



Vol. VIII. No. 45

CHICAGO, ILLINOIS, JUNE 28, 1924

\$2.00 A YEAR

KEEPING YOUR TEMPER
AND YOUR PROMISES

BY BISHOP JOHNSON

CREEDS AND LOYALTY

A BOOK REVIEW

BY FRANK E. WILSON

MIXING PEANUTS WITH
RELIGION

BY A. MANBY LLOYD

The Council's Work

By Alfred Newbery

SOME OF THAT'S MINE

A missionary was trying to shame an audience by telling them how much money they were spending on luxuries. As a climax he said impressively, "Do you realize that in these United States last year the people spent twenty-nine million dollars in chewing gum?"

A little boy in the front seat turned and said to his neighbor proudly, "Some of that was mine."

It never fails. If we have invested money in it, we are interested. In the case of some the interest is there without the necessity of a financial stake. In the case of a noble few, money is poured in without question of a return. But the most of us are sure to be sensitive to a situation in which we are financially involved.

So let us take it on the commonest basis and realize what we have invested in that quite adjacent and comparatively unknown field called Latin America.

We have put into Latin America four billion dollars, of which over six hundred million dollars is in public securities and the rest in Latin American industries. The Commerce Bureau further points out that there is an additional two billion in trade, which is of some importance to a great many Americans in business.

If this investment were distributed over our population it would mean that every man, woman, and child in the United States had an investment of thirty-five dollars each in Latin America. Each one could say, "Some of that's mine."

So you see we have a right to be interested in Latin America. In these days of a disrupted European market which is influencing our whole industrial life and disturbing our economic equilibrium, the development of new markets is a pleasing activity.

Then there is the question of propinquity. When the new quotas begin to effect our immigration and the labor market is less elastic, shall we turn to Mexico? Or as our business relations with the Latin American countries increase, shall we be more apprehensive of the results of our contact with these new business partners? Will it not be increasingly important that they have standards like ours, if only for our own sakes?

There is also a question of national pride. Whatever the Monroe Doctrine was meant to be and whatever it has become, it means that in a certain sense we have championed these Latin American countries. We are in a measure their protectors, and in an equal measure they have guided themselves according to our model. Democracy as it grows in Latin America is to be democracy as we understand and practice it. Are we willing that our championship should involve our interest only so far as the approach of other nations is concerned? If we are to be elder brothers, are we unwilling to help in sanitation, in education, in the amelioration of poverty, in the building up of a life that includes the welfare of all classes?



Rt. Rev. W. Blair Roberts, D.D.

Finally, there is the interest of Christians. As a Church we have work in Porto Rico, the Virgin Islands, the Canal Zone, Cuba, Haiti, the Dominican Republic, Mexico and Brazil. What can we say in general about these fields? We cannot describe them in detail.

Well they have had no middle class. They have been all crust, and the upper crust has taken very little interest in the bottom. Beautiful homes, cultured people, cool shaded promenades. Then shacks for the multitude, unpaved paths, filled with the mass of illiterate poor. The twentieth century witnessed a tremendous change, the end of Spanish dominion and the springing up of republics which aspired to be like our own. But such growth is slow and demands a better balanced population than practical slaves at one end and agnostic intellectuals at the other. It means sanitation, schools, the elements of decent living, and it means leadership. It will be the product of a spiritual hunger, spiritually fed. Fetish worship in Cuba, voodooism in Haiti, eighty per cent illiteracy in Brazil, a population in Mexico that is largely half-caste. These are some of the aspects of the problem. In Haiti marriage is not recognized by the State as necessary to the legitimacy of children.

Schools and seminaries whence our native clergy come, hospitals and training schools for nurses, congregations that show a fair record in the development of self-support—these are some of the aspects of the solution already under way. The story of any one of these fields is engrossing reading. A post card to 281 Fourth Avenue, New York City, will put you in touch with it. The ideals of your country, as well as its prosperity, invite your interest. And the work and teaching of your Church urge you to say about the Latin American field with your money and your mind and your powers of intercession, "Some of that's mine!"

Cheerful Confidences

By Rev. George Parkin Atwater, D.D.

THE CHURCH OF THE FUTURE: A STUDY OF CHURCH FINANCE

V

The results in my own parish of the operation of the financial method of which I have been writing in these columns, convinced me that the method is suitable for every parish in our land. But while the method is simplicity itself in idea and principle, it could not be sufficiently explained, in all its details, in a magazine article. So I began the preparation of a book on the subject. The book developed as the application of the method to the parish brought me new insights into its operation.

I made known my work to a number of the clergy who kindly and generously made it possible to publish the book, by sending orders for it in advance. This underwriting was necessary because the book will not be a best seller invading every home. It is written especially for the parish clergy or for a vestry that leads its parish in financial affairs.

Only my deepest conviction that the method will be of value to every parish permitted me to overcome my very deep reluctance to bring it before the Church in this way. No other way was open to give the idea and the method to the Church. My underlying purpose in writing the book is to make the contribution of my experience to the reinforcement of our common task, the forward movement of the general Church, and the security of our parishes.

As I sit in my study and review the many years of labor which I have spent to upbuild the work of the Church in Akron, I regret that years ago I did not have the foresight to prepare the parish for its times of stress and strain.

I have not yet reached that mature age of fifty when one should profit in his future course by the experience of the years that are gone. But I am convinced that I have reached a turning point in the parochial policy, and that the parish will have the opportunity to prevent, in the future, some of the losses that have made such a serious predicament for us in the past few years.

My greatest satisfaction in the inauguration of the method in my own parish has been in the spiritual impulses which I believe to be aroused. It has made our people think of the vast strength of a group united in one purpose.

If the method brings any measure of help to clergymen struggling in obdurate fields, if it brings any reinforcement to rectors whose parishes are subject to the tides of constantly changing constituency, if it brings any permanency to devoted work done for the Church, I shall be most profoundly grateful. Only time will tell!

BEAUTIFYING THE GROUNDS

St. Mary's Episcopal Church, Portsmouth, R. I., Rev. James P. Conover, rector, has planted on its beautiful grounds an acre of potatoes, for the benefit of St. Mary's orphanage, a diocesan institution.

The Church Service League Idea

It seems odd that a thing could be both elusive and irrepressible at the same time, but the idea of the Church Service League undoubtedly has those qualities. It is irrepressible, because in relation to Church work it stands in a parish for what everybody believes in and wants, for co-ordination, for execution, for putting into operation the plans adopted by the governing body of the parish, for undertaking the work and getting it done. This is all increasingly desirable and necessary, as the work of the Church develops and enlarges to meet increasing demands. There is more eagerness for co-ordination and a minimum of waste effort.

On the other hand, the League idea has been decidedly elusive, because there has been confusion to the point of chaos when the idea has been applied, since, with the best will in the world, parishes and dioceses have understood it or adopted it in different ways.

Nationally—and correspondence has revealed an increasing desire from the field for more national leadership—the Church Service League is now a Commission of the Field Department. The whole idea of the League was gone over in detail at a recent meeting of this Commission, Mission of Help, Brotherhood of St. Andrew and other co-operating Church agencies.

Much of the confusion on the field arose from the fact that the League and the national, diocesan and parish Councils came into being at about the same time, and the parish, whereas the best practicable relation is shown to be that of a governing parish council under which the League works as an executive arm or commission. Of course in many parishes the personnel is much the same for both.

In diocesan organization the case is similar. It does not do to have a Diocesan Council and a Church Service League Diocesan Council. These would be "parallel lines which do not meet." Resolutions passed at the meeting of the national Commission urge that the following relationships be assumed in the diocese, and suggest certain activities for the League as a Commission:

This (the national) Commission recommends that in those dioceses having the Diocesan Council organization, the diocesan organization of the Church Service League should take the form of a Commission of the Diocesan Field Department (or "Ways and Means Committee" or "Stewardship Committee" however named) with membership, both men and women, adequately representing the working forces and activities of the diocese, and that the chairman of the Commission be ex-officio a member of said Field Department.

This Commission recommends that in a Diocese not having the Diocesan Council organization, the present Diocesan Council or committee of the Church Service League should (with such changes as will make it representative of the working forces of the diocese, both men and women) preferably be made a Commission of the Diocesan Convention until such time as the diocese may organize a Diocesan Council and assign the Commission on the Church Service

Our Bishops

William Blair Roberts, the Suffragan Bishop of South Dakota, was born in Detroit in 1881. He graduated from Trinity College in 1905 and from the Berkeley Divinity School in 1908. Blair Roberts has given his ministry entirely to missionary work in South Dakota, except for a year during the war when he served as chaplain. He was elected to the office of Suffragan Bishop amid genuine enthusiasm, by the House of Bishops at the General Convention of 1922.

League to its Field Department.

In the judgment of this Commission, a Diocesan Commission on the Church Service League should have the following duties:

(a) To federate existing general and diocesan organizations of the Church for mutual understanding, co-operation and co-ordination of effort; and to offer to the parishes such suggestions for service in the Five Fields as may be approved by the Diocesan Council and its Field Department and in consonance with the official Diocesan program.

