
School maintained. Rigid requirements
as to character and mental ability.



Address

The Warden of Racine College
Racine, Wisconsin

Citizens Memorialize the Heroes of Social Construction in Ohio

Speaker Asks that the Country Honor the Thousands who Die on the Battlefields of Peace as Well as the War Heroes

The Social Service editor of The Witness, Dr. William S. Keller sends us the following story of a service held in Cincinnati on Memorial Day. The new stress given to the holiday is the realization of the ideal of Dr. Abraham Cronbach, head of the Department of Social Studies of the Hebrew Union College, the story being written by Mr. Beryl D. Cohon, a student at that college.

To memorialize the heroes of social construction, a small group of Cincinnati citizens instituted a brief service and simple ritual a year ago on Memorial Day which was repeated this year with an increased number of worshippers. The service was held at 8:30 A. M. at Spring Grove Cemetery. The graves decorated were those of a factory worker, a railroader, a policeman and a fireman who lost their lives in the discharge of their duties and of a woman who died in childbirth.

The service was opened with the singing of a hymn, after which Dr. Henry Englander of the Hebrew Union College offered a prayer.

Miss Jennie D. Porter, principal of the Harriet Beecher Stowe School, one of the fine spirits of Cincinnati's colored community then read a selection from the "Chants Communal" by Horace Traubel:

Dr. George A. Hedger of the Department of History, University of Cincinnati, then delivered the following address:

"Memorial Day is traditionally associated with ceremonial honors to our soldier dead. Everywhere in our country, American citizens are being reminded today of the self-sacrifice and devotion of those who have given their lives in defense of great causes. We who are assembled here have no desire to detract from the recognition which the living owe to those men. We merely desire to submit for the thoughtful consideration of the men and women of our community the worthy cause of those who have died on the more obscure fields of peaceful endeavor.

"Every year in the United States some 22,000 men and women meet death in the performance of the constructive works of peace, and more than a quarter of a million suffer serious injury. In our coal mines alone, during the last ten years, 25,000 men have met violent death in the course of their labor. These comprise the army of men and women who fall in the pitiless warfare of modern industry. To

them must be added a much smaller number who forfeit their lives in various forms of splendid service to humanity. These soldiers of peace form no national or racial army; they belong to the world at large. They are men of science who brave and meet death in search of the sources of disease. They are engineers who dare and achieve the seemingly impossible. They are women who die even while they give life. They are men and women who face plague and contagion to care for their stricken fellows. They are men who fall by hundreds as they labor in the far corners of the earth to span jungle and swamp with modern steel highways or who die before the deadly fire damp and dust explosion in our coal mines. They are men and women who fall victim to whirling machinery and flying belts in factory and mill. It is the productive achievements of these and many more besides that enter into the very warp and woof of our civilization. They are the heroes of social construction. If any object that they but did their plain duty in contributing to the world's work, we reply that theirs was the lot to serve on the firing line where dangers are thickest and burdens often the heaviest, that we might lead more sheltered lives, feel less of the painful and taste less of the bitter. For these heroes of peace no public ceremonies are being held today. Too often they have gone to all but nameless graves.

"It is told of Pericles, that as he lay dying, he overheard friends at his bedside recounting the splendid services which he

had rendered to the Athenian state as a soldier. Summoning the last measure of his strength, he turned to rebuke them, that they had magnified his warlike achievements and had failed to discern that the most enduring contributions of his life had sprung from his devotion to the arts of peace. When shall we free ourselves from the glamor of war? When shall we penetrate its disguise? When shall we understand, however fitting it is to honor the soldier in recognition of the splendid spirit of self-sacrifice with which he fell in pursuit of what was to him a holy cause, that the enterprise of war must from its very nature draw in its train ruin and desolation, unutterable misery and despair? The time must never come when we shall fail to honor unselfish devotion to moral ideals, but when shall we be made to understand that war is not the fulfillment but all too often the betrayal of moral ideals? When will the truth dawn that the moral objectives, so far as they actuate the conduct of the soldier, are one thing; and that the fruits of war are another and quite different thing?

"Granted the ennobling influence of the self-sacrifice of the soldier, can we escape realization of the terrible price which society must pay in return when war demands its tribute? Is there then, we ask, no heroism worthy of honorable recog-

THE LIFE OF DEVOTION AND PERSONAL RELIGION

By DEAN INGE

This little book is recommended by scores of leading Churchmen. Be sure to read it.

\$1.00 a copy—postage 10c

WITNESS BOOKS

6140 Cottage Grove Ave.

CHICAGO

St. Stephen's College

An undergraduate College of liberal arts and science, has at this time room for only six more men in its class entering next September. Since every applicant receives most thorough investigation, early correspondence with prospective students is desired.

Address the President,

BERNARD IDDINGS BELL, D.D.,

Annandale-on-Hudson, N. Y.

RAILWAY STATION: BARRYTOWN, N. Y.



nition outside the heroism of war? Who will dare to say that there is no heroism, no devotion to high moral purpose, among the millions who engage in laborious and hazardous occupations, thousands of them urged on and sustained by the desire to shield those near to them from pain, sustained by visions of the future, visions of the kind of men and women they desire their children to be? One of the most heartening features of our social life, in the present sad and brutal state of affairs in the world is, it seems to me, the evidence borne in upon us from every side, if we will but look about us, of the existence everywhere of men and women whose lives are little else than a never ending sacrifice looking to the realization of what is worthy for family or for society. Whatever may be the views of persons generally upon the question, our presence here today, if I mistake not, signifies our clear conviction that heroism is to be found in the walks of peace no less worthy of recognition than heroism in the walks of war. Our presence signifies too our determination to honor in this slight and all too inadequate way those who have fallen in the high enterprise of social construction.

"How weak is the group who have assembled for this worthy purpose. How feeble is the voice that we can raise, and how slight the influence that we can exert in honor of these heroes of social construction. Two great barriers stand against us. They are traditions of the past. If the general acclaim of the soldier of war drowns out the acclaim of the soldier of peace, it is largely because we are still the sad victims of an historical past which viewed the profession of arms as the noblest of all pursuits, and war as the most worthy exercise of the noblest; and it is probably no less because we are still the sad victims of another tradition of the same historical past which regarded all labor as the ignoble pursuit of the ignoble, the fruits of whose toil were to be accepted as having no better use than the sustaining of the military enterprises of the noble. Not yet have we laid to our hearts the stern lessons of a Carlyle, of the dignity, the worth, and the honor that attach to work. How the force of these two traditions is to be broken I do not know, but until it is broken our numbers in this endeavor must remain small, our voices weak, and our influence slight. Be it so, if we believe that what we are doing here today holds potentialities for future social good, let us go on."

Rev. Mark A. Cain, S. J., of St. Xavier College, spoke the following words, the composition of Rabbi James G. Heller, of Cincinnati, before the placing of the flowers upon the grave of the factory worker:

"Thou toiler and worker, serving mankind with hand and mind, unto us hast thou set an example of the brotherly love expressed in true hearted labor. In thy death hast thou given us a symbol of life, creative, toiling life—and thus hast thou blessed us."

Before the placing of flowers upon the grave of the woman who died in childbirth, the Rev. Father Cain spoke these words:

"O thou mother, whose body lies low—thy spirit is near unto God Himself. Out of thine own heart thou didst give a child unto the lawning sun—and thine own life

waned transfused into his. Thou art a sign to us of all life, holding high its smoking torch, and handing it across the abyss of death. We thank God that He gave us thee, who art selfless love and deathless sacrifice."

Father Cain spoke these words before the placing of the flowers upon the grave of the police officer:

"Thou guardian of our safety, dedicated unto the city's laws, for thee are these flowers of memorial. Staunchly and heroically didst thou give thyself unto the common good. In times of peace didst thou espouse danger, that thy fellows might enjoy security. May the Almighty grant thee the reward of those who lay their lives upon the altar of duty."

Before placing the flowers upon the grave of the railroader, Father Cain said:

"Upon thy grave, O brave guardian of the steel ways, we strew flowers. Thou, too, hast served well, and in thy service didst find the seal of immortality. Thy death has written a resonant "amen" upon the aspiring prayer of thy humble life. Out of our hearts we thank thee that thou didst live and die for us."

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:

Rev. S. H. Littell.....	2.00
Miss E. Y. Swift.....	2.00
Mrs. J. H. Burr.....	3.00

Total for 1924.....\$99.00

When placing them upon the grave of the fireman he said:

"Unto thee, O courageous fighter of the flames, we render our homage, expressed by these blossoms. Thou didst brave the wild element with sturdy heart. Thou didst defend the dwellings of men even with thine own life. Unto thee we give thanks for the gift of thy hardihood, of thy protection."

Dr. F. K. Farr of Lane Seminary (Presbyterian) pronounced the benediction.

AN ANNIVERSARY AT BEXLEY HALL

Theological education in the middle west will celebrate its first one hundred years in June. At Bexley Hall Park, Gambier, Ohio, impressive ceremonies have been arranged in commemoration of the work of the early churchmen, particularly Bishop Philander Chase, founder of the seminary and Kenyon College.

The first century of theological education at Bexley has experienced few if any important changes from the early plans of Bishop Chase. Young men have come to Bexley and spent their years in diligent preparation for the ministry, acquiring while there something of the courage and vision of that great pioneer who fought so valiantly for his principles. Training young men for the ministry, coupled with Bishop Chase's idea of also training teachers for the then undeveloped western country, was responsible for the founding of Kenyon College. With the passing years a strong and highly respected institution has arisen.