(b) Where desired, to advise the Parish Councils in the diocese in developing such new opportunities for work to be done as to attract the attention, enlist the sympathy and receive the response of every member.

(c) To urge the formation of Parish Councils along the lines suggested in the National Council Bulletin 37, in those congregations not so organized.

(d) To recommend to the Diocesan Council, through the Diocesan Field Department, such new plans and policies as may bring into the active work of the Kingdom, all the men and women of the diocese.

(e) To recommend that there be called once each year, in connection with the Diocesan Convention, a Convention of the representatives of the lay activities of the diocese together with members at large.

Letters from Readers

GETTING IT ALL QUICK

To the Editor:

I find THE WITNESS much improved since my first acquaintance with it when it was much smaller and cheaper. It keeps one in touch with what is going on in the Church without taking very long to read.

Yours sincerely,
Anna Donnelly,
Cincinnati, Ohio.

STICK TO IT

I think I ought to express a word of thanks and appreciation to the editors of THE WITNESS, and for the work the paper is doing. It supplies a great need in Church literature and does it in a fine spirit, convincingly and effectively. I enjoy it immensely, and find it both a pleasure and help. Bishop Johnson's items in last week's issue in regard to "Muckraking"

struck a particularly response chord with me, and I find myself in hearty accord with every idea advanced in it. Your policy is right. Stick to it.

Sincerely,

Charles C. Durkee,
Rector Oakmont, Pa.

FROM CHINA

To the Editor:

I bought several copies of THE WITNESS with me to a town, far inland, in Central China, where I am visiting a wide-awake congregation of our people in a mining centre.

The Witness is quite in line with the Christians here, in that both are active, keen and living. Half a dozen of our Churchmen migrated here to work, from other centres. They came together secured land, built a church, house for a priest and school rooms. They now number 200. It is a self started church and I suppose from now on we shall have many new centres of work founded by Christians as they move about.

Best wishes to THE WITNESS in its great work.

Faithfully yours,

S. H. Littell,
American Church Mission, Hankow, China.

FOR THE NON-CHURCHMAN

I want your paper which even the non-churchman member of the family reads with interest. I enjoy THE WITNESS

Sincerely yours,

Mary Holt,
Culver, Indiana.

SO INSPIRING

To the Editor:

No, I am not writing to ask questions, but I do want to pass on to you a remark a friend of mine made this morning as we came out of St. Mark's Church together. Speaking of getting help and inspiration she said:

"Oh, but I take THE WITNESS. Do you know it?"

"Yes" I answered, "It is a fine paper."

"My dear," she said, "I think it is the most splendid paper. I read it thoroughly and get so much from it—it is so inspiring."

Thought you might like to know your work is appreciated.

Very sincerely yours,

Fanny Holmes,
Evanston, Illinois.

Washington Cathedral

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.

287

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

Keeping Your Temper and Your Promises

By Bishop Johnson

Every once in a while the editor of a Church newspaper gets a letter in which the subscriber gets very angry because he does not agree with the views expressed in this or that article.

It is a curious thing that some one else should get angry at my convictions, for don't you see they are mine.

They may be very absurd convictions and they may run counter to your convictions, but if I get angry at your convictions and you get angry at mine, there is never a chance of our getting at the truth. Of course everybody is sure that his convictions are the truth and the other man is in error, but the difficulty is that his opponent is equally sure of his own infallibility and in consequence you have the old problem of an irresistible force encountering an immovable body.

And of course it was exceedingly sinful for a Roman Catholic to hate a Protestant in the Sixteenth Century, but it is quite virtuous for a Protestant to hate a Roman Catholic in the Twentieth Century.

We doubt if God ever gave a special dispensation for any group of men to hate another group of men in any century. In fact, we become offensive to God when we manifest a root of bitterness whereby many are defiled.

Convictions are like nitrogen. Nitrogen is essential to human life, but it is also a principal ingredient in those high explosives which destroy human life.

You would not advocate the destruction of all nitrogen in order to do away with high explosives, for if you did we would all die. There are those who see only the mischief done by convictions when they are in the hands of angry people. Consequently they would do away with all convictions in order to get rid of theological warfare.

But convictions are also the very life of religion. Nobody does anything worth while in a religious way unless he has a strong conviction which is the dynamo

from which human action is generated.

It is perfectly true that we get much injurious action from religious people of strong convictions. This is because convictions are like nitrogen. They are a chief ingredient in high explosives as in beneficent action.

And explosives have their use in destroying great inert masses of matter.

There are situations in which high explosives are necessary to clear the field for human industry. Such an explosive took place at the Reformation. Nothing but an explosion could have cleared the field of religious industry, but an explosion merely dislodges inert matter. It does not arrange it in an orderly fashion. Much labor is necessary to clear away the debris and rearrange it in an effective manner.

* * *

When some irate sympathizer with the Reformation talks excitedly about "the glorious principles of the Reformation," he is talking about the glorious principles of a great and necessary explosion, which did a great amount of good, but left nothing settled.

I remember once when a young man in Oxford, I was disturbed over the XXXIX Articles and went to Father Noel in St. Barnabas Parish for advice. He looked at me with a smile and said, "Just remember one thing, my son, your Mother, the Church, was very angry when she wrote those articles and very properly angry." It seemed to me a very adequate explanation of some of the ultra statements in these articles.

Of course when my Mother was righteously indignant at the abuses which had been heaped upon her by a rapacious step-mother, she could scarcely be expected to set down things in a calm and permanent fashion.

* * *

The world is in a perturbed state of theological warfare. There is no use of wringing your hands over it and saying that we are losing "the glorious principles of the Reformation." Of course we are going to lose those principles if we do nothing but lament while the other side is busy in mining and sapping our forts.

What is needed today is more honest adhesion to the standards which we reverence; and less sobbing and raving over the industry of our opponents.

Protestants who do not say their prayers, or support their churches, or keep their temper are not going to justify the glorious martyrdom of their ancestors by reviling the other side, who have convictions which they observe and so contribute to their morale.

When I see servant girls who get up regularly at an early hour to attend mass, and who observe rigorously the obligations which their church puts upon them, I am not so angry with them as I am ashamed of their mistresses who have far more leisure and no religious convictions which cannot be set aside for any selfish indulgence.

After all we must remember that God allowed the candle of the Church to go

out in North Africa and the sword of the Koran to prevail, just because the Mahometan had convictions which he observed and the North African Christians were concerned merely with the petty questions that divided them.

The outcome of religious agitation will not be decided by the sentimental vagaries of an American jury, but by the justice of God which prefers the sincerity of an earnest heretic to the self satisfied complacency of inhuman priests and levites.

The glorious possibilities of the Reformation are being nullified by the endless bickerings of those who invoke that shibboleth.

There is one theory, however, that each segment of the allies, opposed to a rapacious hierarchy must possess and that is the integrity of its separate divisions.

The weakness of our nation today lies in the fact that constitutions, creeds and platforms are scraps of paper, and we are fast becoming a nation of liars and hypocrites.

I do not believe in getting excited at the peculiar views of a Seventh Day Adventist as long as he is just that; but I do believe that it is impossible for a Seventh Day Adventist to preach those peculiar views, having taken the vows of a priest in this Church.

The nation is engaged today in writing party platforms which nobody takes seriously because everybody knows that it is quite the thing in America today to sign one platform to get votes and then to do the direct opposite to get more votes. Such mendacity is quite diplomatic. We do not demand that our patriots shall keep their promises.

We do not demand that our congressman shall keep the Eighteenth Amendment, even though they eloquently defend it to get more votes.

We do not demand that members of a religious body shall advocate the principles to which they have subscribed.

As a consequence we have a people without religious and political convictions, for no promise seems to be more than a scrap of paper.

I believe that God Almighty will never endorse any group of people who make promises which they do not keep and perform.

It is one thing to be angry at a German because he fights in a German Army. It is quite another thing to be indignant at an American soldier who is advocating German principles, or abusing Germany while he is doing nothing.

The "glorious principles of the Reformation" were set up because our forefathers had definite convictions for which, right or wrong, they lived and died. At any rate they did something. A parcel of soldiers who regard vows as scraps of paper will do nothing but produce confusion worse confounded against an organized body bound together by definite convictions.

It is all right to be as liberal or as non-liberal as you wish—but men have a right to demand that you keep your temper and your promises.

CREEDS AND LOYALTY

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

This book ("Creeds and Loyalty," published by the Macmillan Co.) has been placed in my hands with a request that something should be said about it in this column.

It consists of seven essays by seven members of the faculty of the Episcopal Theological School, Cambridge, Mass. It is called forth by the discussion which followed the issuing of the Pastoral Letter of the House of Bishops last November and is intended to present that point of view which the writers themselves would call "liberal."