What the seminary has done and what it may do in the future will be the basis of the discussions and the addresses. Dr. George P. Atwater, graduate of Bexley and Kenyon, an editor of the Witness, has consented to deliver the main address. Bishops Manning, Gailor, Reifsnider, Ward, Leonard, Vincent, Reese and DuMoulin will be there. At commencement exercises for the

AFRICAN LIFE

By Bishop Overs

A fascinating book, beautifully illustrated, that will make excellent summer reading.

\$1.00 a copy; postage 10c

WITNESS BOOKS

6140 Cottage Grove Ave., CHICAGO

Summer Schools for Church Workers

Established by the Synod of Province II

HOBART COLLEGE

Geneva, N. Y.

Pastor

Rt. Rev. G. A. Oldham, D. D.

PRINCETON SEMINARY

Princeton, N. J.

Pastor

Rt. Rev. David L. Ferris, D. D.

JUNE 30 TO JULY 11

HOW TO TEACH
Religious Education
Story Telling

WHAT TO TEACH
Christian Social
Service
Bible Study

TRAINING FOR
LEADERSHIP
Missions and Church
Extension Pageantry

Personal Religion

Young People's Program

For particulars and bulletin address

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

Princeton—Mrs. G. H. Lewis,
St. Andrew's Rectory, Beacon, N. Y.

college and seminary, Rev. Thomas Jenkins of St. David's Church, Portland, Oregon, will speak for the theological school.

Dr. Jacob Streibert, acting dean of Bexley Hall, who has been in Gambier for thirty-nine years, is in charge of the program for commemoration of the centennial of theological education. Dr. Streibert has prepared an illustrated lecture on the history of the college and seminary which he will deliver in Rosse Hall Monday evening, June 16.

COMMENCEMENT EXERCISES AT ST. MARGARET'S, BERKELEY

The School for Christian Service (Deaconess Training School of the Pacific) has taken a great forward step toward its rightful place as one of the foremost educational institutions of our Church. At its last Commencement, which was held Tuesday morning, May 20th, the degree of Bachelor of Christian Education was granted to its Dean, Deaconess Anita Hodgkin and four of its graduates, Deaconess Mary Louise Saunders, Deaconess Christabel Corbett, Miss Helen Maddock and Miss Erixene Ruckman.

The exercises, which were held in the garden of the School, were very impressive, beginning with a procession in which the students and graduates appeared in caps and gowns and the Bishops and other clergy in cap, gown and academic hood. Prominent Churchmen from all parts of the Eighth Province were guests.

A splendid address was given by Bishop Wm. P. Remington of Eastern Oregon. His subject was "The Vocation and Training of Women for Work in the Mission Field" and he laid particular emphasis upon women as a religious educator.

Other Bishops who took part in the exercises were Bishop Parsons, Bishop-Coadjutor of the Diocese of California, who presided, Bishop Stevens of Los Angeles, Bishop Sumner of Oregon and Bishop Stanford of the San Joaquin. The students graduating at this time are Miss Lilian Todd of Palo Alto and Miss Haydee Spitz of Seattle. Miss Bessie M. Day, also of Seattle, received a certificate upon completion of one year's work at the School. Following the exercises, luncheon was served in the garden.

COLORED COUNCIL IN DIOCESE OF GEORGIA

A three days' session of the nineteenth annual Council of Colored Churchman of the Diocese of Georgia and the fifth annual convention of the Woman's Auxiliary, was held in St. John's Mission, Albany, May

OUR CHURCH

By W. P. Witsell

"Convincing and interesting. One of the most valuable publications of this kind in recent years. It is attractively bound and attractively printed; and one could hardly imagine a better manual to place in the hands of the layman, who, being a member of the Church already, really wants to understand Her History."—Dean Chalmers.

\$1.25 a copy; postage 10c

WITNESS BOOKS

6140 Cottage Grove Ave.

CHICAGO

20-22. The Bishop of the Diocese gave his annual address on the evening of the first day, and presided at the business sessions. Addresses were made on "The Ministry of the Church as Seen by a Layman, by Dr. Archer Tracy, of Hawkinsville; "Christian Social Service," by one of the clergy of the Diocesan Department, Rev. John Moore Walker, of Albany; Religious Education by the vice chairman of the Department, Rev. W. A. Jonnard; and a Missionary sermon was preached by the Ven. J. B. Lawrence, secretary of the Diocese. The annual sermon was preached by the Rev J. Clyde Perry, rector of St. Athanasius' Church, Brunswick, and the Archdeacon of the Colored Work, Ven. J. Henry Brown, made his annual report. The total of the receipts for the year for the two parishes and thirteen missions amounted to \$14,654.

COMMENCEMENT AT ST. MARY'S

The eighty-second Commencement of Saint Mary's School occurred May 24th-27th.

Bishop Penick was fortunate in his choice of subject for the baccalaureate sermon. Taking the text, "Ye are the salt of the earth," he dwelt on the fact that goodness consists in a positive contribution to life and showed three ways by which the larger life of Jesus Christ may be accomplished—first through a sense of responsibility; second, belief in self; and third, a willingness to pay the price.

The Hon. W. P. Stacy also made a distinct contribution in his Commencement address on Citizenship. Good citizenship, he asserted, was based on the ability to recognize the rights of others, mental and spiritual development, and an unswerving faith in the law of the land. The two things most needed in the country today he declared, are a genuine revival of old-time honesty; and a rejuvenation of the people's faith in popular government—a task for the combined strength of the citizen, not for competition.

Bishop Joseph Blount Cheshire, as President of the Board of Trustees, presented the Seniors with their diplomas. This part of the Commencement exercises is always held in the Chapel with appropriate devotional exercises. Bishop Cheshire, after presenting the graduating class with their diplomas, spoke to them of the importance of putting first things first. He told them

it was all right to make themselves beautiful provided they remember that the best kind of beauty is that of the heart and the mind. They must put first the things of the spirit and subordinate material, ephemeral matters.

SOCIETY OF THE NAZARENE WILL HOLD HEALING CONFERENCE

The Annual Conference-Mission of The Society of The Nazarene will be held in Trinity Diocesan church, Washington, D. C. Sept. 21-26 inclusive. The general topic will be "The Place of Healing in the Life of The Church." A different aspect of this theme will be studied every day, each of the following topics being presented by a qualified speaker: The Divine Channels of Healing (Prayer and Sacrament); The Agencies of Healing: Religion, Medicine, Psychology; Cooperation in Healing: The Priest, The Physician, The Surgeon, The Nurse and the Parish Worker; Missions of Healing, their three-fold purpose: Teaching, Evangelism and practical Healing. The Rev. Dr. Banks, Director of The Society, sails for England on the S. S. 'Olympic' June 14th to attend the Guild of Health conference at Oxford which opens on June 30th, and to confer with the leaders of the Guild of S. Raphael, The Divine Healing Fellowship and other societies working in England in the Anglican communion for the promotion of Christian Healing. His address in England will be 22 Hawthorne Grove, Combe Down, Bath, Eng. He hopes to return about the middle of August.

Deaconess Ethel E. Spencer, daughter of Canon Spencer of Toronto, has recently joined the staff of the Society and will be

ALTAR GUILDS

Pure Linens for Church uses supplied at wholesale prices. Write for samples.

MARY FAWCETT

115 Franklin St., New York

THE NATIONAL CENTER

The National Center for Devotion and Conference at Taylor Hall, Racine, Wisconsin, can accommodate a few Church people as boarders during the summer months. Application should be made to Mrs. George Biller at Taylor Hall.

REFERENCES REQUIRED.

Mrs. A. A. Gutgesell's
CHRISTMAS NOVELTY GIFT BOOK
Established 1912

A SAFE AND ATTRACTIVE PLAN FOR
CHURCH AND BENEVOLENT ORGANIZATIONS TO RAISE MONEY

Each Year Better and Better,
This Year, Best of All

Send your order for Sample Book NOW as they are made up during the summer months.

It consists of a line of artistic, inexpensive Christmas Novelties, Enclosure Cards, Seals, Ribbons and Paper for doing up packages, as well as a large exclusive line of attractive, engraved, and hand painted Christmas Greeting Cards, neatly arranged in attractive display.

Years of Experience Enables Us to Give the
Best of Service

For information and testimonials from Clergymen and organizations who have repeatedly used our method and Sample Book address

MRS. A. A. GUTGESELL, Inc.

406-410 Sixth Ave. So.

Minneapolis, Minn.

FRECKLES

Now Is the Time to Get Rid of These
Ugly Spots.

There's no longer the slightest need of feeling ashamed of your freckles, as Othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of Othine from any druggist and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than an ounce is needed to completely clear the skin and gain a beautiful, clear complexion.

Be sure to ask for the double-strength Othine, as this is sold under guarantee of money-back if it fails to remove freckles.

in charge of the correspondence in the absence of the Director.

The Society will move into the new Nazarene House (Wilson Memorial) at Mountain Lakes, N. J. about the 1st of September. This will be the permanent headquarters of the Society. The work is growing so rapidly that it is expected shortly that three Branch Houses will be opened, in North Carolina, Florida and California respectively.

The Society of The Nazarene has recently been incorporated by a charter from the State of New Jersey.

The annual Report just published shows that the number of Guilds and the net income of the Society have both more than doubled during the past year.