The book is plainly meant for popular reading. The essays are brief and as free from the technical as their subjects could very well permit. It is quite an achievement to compress such a very large amount of information into such a small compass and keep it readable and interesting throughout. Also the spirit exhibited by the several writers is in very happy contrast to the blistering remarks which graced the front pages of the newspapers last December. It is a sane, dignified presentation of a case, with a good ring of honesty sounding through each chapter. Those who disagree most heartily with its conclusions will be glad to recognize its obvious sincerity.

The purpose of the book is to present grounds for a freer interpretation and use of the creeds of the Church together with a suggestion that the Apostles' Creed be dropped from the baptismal office and that the recitation of any creed be omitted from public worship. The first two essays are historical, one on the history of the Apostles' and Nicene Creeds by Dr. Muller and the second on "Liturgies and Creeds" by Dean Washburn. The next two chapters by Dr. Hatch and Dr. Dun are on the "Virgin Birth." The fifth is on the "Resurrection of the Body," by Dr. McComb. The last two chapters are on the use of the creeds by Dr. Nash and Dr. Addison.

The one of the seven which impresses me most strongly is that of Dr. McComb's on the "Resurrection of the Body." Aside from a technical question or two, which I am not competent to discuss, I think he makes a very reasonable and convincing statement on this particular article of the Creed. The two opening summaries of creedal history seem, on the whole, to be both accurate and sufficient. The last two chapters on the use of the creeds are very well done, but to many readers they will not be altogether convincing. The two on the Virgin Birth seem to me the least satisfactorily of the seven.

I am perplexed by a paragraph in Dean Washburn's essay (page 36) in which he speaks of the "introduction of infant baptism by the beginning of the fifth century" and at the end of the same paragraph refers to the liturgical use of the creeds "at the end of the first century of imperial patronage of the Church, and consequently at the end of about a century of the prac-

tice of infant baptism." Imperial patronage of the Church began with Constantine in the first quarter of the fourth century and a century after that would be the beginning of the fifth century. This could not have been at the end of a century of the practice of infant baptism if that custom was introduced at the beginning of the fifth century. However, I make no claim to scholarship in such matters and I may be guilty of misunderstanding. Still, what drew my attention to the paragraph especially was the dating of the introduction of infant baptism in the fifth century. I was under the impression that St. Augustine, St. Irenaeus, St. Cyprian and others who were hundreds of years before that date made explicit references to infant baptism in such terms as to throw it back into the earliest Christian times.

The chapters on the Virgin Birth will undoubtedly be answered by those who are better equipped to do so than I am. Both writers claim the privilege of doubting it. They agree that the nativity stories in St. Matthew and St. Luke are integral parts of those original Gospels and that the evangelists meant to describe a supernatural event. But they question the event itself chiefly on two grounds. In the first place they find it incompatible with the teaching about Christ in the writings of St. John and St. Paul. They explain that the nativity stories imply the creation of a new life while St. John and St. Paul both teach the pre-existence of our Lord before His entrance into this world. Dr. Dun carefully shows how no such inconsistency was felt by Christian writers back as far as the early part of the second century. Even those who fought Christianity never attacked the Virgin Birth. It was the common faith of Christendom, he shows us, right down to modern times and the theology of the General Councils was grounded upon a faith in the pre-existent Christ together with belief in the Virgin Birth with no sense of inconsistency appearing at any point. But Dr. Dun thinks the General Councils were wrong and sees nothing strange in the fact that it remained for scholars nineteen centuries after the books were written to discover a fundamental inconsistency which escaped the notice of all the intervening Christian writers. To many readers the argument will seem a bit strained.

In the second place, the Virgin Birth is grouped in with miracles in general and a question mark put against the whole group because, it is said, they stand in conflict with the "scientific spirit" of the present day. Someone will probably answer this by showing that there is no real conflict at all. But even if there were, the question rises in one's mind as to how far the modern "scientific spirit" is to be considered a final test of all things. Dr. Dun says that "this new

spirit remains at heart a holy thing" and that anyone who stands in its way is "sinning against the Holy Spirit." No doubt the Church Fathers felt much the same way about the "theological spirit" of the conciliar period and the schoolmen may very likely have had the same notion about the "philosophical spirit" of the Middle Ages. Who knows but that the next step in the world's progress may develop an "intuitional spirit" whereby the souls of men may make direct contact with eternal truth and all of our present scientific analyses become as inconsequential as we now find the scholastic arguments about the number of angels that can stand on the point of a needle? All wisdom is not the exclusive possession of the twentieth century. The next age may find less trouble with the Virgin Birth than we think we do.

Turning to the last two essays, we find a couple of interesting suggestions well presented. Dr. Nash frankly approaches the ticklish question of honesty in the use of the creeds and deals with it like a gentleman. He pleads for loyalty to the Church rather than conformity to specific doctrines. "The creeds," he says, "must be taken as professions of personal loyalty, of ideals rather than ideas." He believes one may be loyal to the Church without being in complete accord with everything the Church stands for. He repeats the familiar argument that some clauses of the creed are now interpreted by everyone in a sense different from the original sense (as the Ascension into Heaven and the Second Coming of Christ) and that the same latitude should be permitted to all the other clauses. The author is not impressed by any distinction in the creeds between historical facts and theological statements. To most people, however, there will continue to be a real difference between, for instance, "He was crucified" and "He shall come to judge the quick and the dead." The early Christians probably understood the latter to mean the immediate return of Christ to vindicate His persecuted followers while we are obliged to understand it differently today. But the crucifixion can never mean anything else than that our Lord was done to death on the cross. Such portions of the creed, including the Virgin Birth and the Resurrection of our Lord, are not doctrines but bits of scriptural history.

Neither is such a distinction between classes a merely academic matter. In this respect Christianity is unique among the world's religions. As the much-quoted Bishop Gore points out, "the faith which is presented to us in the New Testament indisputably centers upon a single person." Buddhism or Mohammedanism might remain substantially what they are even if the history of their founders were blotted out. But Christianity is Jesus Christ. The historical integrity of Jesus Christ is vital to the integrity of the Christian

faith. "It is a belief that God has taken action for man's redemption in such and such historical events." To vaporize these historical facts is to dissipate the whole Christian religion.

One thing more. Dr. Addison in the last chapter discusses two conceptions of the Church. It may be thought of as a living organism, "a fellowship rooted in a personal relation to a living Lord." Or it may run to the club idea, "an association of individuals who think alike on religious subjects." If it is to be a club, then of course the test of membership may well be a list of statements to which the members subscribe. But he pleads strongly for the other conception of the Church and thinks the test of membership should be personal, rather than doctrinal. He still believes that dogma, doctrine, and standards of belief are necessary to the Church, but he does not tell us just what service they should render. I think most of us will agree with the spirit of this essay, but some will want the creeds to be capable of a more definite utility. Certainly there must be some standards by which the Church itself will abide or the Church's faith will become a great many little individual faiths and the Christian Gospel become merely a matter of personal opinion.

Finally I would say that this book is a distinct contribution to the present discussion. It will help lay to rest the silly suggestion of a split in the Episcopal Church. It indicates that the turbulent statements most greedily broadcasted by the press have small following in the faculty of the Cambridge School. Let us hope it may be answered in a spirit as good as that in which the book itself is written.

INSTITUTIONAL WORK IN ALBANY

The Church has chaplain service in three notable institutions in the Diocese of Albany, which were included by the Bishops in their round of visitations recently. The Rev. Kenneth Ives Rice, rector of the Church at Tupper Lake, has begun religious work in the War Veterans' Hospital lately opened at that place and presented one of the service men for confirmation when Bishop Oldham visited the hospital.

The Rev. Sidney T. Ruck, rector of Lake Placid, is doing missionary work at Stonywood Chapel, Lake Kushaqua Sana-

torium, and presented two persons for confirmation on the occasion of Bishop Oldham's visit. This institution cares for about one hundred tubercular girls. Mr. Ruck holds communion services, both public and private, and conducts evening prayer. He has also discussion groups of from twelve to twenty-five girls and visits regularly the patients in the outdoor porches.

Bishop Nelson visited the Metropolitan Life Insurance Sanatorium at Mt. McGregor for the second time within a year and confirmed three patients presented by the chaplain, the Rev. Albert E. Bowles.

A Leading Humanitarian



WILLIAM S. KELLER is a prominent physician of Cincinnati, and a devout Churchman. He is recognized in his city as a leader in every civic enterprise, particularly those having to do with the bettering of the conditions of the less fortunate. He is the President of the Cincinnati Social Hygiene Society. His articles on Social Service topics are a regular feature of THE WITNESS.

THE CHURCH PAGEANTRY SCHOOL

ST. JOHN'S MILITARY ACADEMY

DELAFIELD, WIS.
AUG. 18-30

DEPARTMENTS

HISTORY-COMPOSITION-
ACTING-STAGE CRAFT-
LITURGICAL DRAMA-EDUCATIONAL DRAMATICS-
STORY TELLING-
PUPPETS-DANCE-
MUSIC-



ADDRESS VERY REV. GEORGE LONG Registrar,
401 CHESTNUT ST. QUINCY, ILL.