THE EAGLES MERE CONFERENCE

The Department of Religious Education of the Diocese of Harrisburg plans for the biggest and best conference for Church workers it has ever had. For the fourth time the conference is to be held at beautiful Eagles Mere, Sullivan County, Pa. right in the heart of the mountainous region of the state. The wonderful little lake of the Eagles, round which the resort centres, affords unsurpassed opportunities for recreation. The conference aims to

cover nearly every phase of Church work, emphasizing especially the Church School, Women's Auxiliary, Parish organization, and the devotional side of the conference generally. For this latter the Department is most fortunate in having secured as Chaplain Father Huntington, Superior of the Order of the Holy Cross, whose devotional hour each morning would alone make the pilgrimage to the mountain top very much worthwhile. The Rev. Dr. Barry, of New York, will give a course of lectures on Religious Literature. Mrs. Henry A. Pilsbry, educational secretary of the Woman's Auxiliary of the Diocese of Pennsylvania, will give courses for women in Mission Study and Leadership Training. An interesting feature are the days planned in the middle of the week, Wednesday, July 9th, for young people, and the following day for the Clergy. Registration for the entire conference is Three Dollars, and the rates at The Forest Inn, at which the conference has its headquarters, reason-

able. For further information Miss Winifred Maynard, Secretary, Trinity House, Williamsport, Pa., should be consulted.

DEATH OF BISHOP NICHOLS

Rt. Rev. William Lord Nichols, the Bishop of California, died on June fifth at St. Luke's Hospital, San Francisco, after an illness following an operation. The funeral was held in Grace Cathedral.

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.

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.

NEW YORK

TRINITY CHURCH

Broadway and Wall Streets.

The Rev. Caleb R. Stetson, S. T. D.,

Sunday Services: 7:30, 9:00, 11:00 and 3:30.

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

NEW YORK

CHURCH OF THE HEAVENLY REST

Fifth Ave. above Forty-fifth St.

Rev. Henry Darlington, D. D., Rector.

J. Christopher Marks, Mus. D., Organist.

Sunday Services: 8 and 11 A. M.; 8 P. M.

You are cordially invited to worship with us.

CLEVELAND, OHIO

TRINITY CATHEDRAL

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

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

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

THE RECTOR'S ANNIVERSARY CELEBRATION

ST. LUKE'S CHURCH, EVANSTON, ILL.

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

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

CHURCH SERVICES

CHICAGO, ILL.

GRACE EPISCOPAL CHURCH

Wabash Avenue at 15th Street.

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

Sunday Services: 8 and 11 A. M.

Evensong: 7:30—St. Luke's Hospital.

CHICAGO, ILL.

ST. PAUL'S CHURCH

Dorchester Avenue and 50th Street

Rev. George H. Thomas, Rector.

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

Holy Days: 10 A. M.

CHICAGO

THE CHURCH OF THE ATONEMENT

5749 Kenmore Avenue

The Rev. Frederic S. Fleming, Rector.

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

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

(Fridays—10:30 additional)

CINCINNATI, O.

CHRIST CHURCH

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

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

Daily: 12:10 P. M.

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

CLEVELAND, O.

ST. JAMES CHURCH

East 55th St. at Payne Ave.

Mass Daily, 7:00 A. M.

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

Friday: Devotions, 7:30 P. M.

ATLANTIC CITY, N. J.

CHURCH OF THE ASCENSION

Pacific and Kentucky Avenues

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

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

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

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

day, Tuesday, Saturday; Litany, Wednesday,

Friday; Eucharist, Thursdays and Holy

Days.

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.

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.

GETHESEMANE 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

RAISE HALF MILLION FOR BUFFALO CATHEDRAL

One hundred and twenty-five men of Saint Paul's parish, Buffalo, recently invited their rector, the Rev. Charles A. Jessup, D. D., to take dinner with them. It happened that the rector had stated in an anniversary sermon delivered several weeks before, that the endowment fund of the parish, now amounting to quarter of a million of dollars, should be increased to at least half a million dollars, if the permanency of Saint Paul's Cathedral in the downtown district of Buffalo among the skyscrapers and other office buildings was to be assured for the future. At the dinner tendered Dr. Jessup the announcement was made by George T. Ballachey, a member of the vestry, that by gifts that had been promised, by life insurance drawn in favor of the parish and by legacies, the permanent endowment fund of Saint Paul's parish would positively be increased to an amount in excess of the half million suggested. John K. Walker, another vestryman present, immediately proposed that three quarters of a million be accepted as the goal for the future, and this proposal was received with enthusiasm by the men present.

THE WAWASEE CONFERENCE

The Wawasee Summer Conference for Church Workers needs no introduction. For seven years it has been a valuable asset to the Church in the Mid-west and though not one of the larger conferences it has been one of the most successful of the smaller ones. The program of this year bids fair to maintain its high standard.

The Conference is held from June 15 to 21st, and offers courses of a wide range of interest. The courses cover Missions,

Religious Education, Social Service, Women's Work and Organizations, Christian Unity, Personal Religion, Christian Principles, Church School Service League, Hymnology.

Those on the faculty are the Rt. Rev. Joseph M. Francis, D. D., the Rt. Rev. Theodore I. Reese, D. D. and the Rev. W. B. Spofford, Secretary of the Church League for Industrial Democracy, the Rev. McVeigh Harrison, O. H. C., the Rev. E. Ainger Powell of Evansville, the Rev. C. E. Bigler, of Kokomo, Mr. Henry Overly of Kalamazoo, Miss Mary L. Cook of Diocese of Kentucky, Miss Vera Noyes of the Diocese of Chicago, Miss Jeanette Ziegler of Detroit, the Rev. Floyd Tompkins, Jr.

In addition to the Conference Boys' Camp under the leadership of the Rev. M. M. Day, of Muncie, Ind., will be held for boys of high school age. This camp will have the advantages of hearing the members of the conference faculty.

On the 21st and 22nd two conventions are to be held, one for the Young People's Societies and the other for laymen. At these conventions members of the faculty will lead the discussions and give of their best for the good of all.

In addition to the opportunities for religious inspiration, Wawasee Conference by reason of its location offers splendid recreational advantages, good swimming, splendid hotel accommodations, inspiring sun-set services and daily Eucharists in All Saints' Chapel.

PASS RESOLUTIONS AND FISH

The Convention of the Diocese of Marquette which met at St. Paul's Cathedral, Marquette, May 27, adopted resolutions favoring international co-operation

through a World Court and condemning the attempt through a proposed constitutional amendment to abolish Church and private schools in the state of Michigan. Steps were taken which it is hoped will result in the publication of a diocesan paper.

On the evening preceding the Convention a men's dinner was held in the Cathedral hall, at which announcement was made of the election of the Rev. C. G.

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.

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

BOARD AND ROOM

SISTERS OF THE HOLY NATIVITY—House of Retreat and Rest. Bay Shore, Long Island, N. Y. Open all the year.

ALTAR BREAD

CONVENT OF THE HOLY NATIVITY, FOND du Lac, Wis. Altar Bread mailed to all parts of United States. Price list on application.

ALTAR FURNISHINGS

THE CATHEDRAL STUDIO & SISTERS OF the Church (of London, England). All Church embroideries and materials. Stoles with crosses from \$7.50; burse and veil from \$15. Surplices and exquisite Altar linens Church vestments imported free of duty. Miss L. V. Mackrille, 11 W. Kirke St., Chevy Chase, Washington, D. C. Tel. Cleveland 52.

ALBS, BIRETTAS, CASSOCKS, CHASUBLES Copes, Gowns, Hoods, Maniples, Mitres, Rochets, Stocks, Stoles, Surplices. Complete sets of best Linen Vestments with Outlined Cross, consisting of Alb, Chasuble, Amice, Stole, Maniple, and Girdle, \$35.00 and \$22.00. Post free. MOWBRAYS, 28 Margaret St., London, W. 1. and Oxford, England.

MISCELLANEOUS

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

SHATTUCK SCHOOL

A CHURCH SCHOOL FOR BOYS (58th Year)

It is conspicuous among schools for its select class of boys, its high rank in scholarship, its moral and physical training, the care taken of its boys, and their character when graduated.

A Military Boarding School of the best type. A Church School with the traditions and ideals of fifty years. Graduates prepared for any college.

Boys may be entered at Mid-Year. Summer School on a Unique Plan.

Address The Rector
SHATTUCK SCHOOL
Faribault, Minn.

PUEBLO, COLORADO

CHURCH OF THE ASCENSION

18th Street and Grand Avenue

The Rev. Benjamin Dagwell, Rector.

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

Holy Days: 9:00.

The Protestant Episcopal Theological Seminary in Virginia

For catalogue and other information address the Dean,

REV. BERRYMAN GREEN, D. D.,
Theological Seminary,
Alexandria, Va.

The Du Bose Memorial Church Training School

Monteagle, Tenn.

School year from March 20th to Dec. 20th.

For catalogue and other information, address

REV. MERCER P. LOGAN, D. D., Dean,
Monteagle, Tenn.

POSITION WANTED

CLERGYMAN, MIDDLE AGE, PERFECT

health, family, excellent preacher, experience in healing, and social work. now receiving \$2,400 and house, would take temporary duty as special preacher, or in vacant parish, to get acquainted in hope of call. Address, Clergyman, care The Witness.

Ziegler of Ishpeming as honorary canon of St. Paul's Cathedral. The dinner was followed by a memorial service to the late G. Mott Williams, first Bishop of Marquette. After the Convention the clergy motored to the Doe Lake Fishing Club where they were the guests of Bishop Harris for their annual clerical conference.

REV. J. A. SCHAAD ACCEPTS CALL TO AUGUSTA, GA.