Mixing Peanuts With Religion

By Rev. A. Manby Lloyd

There was a religious "beano" at the Wembley Stadium last Sunday afternoon, May 25. At the west-end the surpliced choirs were banked up like a great snow-drift behind and around the dais. The King and Queen, the Prince of Wales and other royalty came in to a fanfare from the state trumpeters. Then came the massed bands. Then masses of men in various uniforms bearing flags of the motley empire. All were cheered. The choirs began to sing. Then came a procession of bishops and clergy, headed by the veteran Archbishop of Canterbury. The people cheered again, thinking it was a pageant, as indeed it was. The Free Church ministers took their places and 80,000 people joined, more or less, in prayers, responses and the "Old Hundredth." Many of them were consuming chocolates and studying their programs. Then came a short period of silence, during which no nuts were cracked (chocolates make no noise)—and then His Grace of Cantaur preached his sermon amid the roaring of aeroplanes and the screeching of strange birds. In such manner did Wembley illustrate the genius of English religion.

It was too bad, after all this, for the Rev. T. Edmunds to tell us that Birmingham is a "pagan city"—as if the exports of Athens were screws, nails and politicians like the Chamberlains. I have lived in Birmingham and never yet seen temples dedicated to Apollo or Dionysius, or taken part in the hectic joys of the Saturnalia. The chief amusements of Birmingham are gambling, boozing and soccer football, which are not Platonic, though possibly Plutonic. But "pagan city" is a nice phrase, and may help to fill the deserted halls of Martin Luther and John Wesley. I remember Fr. Stanton referring to the taunt that Catholicism is based on Paganism. "All the better," he used to say, to the huge delight of St. Albanites.

* * *

To make things worse, Mr. Caradoc Evans has been saying things about the Welch people at the Faculty of Arts Conference in London. Mr. Evans is himself a Welchman and it was piquant to hear him saying that distrust and hatred of one another was one of their characteristics. "But our real job is acting. We have the best actors in the world; our whole life is a stage-play. Our great actors are in the pulpit; in their wisdom they refuse to give over the security of a chapel for the uncertainty of the theater. Heaven is a Welch chapel."

"We hate one another with the bitterness of quarrelsome brothers; we hate the English as one hates a fool. God made him our servant, and for a glorious period He appointed Mr. Lloyd George to govern this foolish tribe. Yet we ape the Englishman."

"We are a nation of second-raters. We have no folk-lore. We cannot sing. We cannot write. Our bards are below the standard of 'Keep the home fires burning.' Our national Eisteddfod is just a collection of

bly at which rich women wear our national costumes and old men pretend to be Druids."

Needless to say Mr. Caradoc Evans has brought a storm upon his head and there has been much chewing of leeks.

But I thank him for giving me an idea. I begin to understand why Dr. Parker, Campbell Morgan & Co. wore their hair long, and why they were always denouncing the stage. It is plain now. Nonconformity is their drama. Sothorn and Henry Irving were their great rivals. All the world of the "unco guid" is a stage—to the Puritans. Calvinists are stage heroes. Episcopalians (or Arminians) are stage villains. Dr. Parker was the modern Hamlet. De Witt Talmage was an amusing First Gravedigger. Stafford Brooke was a capital Polonius. Moody and Sankey—but enough. The curtain falls.

* * *

The government has gained a seat in Liverpool and increased its poll in Scotland and Mr. Tom Shaw continues to beam with the innocence of Verdant Green on the opposition front bench. Poor Sir Joynson Hicks prepares violent speeches, but gazing on this sturdy, solitary and benevolent beaming figure, his heart fails him. It is like hitting a balloon. This appearance of "genial stupidity," says the Guardian, is more useful than sour cleverness. This hits off the situation. Labor is not going to be hustled. If Glasgow is restless, Ramsay MacDonald is making heaps of friends in other quarters. The bankers stood on chairs and cheered him. He is chummy with King and Queen. Another minister plays golf with the Duke of York. Simple John Brown, ex-pit-boy, wins golden opinions, is High Commissioner of the Church of Scotland. "The first step of the Labor government," said the Premier yesterday, "was an amendment of the insurance scheme to make it something more in relation to the responsibilities of an unemployed man with a wife and family. The party's program has been work or maintenance and maintenance had to be dealt with first."

* * *

Mrs. Raymond Asquith has joined the Roman communion. She is the widow of Asquith's oldest son, who was killed in France in 1917.

By 162,000 majority the miners' delegates have decided to accept peace terms, and a threatened strike may be averted.

M. Kutuzoff, of the Russian Soviet delegation in London, has been recording his impressions of the metropolis. He is very disappointed. He had been told he would find hundreds of thousands of citizens attending Communist meetings in Hyde Park. All he found was a little crowd of

people listening to a few men standing on stools. (The London working man does not revel in Hyde Park. He hides himself in "pubs" and discusses not Karl Marx, but the possible Derby winner.)

Our Zoo, however, is superior to that of Moscow and our worst slums are better than those in Russia. But the English people look "depressed," stare at each other "like bulls," and "live like hermits."

This may be a good portrait of a certain narrow circle of people, but no one knows England who only Hyde Park knows. You must go to the race courses, the music halls and to Hampstead Heath to study England. Young England is not studying Marxism or Bryanism or the Shavians, but the "form" of race horses and the "odds." George Robey could be P. M. tomorrow if he would lead the people and rub the paint off his nose.

It is only the extreme urgency of the social question which has brought millions of them in line with idealists like Ramsay MacDonald and bureaucrats like Sidney Webb.

There is only one man who could destroy the Labor government and smash its program—and that man has not yet arisen. He must be a sportsman, like Rosebery and unscrupulous, like Randolph Churchill. He must know the land like Cobbett and command a popular paper like Bottomley.

Such a man may be in our midst now, waiting his time. He will be a conservative Cromwell. He will purge the House of its puny politicians and the Carlton Club of its colonels. He will (I hope) put Harmsworth and Rothermere where Asquith threatened to put their predecessor—in the Tower of London.

But Lloyd George has destroyed the Liberal party as Baldwin has destroyed the Conservative.

Till the man arrives, we are in for years of government by Labor, whether we like it or not.

* * *

He will bring reality to Church life by making the "revisionists" finish their job, and by ending the scandals in the Church of England, which endow the lazy and incompetent and starve the pioneer and slum-worker. He will try to end the silly system which makes a man like Wakeford the victim of an Orange conspiracy and treats as rogues and vagabonds the priest who regards his commission, as did Dale and Enraght, as a real one; which makes the richest Church in the world the meanest, and turns the poor man's varsities into a hunting ground for snobs.

WHERE TO GET CHURCH BOOKS
Oxford Bibles
Prayer books & Hymnals
EDWIN S. GORHAM
Church Publisher & Bookseller
ELEVEN WEST FORTY FIFTH STREET
NEW YORK CITY

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

Churches to Hold Big Conference in Stockholm Next Year

To Devote Itself Entirely to Industrial, Social and Economic Questions, Leaving Doctrinal Matters Alone

The Universal Christian Conference to be held at Stockholm during August, 1925, now promises to be the most notable gathering of its kind in the history of the Church. The Conference will be attended by delegates representing every important communion throughout the world, except the Roman, including the Greek Catholic Church. It will not discuss matters of faith or doctrine but will devote itself to industrial, social and economic questions. The official announcement says that the purpose is "to concentrate the thought of Christendom upon those great social industrial and international questions which are so acutely urgent in our civilization." The latest plans for the conference have just been announced here by Dr. Henry A. Atkinson, General Secretary of the World Alliance for International Friendship through the Churches, who will act as General Executive Secretary of the Stockholm Conference. Dr. Atkinson has just returned from a tour of Europe undertaken for the purpose of organizing this conference and he will return to Europe in July to continue this organization work.

The official title of the conference is "The Universal Christian Conference on Life and Work." International offices have been established at 70 Fifth Avenue, New York, at London England, Geneva, Switzerland and Stockholm where the physical preparations for the gathering are already under way.

Between five and six hundred delegates will be present representing every Protestant denomination and the total attendance is expected to number about fifteen hundred. All the delegates and relatives accompanying them will be entertained during the ten days of the convention by the Swedish Government. The Swedish Crown Prince Gustav Adolf is Chairman of the Committee of Arrangements which contains representatives of every important activity in Swedish life. Delegates will be chosen by the chief governing boards of the denominations represented. There will be one hundred and seventy delegates representing the American churches, the leading denominations including the Presbyterian, Methodist, Lutheran, Congregational, Baptist and Disciples of Christ, having ten delegates each.

The official invitation recently sent out to the heads of the various Protestant denominations gives the subjects to be discussed at the conference as follows: "The Church's Obligation in view of God's Purpose for the World." The Church and Economic and Industrial Problems" and "Methods of Co-operative and Federative Efforts by the Christian Communions."