St. Paul's Church, Augusta, Diocese of Georgia, has just received the acceptance from the Rev. J. A. Schaad of the call extended to him last March on the death of its rector the Rev. G. Sherwood Whitney. Mr. Schaad arrived in Augusta on the eve of his Preaching Mission, March 1, and the death of Mr. Whitney occurred that night. The Mission was conducted through that week as all preparations had been made, and the Vestry knew it would have been

the wish of their late rector, and in comforting the parishoners, Mr. Schaad so endeared himself in the hearts of those stricken people, that the call was extended to him soon after the close of the Mission. He will not take charge of the parish until the fall. Not only does the parish of St. Paul's feel itself fortunate to have the

BETHANY COLLEGE

A HOME SCHOOL FOR GIRLS

Topeka, Kansas

The Rt. Rev. James Wise, D.D.,
Bishop of the Diocese—President
Accredited High School and Junior
College. Unusual advantages in Music
and Dramatic Art. 20-acre campus—out
of door athletics.

Divinity School in Philadelphia

Undergraduate and Graduate Courses:
privileges at University of Pennsylvania

Address:

DEAN BARTLETT, 42nd and Locust Streets

NASHOTAH HOUSE THEOLOGICAL SEMINARY

Founded 1842

For Catalogue, Address

THE DEAN

Nashotah, Wis.

Bexley Hall

DIVINITY SCHOOL OF
KENYON COLLEGE

Gambier, Ohio

ST. STEPHEN'S COLLEGE

A CHURCH COLLEGE OF ARTS AND
LETTERS, with four years' work, leading to
the degree of B. A. It meets the highest
standards of scholarship set by the Middle
States College Association and features inex-
pensive living, intimate personal com-
panionship of professors and students, and
sincerity.

The fees are: For tuition, \$250 a year;
for a room, furnished and heated, \$125 a year;
for board in hall, \$225 a year; a total of
\$600.

The College is equipped for teaching men
who, after graduation, are going into busi-
ness or into post-graduate schools of medi-
cine, law, theology, journalism or into classi-
cal, social or literary research.

Address Bernard Iddings Bell, President

ANNANDALE-ON-HUDSON, N. Y.

Railway Station: Barrytown

HOBART COLLEGE

(For Men)

WILLIAM SMITH COLLEGE

(For Women)

Geneva, N. Y.

102nd Year Begins Sept. 18, 1923
Courses leading to the degrees A. B. and B. S.
Hobart offers a large number of scholarships
to students preparing for Holy Orders.
Rt. Rev. Chas. H. Brent, D. D., LL. D., Chan-
cellor.
Rev. Murray Bartlett, D. D., LL. D., Presi-
dent.
For information, address the President.

The General Theological Seminary

Three-year undergraduate course of pre-
scribed and elective study.

Fourth-year course for graduates, offering
larger opportunity for specialization.

Provision for more advanced work, leading
to degrees of S. T. M. and S. T. D.

ADDRESS

THE DEAN

1 Chelsea Square New York City

Episcopal Theological School

Cambridge, Massachusetts

Affiliated with Harvard University

For catalogue, address

THE DEAN

TRINITY COLLEGE

Hartford, Connecticut

Founded 1823

Courses leading to B. A. and B. S.
For information address the Registrar.

BERKELEY DIVINITY SCHOOL

Middletown, Connecticut

Address:

Rev. WILLIAM PALMER LADD, Dean

Virginia Episcopal School

LYNCHBURG, VIRGINIA

prepares boys at cost for college and univer-
sity. Modern equipment. Healthy location
in the mountains of Virginia. Cost moderate,
made possible through generosity of found-
ers. For catalogue apply to

REV. WILLIAM G. PENDLETON D. D.

Rector.

ST. KATHARINE'S SCHOOL

Davenport, Iowa

Under the care of the Sisters of St. Mary.
A thorough preparatory school for a lim-
ited number of girls.

School recommended by Eastern Colleges.
Beautiful grounds. Outdoor sports and riding.

Address

THE SISTER SUPERIOR

HOWE SCHOOL

HOWE, INDIANA

A Thorough and Select CHURCH SCHOOL
for Boys.

Special Attention Given to College Preparation.
The Lower School for Little Boys Entirely
Separate.

Rev. Charles Herbert Young, M. A., Rector

ADDRESS P. O. BOX 5, HOWE, IND.

ST. MARY'S SCHOOL

Concord, N. H.

A Home-like School for Girls.
College Preparatory and General
Courses.

Mary Everett Ladd, B. L., Headmistress

Colorado Military School

University Park, Denver.

Superior Boarding and Day School

For Boys of All Ages.

Enroll Now for Sept. 17th.

ADDRESS

REV. GEORGE H. HOLORAN,

Principal, 1984 S. Columbine.

The Hannah More Academy

Diocesan School of Maryland

Established 1832

Country School for Girls

Simple — Sensible — Thorough

For Catalogue, address

Mary S. Bliss, Principal,

Reisterstown, Md.

SHATTUCK SCHOOL

A Church School for Boys (58th Year).

It is conspicuous among schools for its select
class of boys, its high rank in scholarship, its
moral and physical training, the care taken of its
boys, and their character when graduated.