The invitation is signed by the following international committee: Rt. Rev. Nathan Soderbloom, Archbishop of Upsala, Sweden;

Rt. Rev. Theodore Winter, Bishop of Winchester, England; Dr. Arthur J. Brown, Secretary of the Presbyterian Board of Foreign Missions; Konstantinopaleus Gregorius, Patriarch of Constantinople; Dr. Moeller, President of the Protestant Churches of Germany; Rev. J. A. McClymont, ex-moderator of the Church of Scotland; Dr. Charles S. Macfarland, General Secretary of the Federal Council of the Churches of Christ in America; Archbishop Germanos of Thyateira; Prof. J. E. Choisy of Switzerland; Rev. Thomas Nightingale, General Secretary of the Free Churches of England and Wales; Dr. Hen-

ry A. Atkinson and Prof. Adolf Keller of Switzerland.

The first proposal for this conference was made at the international meeting of the World Alliance for International Friendship held at The Hague in 1919. A committee was appointed and preliminary plans were presented at a meeting held at Geneva in the summer of 1920. This conference created a provisional organization and later the work of administration was divided into four sections, one for Europe, one for the British Empire, one for America and one for the Eastern Orthodox Church.

FORMER GOVERNOR DOES THE TALKING

Former Governor Martin G. Braumbaugh of Pennsylvania spoke in St. James' Episcopal Church, Perkiomen, Evansburg, Pa., at the twenty-third annual reunion of the descendants of the early members of the Church.

"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

Church Ordains Young Man to Minister to the Deaf Mutes

Dr. Cloud, a Leader in Our Work with Them, Says the Prayer Book is an Invaluable Blessing to the Deaf

On Tuesday, in Whitsun-Week at St. Mark's Church, Denver, Colorado, the Rev. Homer Earl Grace was ordained to the Diaconate in the Episcopal Church by the Rt. Rev. Fred Ingley, Bishop Coadjutor of the Diocese of Colorado. The candidate was presented by the Rev. James H. Cloud, D.D., of St. Louis, Mo., who preached the ordination sermon, the Rev. A. G. Harrison of St. Luke's, Montclair, was the Epistoler, and Mr. J. W. Hudson, Lay Secretary of the Standing Committee, read the Litany.

The occasion was a notable one since the Rev. Mr. Grace, a deaf mute, will minister to the "silent people" of the diocese, amongst whom a Mission has been in progress for some time, under the supervision of Dr. Cloud, the ordination of Mr. Grace to the "voiceless ministry" being a direct result of that work.

Bishop Ingley read a brief preliminary exhortation of counsel and encouragement to a congregation of some fifty members of the Mission, which was translated to them simultaneously in the sign language by Dr. Cloud, the same method being followed in the ordination sermon and throughout the service which was deeply impressive despite the difficulty of the dual rendition.

In an interesting reference to the work of the Episcopal Church amongst deaf mutes, Dr. Cloud said in part:

"It is a matter of no small gratification that among all the many religious organizations the Episcopal Church was foremost in developing the work among the deaf and for a number of years was alone in promoting this work.

"As a distinctive work it had its beginning seventy-five years ago when the Rev. Dr. Thomas Gallaudet, son of the founder of the education of the deaf in America, began a work in New York which grew into the present Church Mission to the Deaf in that diocese and St. Ann's Church for the Deaf in that city.

"At the present time New York, Philadelphia and Chicago, each have a church and parish house for the exclusive use of the deaf with a resident clergyman in charge.

"In many of the larger cities there are active missions for the deaf under the care of general missionaries, as is the case here in Denver, and housed in parish churches, as we are here at St. Mark's. The first deaf man to be admitted to the sacred ministry was the Rev. Henry Winter Syle, of blessed memory. Of the clergy who have been engaged in work among the deaf he is the only one who was born and nurtured in the Church. Mr. Syle was the son of one of our Church's missionaries in Japan, in which country he was born, and received the degree of Master of Arts from Yale. He was ordained

Deacon in St. Stephen's Church, Philadelphia, in October, 1876, by Bishop William Bacon Stevens.

"Our brother here, who is to receive holy orders this morning, will be the twenty-second admitted to the ministry being deaf at his ordination. Of those deaf at their ordination five have joined the Church Triumphant and two have retired. One of our active missionaries acquired a hearing defect years after ordination. Our brother here will be the sixteenth missionary to the deaf now in active service.

"How widely scattered our missionaries are may be indicated by the dioceses in which they reside and from which most of them radiate into the surrounding territory: Connecticut, New York, Central New York, Pennsylvania, Harrisburg, Maryland, Washington, North Carolina, Mississippi, Ohio, Southern Ohio, Chicago, Missouri, Los Angeles, Olympia, and now last but not least—Colorado.

"In the early years of Church work among the deaf fewer than half a dozen hearing clergy qualified for this special field. They all have passed away, leaving it exclusively to the deaf clergy. Our Book of Common Prayer is an invaluable blessing to the deaf as a medium of worship.

"While some people may claim that 'one church is just as good as another,' there can be no question but that the 'Prayer Book Church' is the best adapted for meeting the special needs of the deaf."

COMMENCEMENT AT ST. STEPHEN'S

The chief address at the sixty-fourth annual commencement of St. Stephen's College, held on June 10th at Annandale-on-Hudson, was made by Dr. Frank Pierrepont Graves, Commissioner of Education and President of the University of the State of New York. His subject was "The Place of the Small College in Contemporary Higher Education." After outlining, with commendation, the development in educational breadth without sac-

rifice of liberal standards which has characterized St. Stephen's in the past few years, he went on to say that, in his judgment, for the continuance of real culture as distinct from mere information, the small college was an absolute necessity as corrective of many of the dangers which democracy has introduced into the educational world.

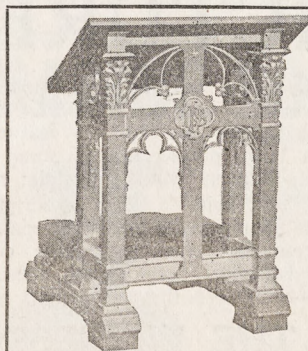
Fourteen men were awarded the degree of Bachelor of Arts, two of them in the new Honors School created last year. Mr. Herman J. Smith of Schenectady, N. Y., received simple honors and Mr. George A. Libaire of Red Bank, N. J., received great honors. The honorary degree of Doctor of Divinity was conferred upon the Rt. Rev. John Chanler White, Bishop of Springfield, of the class of 1888, and the degree of Doctor of Letters upon the Rev. Joseph G. H. Barry of the Church of St. Mary the Virgin, New York City.

Immediately preceding the exercises proper, the Bishop of Springfield laid the cornerstone of the John Rogers Hegeman Science Building, to cost \$125,000, and the Edward F. Albee dormitory, to cost \$100,000.

The baccalaureate sermon was preached on Sunday, June 8th, by the Very Rev. Charles A. Jessup, D.D., of the class of 1883, Dean of St. Paul's Cathedral, Buffalo, N. Y. In it he pointed out that for sane thinking and rational development of the world, opposite ideas must be held in balance, e.g., liberty and authority, justice and mercy, etc. In applying this to education he said that knowledge and humility were commonly opposed to one another, but that only a man at once informed and humble was in any sense a builder; and that the great danger at present was that in a search for knowledge men should give away to the sin of intellectual pride, a far different thing from intellectual achievement.

A large crowd of alumni were back for the Commencement Day, the simple dignity and beauty of which is generally conceded to have surpassed anything of the sort at the college before.

JOHN M. DOYLE
MEMORIAL TABLETS
14 S. THIRD ST. PHILADELPHIA
CATALOGUE ON REQUEST



Litany and Prayer Desk in Brass and Wood \$525

Church Furnishings

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

Silver Chalice from \$22 and upward
Alms Basons from \$7 to \$875

STAINED GLASS WINDOWS

We are glad to submit estimates on Memorial Windows

SPAULDING & COMPANY

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

JAPAN RECONSTRUCTION FUND NEEDS MONEY

At a meeting of the Japan Reconstruction Fund Committee, held in the Church Missions House on Thursday, June 19th, 1924, the following statement was adopted:

Acting under instructions of the National Council, this committee presented to the people of the Church the needs of the Church in Japan, due to the earthquake and fire of last September. The schedule of reconstruction required for its completion the sum of \$2,400,000, in addition to the sum already in hand toward the cost of St. Luke's International Hospital and the cost of new land, which is to be provided through the use of property now owned in Tokyo.

The committee determined upon a plan of campaign having three distinct features, the first being the solicitation of the people of larger means by direct representatives of the committee, the second being a selective canvass in each parish by a parish committee of all able to give or pledge in amounts of \$10 and upward, and the third being the general offering on May 25th.

From reports so far received from dioceses and parishes the committee estimates that there has been given and pledged to date something less than \$700,000.

In several important parts of the Church the presentation of the Japan appeal has been delayed until the autumn.

The committee would again emphasize the vital character of this work, in order that the fruits of sixty years of intensive effort may be realized. Practically the entire equipment of the Church in Tokyo and vicinity has been destroyed. This must be replaced in order that the Church's work shall not be permanently crippled in the face of unequalled opportunity for effective service.

The committee proposes to go right on with its work until its duty has been fully discharged and will keep the Church informed.

With the funds now in hand or assured by pledges, it will be possible to proceed with some of the most immediate needs.

The committee desires to express its deep appreciation to those who have given and to those who have labored earnestly for this great cause.

The report is signed, for the committee, by Mr. William Cooper Procter, Chairman.

YOUNG PEOPLE MEET AT EVERGREEN

Conferences for High School Boys and Girls were held in Evergreen, Colo., the boys June 7-11, the girls June 12-16, each parish being entitled to four delegates, two

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:

Miss M. Bement	\$2.00
W. L. Gravatt	1.00

Total for 1924\$116.25

boys and two girls. The Very Rev. B. D. Dagwell, Dean of St. John's cathedral, was chaplain of the conferences, and the members of the faculty were Bishop Johnson, Bishop Ingley, W. W. Winne, D. K. Wolfe, Jr., Mrs. W. H. Beggs, Mrs. H. F. Hoffman, Mrs. B. W. Bonell and Canon Douglas.

GETTING BUSY WITH THE YALE STUDENTS

St. Paul's Episcopal Church, New Haven, Conn., has engaged as assistants to the rector, Rev. Roger W. Bennett, Southboro, who will be curate, beginning in September, and Cornelius P. Trowbridge, Princeton, N. J., whose special work will be among the Episcopal students of Yale University.

ORDINATION IN MINNESOTA

On June 11, 1924, Bishop McElwain ordained Mr. James Edward Blake as a Deacon in Christ Church, Austin, Minn.

The Rev. Mr. Blake has been assigned, temporarily, to the care of Missions at Wells and Blue Earth.

ORDINATION IN SALINA

On Whitsunday, June 8, the Rt. Rev. R. H. Mize, D.D., Bishop of Salina, ordained to the Diaconate in Christ Cathedral.

PICTURES

IN the early fall we plan further improvements in The Witness. In this improved paper we hope to feature each week a large photograph of some memorial-stained glass window; pulpit; reredos; lectern, etc., with a short description of it. The management will appreciate hearing from clergymen in whose churches such furnishings have been recently installed—or where they are being planned.

THE WITNESS

6140 Cottage Grove Ave., Chicago

ral, Salina, Kansas, Stanley Lawrence Smith. The sermon was preached by the Rev. James P. DeWolfe and the candidate presented by the Rev. Joseph Dobbins. He has returned to St. John's College, Greeley, for the summer course.

GIVING THE CHURCH PLENTY OF TIME

Rev. Kenneth Mackenzie, for thirty-three years rector of Trinity Episcopal Church, Westport, Conn., has resigned, and asked that the resignation take effect at the pleasure of the church, but not later than June 1, 1926. In giving two years' notice of his intention to retire from his charge, Dr. Mackenzie said he believed abrupt resignations were liable to prove harmful to Church organizations.

NEW SECRETARY FOR RELIGIOUS EDUCATION

Miss Katherine Smith, having completed a special course at Columbia University, returns to the diocese to be Executive Secretary of the Department of Religious Education and will take up her duties in August, having her headquarters in Macon, Georgia.

PARISH WITH A CLUB FOR DRAMATICS

St. Philip's Cathedral, Atlanta, has a Dramatic Club, of which it is very proud. The members recently presented a play entitled "High and Low" by Catherine Hurlt of the parish, which was warmly received. The plot has an ecclesiastical setting and is very clever.

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

TWO BOOKS ON PSYCHOLOGY

Psychology and the Christian Religion

By C. E. HUDSON

\$1.35 a copy; postage, 10c.

Christianity and Psychology

By F. R. BARRY

\$1.50 a copy; postage, 10c.

These two books by these prominent Anglicans are recommended as the best to be had on the subject.

Witness Books

6140 Cottage Grove Ave., Chicago

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

TO EMPHASIZE BRUTALITY AND TRAGEDY OF WAR

The teaching of history in American schools and colleges so as to emphasize the brutality and tragedy of war rather than its traditional glory and glamour is now the common aim of organizations formed to promote world peace. The task of interesting learned societies, teachers associations and government ministries of education in this movement has been undertaken by a Commission on School Text Books appointed by the International Federation of League of Nations Associations, which met recently at The Hague with representatives present from twenty-one nations.

Seven organizations are already at work in this movement, namely; the Carnegie Peace Foundation, The World Alliance for International Friendship, the Assembly of Moral Education in Geneva, the International Pacifist Assembly, the International Federation of League of Nations Societies, the International Peace Bureau of Berne, Switzerland, and the International Bureau of Moral Education at The Hague.

The meeting at The Hague unanimously adopted the following resolution:

"The Commission on School Text Books having examined the evidence submitted by the national societies urges them to invite the co-operation of the appropriate learned societies such as the historical and geographical associations, teachers organizations and Ministry of Education to secure the elimination from existing school manuals of passages likely to foster hatred between peoples and with this object in view, also to exercise a scrutiny over any new school manuals.

"The Commission recommends the national societies to draw the attention of the above mentioned bodies to the following plan of historical instruction and to urge those bodies to secure the adoption of a similar plan for their respective countries and the necessary modifications of the syllabuses of public examinations.

"(a) In the schools—That some lessons of a simple kind be given, drawn from world history from the earliest times to the present day, both in the preparatory stage and either in the thirteenth or fourteenth year. Then the course on national history, with its concurrent stream of European history, down to modern times. It would be absurd to eliminate references to

war from the study of history. War forms a definite part of the story of peoples but it should be treated in proper perspective with other human activities. The causes and particularly the consequences of war should receive adequate attention but none of its traditional glory and glamour should be allowed to overshadow its brutality and tragedy. Between fifteen and eighteen a series of special lessons on world history.

"(b) In the training colleges for teachers—Provision should be made for a course of world history for students in these colleges so as to equip all future teachers with a knowledge of the story of civilization as a basis for the understanding of the modern world."

SIXTY BELOW FOR A COUPLE OF WEEKS

Bishop Rowe of Alaska Gets Many Interesting Letters. Here Is One of Them.

Right Rev. Bishop Rowe,

Seattle, Wash.

Rev. Dear Sir:

I write you a letter today to let you know how we are getting along in my country. I have got 39 children that I teach school. Every Sunday I hold service two times a day. Besides Wednesday nights and Friday nights I have prayers. Every Sunday I have Sunday School. My little boy help me for Sunday School. My little boy, he write in his book. Savez very near everything now. My family are all well and everybody his family just the same. From my place to Fort Yukon we make a new trail. Its straight and shorter. After we make the trail we leave our family 15 miles from Fort Yukon. We are going to trap at that place for a while. Its been very cold lately. We live in tents. Thermometer taken 50 and 67 below zero for a couple of weeks. It was too cold for the children. Never mind cold we make trail just the same. Try and get an English leader for us. Our children only know Indian talk. It took us a long time to make that trail and we did finish it yet. We make good trail. It won't be hard for the Archdeacon Drane to come and see us next time. No cariboo this year at our place. Its' hard for us this year. I got lots of debts at the N. C. Co. The boss is good to me. Is good to all the Indians. My wife is not very strong. Sometimes she is very sick. Then its hard for me to do the Church work. I wish I see you some time I am glad I shake hands with you. Good bye and pray for me. I pray all the time myself. I hope you get good health all the time you

live long. I remain your good friend,
Albert Edward,

Indian Minister Gen-du-lar, Alaska.
P. S. We have a new chief now, Elijah Henry. He good chief. Christian his place.
Thus our Indian lay reader on a branch of the Chandelar, 200 miles above Fort Yukon, writes to his Bishop.

DEAN OF ALBANY CATHEDRAL URGES SUNDAY OBSERVANCE

The Very Rev. C. C. W. Carver, Dean of the Cathedral of All Saints, Albany, took occasion recently to address his congregation, apart from his sermon, on the subject of Sunday observance. Dean Carver called the growing neglect of Sunday one of the most pernicious influences of modern life and pleaded for the worshipful keeping of a holy and joyous day. He decried the laxity of Church attendance in summer months and announced the continuance of the services of the Cathedral during the summer and asked the members of the congregation to attend them.

THE NEW BISHOP IN NEW YORK

Rev. Edward H. Coley, who, May 21, was elected suffragan bishop of the Episcopal Diocese of Central New York, on the first ballot, has served twenty-seven years as rector of Calvary Church, Utica, N. Y. He is a graduate of Yale University and of Berkeley Divinity School, and has served two churches in Connecticut.

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.

FRECKLES

Don't Hide Them With a Veil; Remove Them With Othine—Double Strength.

This preparation for the treatment of freckles is so successful in removing freckles and giving a clear, beautiful complexion that it is sold under guarantee to refund the money if it fails.