A Military Boarding School of the best type. A
Church School with the traditions and ideals of
fifty years. Graduates prepared for any college.

Boys may be entered at Mid-Year.

Summer School on a Unique Plan.

Address The Rector,

SHATTUCK SCHOOL, Faribault, Minn.

SEABURY-CARLETON

THEOLOGY

LIBERAL ARTS

Best Training — Minimum Cost

For information and catalogues write

REV. FREDERICK KRAMER, Ph.D., D.D.,

Seabury Hall, Faribault, Minn.

Ruth Hall Diocesan School

PROVINCIAL SCHOOL OF THE PROVINCE
OF NEW YORK AND NEW JERSEY

Home School for Girls. Thorough college
preparation. Location healthful. Terms
moderate. Number limited. Personal interest.
Address MISS EMILY SPOONER, 508 First
Ave., Asbury Park, N. J.

MARGARET HALL

Versailles, Kentucky

"In the Heart of the Blue Grass"

Episcopal School for Girls; 27th Year.
College Preparatory and General
Courses. Write for Catalogue. Sara
McDowell Gaither, A.B., Principal.

direction and ministry of a man of the attainments and force of Mr. Schaad, but the Diocese of Georgia, realizes the benefit and blessing that will come to it, by having within its borders one of the national leaders of the Church, and one who will bring such unusual spiritual power as that possessed by Mr. Schaad.

SECOND MEETING OF TRINITY CHURCH CHOIR ASSOCIATION

On Sunday afternoon, June the 8th, there was held the second annual service of the Trinity Choir Alumni Association. About one hundred and twenty-five old choir boys sang this service, in addition to the regular choir of Trinity Church. All the hymns used at this service were composed by former organists of Trinity. There was a short address by the Rector, the Reverend Caleb R. Stetson, D.D.

Eight altar candle-sticks, which have been given by the Alumni in memory of the Reverend Joseph Warren Hill, were dedicated.

At this service also, two medals were awarded to the present choir boys; a gold one for exemplary behavior, and a silver one for progress. These medals were given by Mr. Richard Delafield.

The service was followed by a dinner, when the speakers were Rector of Trinity Church; Eugene Noble, President of the Julliard Foundation; the organist of Trinity Church; and the Reverend Victor Mori.

WESTERN SEMINARY GIVES DEGREES

The Western Theological Seminary delivered diplomas to its students who have recently satisfactorily completed their courses in other institutions, and conferred degrees, at a special service at St. Mark's Church, Evanston, on Thursday, June 5th. Addresses were made by Bishop Anderson and Bishop Longley.

C. L. I. D.

THESE INITIALS STAND FOR
*The Church League For
Industrial Democracy*

A group of Church people who believe that religion should be a seven-day-a-week proposition.

They issue a little paper every three months called

THE CLIPSHEET

One comes out this month, which you can have for the asking.

Address

*The Church League For
Industrial Democracy*
6140 Cottage Grove Ave., Chicago

RURAL CLERGY MEET IN MISSISSIPPI

Mississippi has had its second annual conference of rural clergy. They met on three successive days, in three places, motoring from one to another. The opportunity to exchange views on rural problems and the general result of mutual helpfulness and encouragement were of the greatest value.

AUTOMOBILE MAKES 27 MILES ON AIR

An automobile goes 27 miles on air by using an automatic device which was installed in less than 5 minutes. The automobile was only making 30 miles on a gallon of gasoline but after this remarkable invention was installed, it made better than 57. The inventor, Mr. J. A. Stransky, 952 Eleventh Street, Pukwana, South Dakota, wants agents and is willing to send a sample at his own risk. Write him today.—Adv.

OXFORD CHURCH CONGRESS MEETS IN SEPTEMBER

The Oxford Church Congress will meet from September 30th to October 3rd. The general subject will be "The Church of Tomorrow." The speakers include some of the English clergy who are well known in America because of their visits and their books.

SUMMER CONFERENCE FOR CHURCH-WORKERS

Eagles Mere, Pennsylvania

July 7 to 14, 1924

Courses in Church School, Woman's Auxiliary, Parish Organizations, Christian Social Service, Christian Unity, etc.

Rates reasonable. Registration, \$3.00.

Miss Winifred Maynard, Secretary,
Trinity House, Williamsport, Pa.

BISHOP JOHNSON'S

BOOK OF

Confirmation Instructions

This is the standard book of confirmation instructions. Recommended by the department of Religious Education and used each year by hundreds of rectors.

Thousands of copies are sold
each year

A book of nearly two hundred pages, attractively printed. Lodestone cover, yet inexpensive because of the quantity sold.

Single Copies\$.50
For a Dozen 4.00

"You do not have to be preparing for confirmation to enjoy this book."

WITNESS BOOKS

6140 Cottage Grove Avenue

CHICAGO