Don't hide your freckles under a veil; get an ounce of Othine and remove them. Even the first few applications should show a wonderful improvement, some of the lighter freckles vanishing entirely.

Be sure to ask the druggist for the double strength Othine; it is this that is sold on the money-back guarantee.

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



REV. CYRIL HARRIS LEAVES CORNELL FOR OTHER WORK

Rev. Cyril Harris has resigned his student work at Cornell University and his position as Student Inquirer in the Second Province, and has begun work as rector of Holy Trinity Church, Tiverton, R. I.

Ill health was the immediate cause of Mr. Harris' leaving Cornell, where he was most successful in work with students. He underwent an operation at New York Hospital early in May which proved entirely successful, and he is being restored to full health.

The Department of Religious Education at its last meeting accepted his resignation with regret and thanked him "for his five years of faithful and efficient service to the students at Cornell University, for his careful study of student thought and conditions; for his able presentation of the same at meetings of the Student Inquirers, and in reports and letters, and for his helpful advice on many occasions." The matured thought of Mr. Harris on the student's religious life will be made available in a book he is planning to publish in the fall, a book which is an accurate portrayal of the average student.

His contribution to the report of the Inquirers, "The Church's Inquiry into Student Religious Life," was one of the most stimulating and suggestive sections of that helpful book on methods of work with students. One of the most distinctive features of his work has been a nine o'clock corporate communion at St. John's Church, Ithaca, attended by seventy to eighty students. This service was followed by a light breakfast, but that meal cannot account for the willingness of so many students to rise early on a Sunday morning and to go a mile and a half down the hill in all weathers. He had revealed to them the secret of power through worship.

Mr. Harris was born in Nova Scotia, Canada, in 1891. He graduated from Harvard in 1913, and the Episcopal Theological School three years later. From the post of student pastor at the University of Michigan, he went as civilian chaplain to Camp Hancock, and four months later received his commission as an army chaplain. After the war he went to Cornell as the first of the Student Inquirers appointed by the former General Board of Religious Education.

MANY SIDE SHOWS AT SUMMER CONFERENCES

There are to be many "extra" sessions at the Princeton and Geneva Summer Schools. At Princeton, July 1st, 8 p. m.,

EVERYDAY RELIGION

- - By - -
BISHOP FREEMAN

A Book of a Hundred Short Sermons on Current Topics.

\$1.50 a copy; postage, 10c.

Witness Books

6140 Cottage Grove Ave., Chicago

an address on the World Conference on Faith and Order, by the Rt. Rev. William T. Manning, D. D., Bishop of New York. July 2nd, 8 p. m., a Missionary address by the Rev. James W. Morris, D. D., of Porto Alegre, Brazil; July 3rd 8. m., an illustrated lecture on the Holy Land, by the Rev. Charles Breck Ackley; July 6th, 8 p. m., the Young People's programme service. In the afternoons, 5-6 p. m., July 1st, a conference on the Church Service League, Rev. A. R. McKinstry, and the Church School Service League, the latter led by Miss Evelyn Withers; July 2nd, the Woman's Auxiliary, Mrs. Reginald Williams; and the Church Periodical Club, Mrs. Otto Heinigke, president. July 3rd, an opportunity to meet all the missionaries present, to hear their work, and to learn of various schools of training for such service. July 4th, the Orders of Sir Galahad and the Fleur de Lis, the Rev. Sidney T. Cooke; July 7th, the Daughters of the King; and the Girls' Friendly Society, Miss Mabel E. Stone, executive secretary, Extension Department. July 8th, Church Mission of Help, the Rev. Gilbert Pemberton and Mrs. John W. Howell; the Guild of St. Barnabas, Miss Violetta Jackson, secretary. July 9th, at 4:15 p. m., there will be a pageant given by the members of the class in Pageantry and Drama.

At Geneva, July 2nd, 8 p. m., a missionary address by Dr. John W. Wood; July 6th, Young People's Programme Service; July 7th, an address on the World Conference on Faith and Order, the Rt. Rev. James DeWolf Perry, D. D., Bishop of Rhode Island; July 9th, an illustrated lecture on the Holy Land, by the Rev. Charles Breck Ackley. In the afternoons, 5-6 p. m., July 1st, the Church Service League, and the Church School Service League, Miss Frances H. Withers; July 2nd, the Church Mission of Help, the Rt. Rev. G. Ashton Oldham, D. D., Bishop Coadjutor of Albany, Miss Anne Prophet, and Mrs. L. Frederic Pease. July 3rd, an opportunity to meet all the missionaries present, to hear of their work, and to learn of various schools of training for such service. July 4th, the Daughters of the King; and the Girls' Friendly Society, Mrs. A. D. Story; July 7th, the Orders of Sir Galahad and the Fleur de Lis, Rev. Sidney L. Cooke; July 8th, the Woman's Auxiliary; World Conference on Faith and Order, Bishop Perry; and the Little Helpers, Miss F. H. Withers. July 9th, 4:15 p. m., there will be a pageant given by the members of the class in Pageantry and Drama.

THE GOSPEL OF FELLOWSHIP

By
BISHOP CHARLES WILLIAMS

Nature of Fellowship defined and then applied to Racial, International and Church Problems.
\$1.50 a copy; postage, 10c.

Witness Books

6140 Cottage Grove Ave., Chicago

CONFIRM MEN IN ATLANTA PRISON

On June 13th Bishop Mikell confirmed five men at the Federal Prison in Atlanta. The candidates were presented by the Rev. Cyril E. Bentley, Executive Secretary of the Diocese. This is the first confirmation service ever held by the Church in the history of the institution, although it is a matter of record that the Protestant chaplain in years gone by was a priest of the church.

At the present time there is a flourishing Bible class conducted by Mr. A. H. Thomas of Atlanta at the penitentiary, whose average attendance has been high from the beginning. The authorities have co-operated in every way possible to assist the Church in her work among the men and it is felt that the work is bearing fruit in every respect, and the men and those working with them on behalf of the Church are receiving great help from the program of activities fostered by the Church in the institution.

LOSSES BY TORNADO IN DAKOTAS

Bishop Burleson sent the following telegram to the Department of Missions from Sioux Falls June 17:

"Disastrous tornado swept over state Saturday night. Three chapels on Crow Creek Reservation destroyed. Others badly damaged. Chief church on Lower Brule demolished. Present known destruction probably fifteen thousand. No doubt there is much more not yet reported. Insurance about one-third of loss."

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.

A WORD-MAP OF THE OLD TESTAMENT

By REV. GEO. P. ATWATER

A Brief, Scholarly Survey of Old Testament History.

The book is attractively bound, with maps wide margins for notes, etc.

\$1.00 a copy; 8c postage.

Witness Books

6140 Cottage Grove Ave., Chicago

REV. ALEXANDER K. BARTON DIES OF BLOOD POISONING

Student work has suffered a well nigh irreparable loss in the death on June 7th of Rev. Alexander K. Barton, Student Inquirer for the Province of the Pacific and student pastor at the University of California. He was only thirty-one years of age and leaves a wife and baby boy.

Mr. Barton has put up a brave fight against blood poisoning. Two operations had to be performed, and twice blood was transfused. The community was saddened by his illness and death to a degree that has seldom been witnessed.

Mr. Barton was one of our most successful workers with students, of rare charm of personality, deeply consecrated, full of passion for the souls of his flock, immensely popular, greatly liked by his fellow workers in his own and other Churches and in the Y. M. C. A., and in his two years at the University of California achieved very remarkable results. The Y. M. C. A. made him their secretary for work among fraternity men. He was selected out of all the student pastors and prominent clergy of Berkeley and San Francisco to make the invocation at the dedication of the University of California Memorial Stadium. Had his life been spared, he would probably have solved many problems of Church work at a great university for the benefit of his fellow clergy working among students.

Mr. Barton was a graduate of Johns Hopkins University (1914), and studied at the Episcopal Theological School in Cambridge, where he also took work at Harvard University. He served as a lieutenant of artillery during the war at the Lorraine front in the 42nd (Rainbow) Division, and

took up postponed studies as a Rhodes Scholar from Maryland at Oxford University, where he was a member of the University's second boxing team. After leaving Oxford he worked with the Y. M. C. A. in the Polish Army, where he taught calisthenics and boxing. While at Oxford he met and became engaged to Miss Margaret Lundbye, a student from Sweden, whom he married in July, 1921, and who has been a fine helpmeet in his work with young people. After his return to America, he was for a time minister-in-charge of Christ Church, Baltimore, where he proved himself a fine worker among young people. Then he went to his post at the University of California. He was a member of the Alpha Delta Phi Fraternity.

TRAINING FOR GROUP CONFERENCES ON CHRISTIAN UNITY

A study-course on the purpose and method

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, Monday, 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.

GETHSEMANE CHURCH

4th Ave. So. at 9th St.
Rev. Don Frank Fenn, B. D., Rector
Sundays 8:00 and 11:00 a. m., 7:45 p. m.
Wednesday, Thursday and Holy Days

of Group Conferences as a means of approach to Christian unity is being given at fourteen of the Church Summer Conferences this year, under the auspices of the Commission on Faith and Order. This commission, of which Bishop Manning is president and Bishop Perry the chairman of the Executive Committee, is the body through which our Church initiated and now co-operates in the preparations for the World Conference on Faith and Order to be held in 1927.

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.

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 8:30.
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.

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.

LAY CORNERSTONE FOR NEW BUILDING AT DU BOSE

The cornerstone of the new building of the DuBose Memorial Church Training School was laid at 11 o'clock on June 11, 1924. Bishop Gailor presided over the simple but impressive ceremony, assisted by the Rt. Rev. Dr. Bratton, Bishop of Mississippi, and the Rt. Rev. Dr. Carson, Bishop of Haiti.

The procession, made up of the student body, the visiting clergy, and the faculty of the school, marched from the chapel to the site of the new building, to the singing of the hymn, "The Church's One Foundation." The Rev. Dr. Mercer P. Logan, Dean of the school, was preceded by the young son of Dr. Wm. Haskell DuBose of Sewanee (and the grandson of the late Dr. Wm. P. DuBose), who carried the articles and the box for those, to be later placed in the cornerstone.

After the reading of the proper Psalms and prayers, the dean placed the articles in the cornerstone, announcing the name of each article as it was packed into the box. Then the presiding bishop again led in prayer. When the singing of the hymn, "Crown Him With Many Crowns" was finished, addresses were delivered by the Rev. Dr. Wm. Mercer Green, Bishop Co-adjutor of Mississippi, Archdeacon Clairborne, Field Secretary of the School, and the Hon. W. A. Sadd, President of the Board of Trustees.

YOUNG PEOPLE MEET IN SALINA

A Young People's Conference was held at St. John's Military School, Salina, from June 5 to 9 for high school students within the District of Salina. Fifty-five young people accepted the invitation of Bishop Mize and were his guests for the four days. The girls were housed in the Junior School, while the boys occupied the school barracks. The usual conference lines were followed out and included classes every morning, chapel services, sports and social gatherings, concluding with a pageant. A fine spirit of enthusiasm was maintained. Bishop Mize was assisted by Dean Hoag, the Rev. James P. DeWolfe of Kansas City, the Rev. Joseph Dobbins, other clergy in the district and by Miss Eleanor Ridgeway. The conference is the first of the kind in the district and will be continued each year.

GEORGE ISRAEL BROWN TALKS ON ANCESTORS

Christ Episcopal Church Greenwich, Conn., celebrate the 175th anniversary of its founding. The morning sermon was preached by Rev. Gerald A. Cunningham,

SAINT MARY'S SCHOOL

Rev. Warren W. Way, Rector.

An Episcopal School for Girls. Junior College—four years High School and two years College courses. Special courses—Music, Art, Expression, Home Economics, Business.

Modern Equipment—20-Acre Campus

Applications now being received for 83rd Annual Session, which opens September 18, 1924. Only 200 Resident Students can be accepted. For detailed information address

A. W. TUCKER, Business Manager,
19 Raleigh, North Carolina.

rector of St. John's Church, Stamford, and there was an address by Israel Brown, lineal descendant of General Israel Putnam of Putnam, Conn. The first church building stood near the spot where General Putnam rode down the steps when pursued by the British, and the town rejoices to have one of the general's descendants present. At 4:30 p. m., 600 children led by four girl trumpeters, a mixed choir of fifty following, visited the site of the first building, where a musical service was held. Both morning and afternoon there was music on the chimes by Carleton Hubbard, carillonneur. Some of the music had been composed for the occasion by Mr. Hubbard.

WOMAN'S AUXILIARY ANNUAL MEETING IN GEORGIA

Nearly every pledge over-subscribed and every pledge paid, was reported by the treasurer at the thirty-second annual meeting of the Georgia Branch of the Woman's Auxiliary, which met at the same time as the Diocesan Convention in Savannah. Preceding the opening business session the entire delegation attended the opening of the Diocesan Convention, the celebration of the Holy Communion, and heard the Bishop's annual address. The United Thank

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.

Offering Custodian reported in hand a total of \$1,910.61, and the Secretary of Boxes reported that twenty-five boxes, to the value of \$761.08, had been sent during the year, 12 to China, 5 to West Virginia, 3 to North Carolina, 2 to Virginia, 2 to Florida, and 1 to California.

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.

COUNTRY BOARD

IN PRIVATE FAMILY, ON LARGE PLANTATION, near Rapidan, Virginia. Shady porches and lawn; very large, comfortable house; all conveniences; no children. Address MISSES CRENSHAW, Rapidan, Va.

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, Ruchets, 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. i. and Oxford, England.

MISCELLANEOUS

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

GOOD ATTENDANCE AT CONFERENCE AT WAWASEE

The 8th annual conference for Church workers was held at Lake Wawasee, Indiana, from July 15th to the 21st, with a fine attendance. Combined with the conference was the Second Annual Boys' Camp and the Young People's and Laymans' Conventions, which gathered the closing days of the conference. Courses were given by Father Harrison, Rev. Edwin A. Powell of Evansville, Indiana, William C. Sturgis of the Department of Missions of the National Council, Rev. Clean E. Bigler of Kokomo, Indiana, Rev. W. B. Spofford, secretary of the Church League for Industrial Democracy, and by Miss Jeanette Ziegler of Detroit. The special speakers were Bishop White, Bishop Francis and Bishop Reese of Ohio.

FATHER WAGGETTS SAYS GOODBYE

In the Church of St. John the Evangelist Father Waggett of England will preach for the last time in Boston during his present visit to this country, which was occasioned by an invitation to be special lecturer at the General Theological Seminary, New York. Father Waggett was senior chaplain with General Allenby in Palestine and

after the war was honored with the degree of doctor of divinity by Oxford, from which university he graduated with highest honors in both science and theology. He has been an outstanding figure in the Church of England for thirty years, and has been the superior of the Cowley Houses in Capetown, London and Cambridge.

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

Gambler, 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 8, 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.

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.

CONVENTION OF THE DIOCESE OF WESTERN MICHIGAN

The convention of the Diocese of Western Michigan, which met in St. Mark's Pro-Cathedral, Grand Rapids, June 10th and 11th, was marked by unusual good feeling. Bishop McCormick received a warm welcome after his long absence from the diocese, as bishop in charge of the European Churches.

Tuesday evening the members of the convention were the guests of the Men's Club of the Pro-Cathedral at a delightful supper. In connection with this, addresses were made by various speakers, the principal one being by the Right Rev. Herman Page, D.D., Bishop of Michigan, who was the guest of the convention.

In his very able and interesting convention address, Bishop McCormick stressed the subjects of Christian Unity and World Conditions. He also spoke at some length on the proposed school amendment to the state constitution and its effects on private schools, making specific mention of Akeley Hall, the Diocesan School for Girls. (By subsequent action, the convention supported the position of the bishop.)

By unanimous vote of both Orders, the convention decided to change the time of meeting from June to January. The first convention, under the new rule, will meet in St. Luke's Church, Kalamazoo, the third Wednesday in January, 1925, at which time the diocese will celebrate the semi-centennial of its organization.

A forward step was taken when the con-

vention requested the Executive Council to secure a Diocesan Superintendent of Religious Education.

Reports from the various treasurers showed the diocese to be in excellent condition.

CHANGES IN ATLANTA

The Rev. J. F. McCloud has resigned from St. James Church, Macon, and become assistant at Christ Church, Nashville, Tenn. The Rev. F. H. Harding has recent-

ly come to Milledgeville from South Carolina and is doing good work at St. Stephen's Church and in the State Institutions in Milledgeville.

The Rev. C. B. Wilmer, rector of St. Luke's Church, Atlanta, has resigned his parish to become Professor of Theology at the University of the South. Dr. Wilmer will leave Atlanta in September for his new work and, although the diocese is grieved to learn he is to leave us, we are sure Sewanee will be a greater institution by his presence on her faculty.

The Life of Devotion

- - and - -

Personal Religion

By the Very Rev. W. R. Inge, C.V.O., D.D., F.B.A.

Dean of St. Paul's, London.

With an Introduction by The Lord Bishop of London.

\$1.00 a copy; postage, 8c.

Immediate Delivery. Cash with Order.

WITNESS BOOKS

6140 Cottage Grove Avenue

Chicago, Illinois

Insurance Payable to Your Parish

Have you ever considered insuring your life in favor of your parish?

During your life you help in many ways in the work of your parish.

After your death, your work will have to be taken over by someone else, but it would give you great satisfaction to know that a lump sum would be paid to your church to help in carrying on the work.

You can do this by taking out an Ordinary Life Policy with us.

Our rates are as low as possible, being based on cost, with no "loading," and are offered to both clergymen and lay-workers.

The Church Life Insurance Corporation

14 Wall Street, NEW YORK