



Vol. VIII. No. 46

CHICAGO, ILLINOIS, JULY 5, 1924

\$2.00 A YEAR

*REFUSING TO RUN WITH
THE PACK*

BY W. B. SPOFFORD

*A TRIP THROUGH
MISSION FIELDS*

— NEXT WEEK —

BEING A GOOD CURATE

BY CHARLES THOMAS HULL

Cheerful Confidences

By Rev. George Parkin Atwater, D.D.

KENYON COLLEGE CELEBRATES ITS ONE-HUNDREDTH ANNIVERSARY

I.

I have been in Gambier attending the commencement exercises of Kenyon College, and the celebration of its first century of existence. Very few colleges have ever had such a celebration as that enjoyed by Kenyon's sons and Kenyon's friends at Gambier. Were the whole sixteen pages of the Witness at my disposal, I could not do justice to the crowding events of Kenyon's week of festivity.

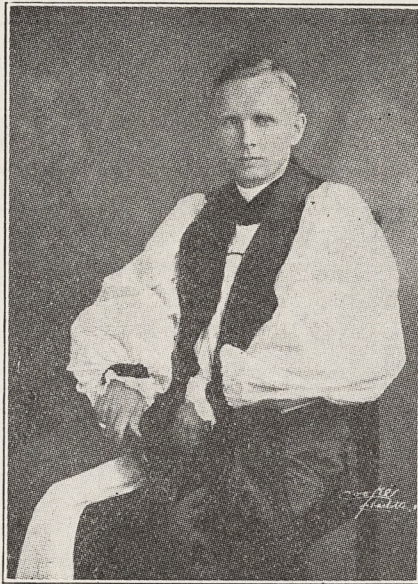
The high light on the whole affair was the visit of Lord Kenyon, who came from England to be the guest of the college on this occasion. He is the great-grandson of the Lord Kenyon from whom Bishop Chase received some aid for his "seminary in the wilderness" a hundred years ago, and in honor of whom the college was named. It seems as if everybody in Ohio wanted to catch a glimpse of Lord Kenyon, for all roads led to Gambier last week, and the sleepy little village was so crowded with automobiles, that they actually had a traffic policeman, where Wiggin St. crosses the Center path. In my day at Kenyon you could hang a hammock there and take a long nap.

It was worth while too, to get a good look at Lord Kenyon. He is six feet four inches tall, well built, with a fine face gracious yet simple manner and a capacity to enjoy himself.

On my way to Gambier on the train, I gave a few minutes' thought as to what I would say to him, if I should chance to meet him. I might say, "I am glad to meet you," but I feared that I would be plagiarizing if I said that. I might say, "It's a warm day, my Lord"—but if it was cool, I would be speechless, and my greeting learned by heart, would not avail. I could not say, "How do you like Gambier?" because by the time he answered, he would be shaking hands with someone else six places away in the line. Nor could I say, "How's jolly old England?" So I let it all go, and determined to say what popped into my mind.

But it all turned out differently. I did murmur something, at the President's reception, to Lord Kenyon, but the next day, I discovered him in a long line of people waiting to get into the huge tent in which the Centennial luncheon was served. It was hot in that line and he seemed to have no especial escort for the minute. So I said, "Lord Kenyon, if you will step this way, I will conduct you into the tent." He followed and I approached a policeman, who was guarding the other approaches to the tent. I whispered to him "Stand aside quick, here comes Lord Kenyon." He gasped and stood aside, and Lord Kenyon went in and took his seat without the long delay which otherwise might have occurred.

I did not follow but remained without watching the crowd and musing upon the incident. A spirit of mischief seized me, and seeing a tired looking lady in the line, to please whom is always a pleasure, I turned to the guard again. "Would you let Lady Rosse in?" It was of course a



Rt. Rev. Edwin A. Penick, D. D.

hypothetical question as Lady Rosse had lived a century before in England, but one of Kenyon's buildings bears her name. But the policeman said yes. He got the job. It was all very pathetic.

The celebration was a combination of music and oratory, lights and speeches, pageantry and addresses, color and sermons banquets and discourses academic splendor and dissertations. There were notables from all parts of the land. More bishops were there than ever before gathered at one time on Gambier Hill. There were two United States Senators. Noted representatives of famous colleges were there resplendent in academic gowns and hoods. The governor of Ohio was there. Mrs. Harding was there, and she received the diploma which was to have been presented to President Harding, on this occasion.

(To Be Continued)

UNIVERSITY OF THE SOUTH GIVES DEGREES

Twenty-seven students in the college and one in the theological school of the University of the South were awarded degrees at the fifty-sixth commencement exercises, and four others in the theological school were graduated.

The honorary degree of doctor of divinity was awarded by the board of trustees to the Rev. Charles Wellington Robinson of Bronxville, N. Y.; the Rev. Randolph Ray, rector of the Church of the Transfiguration, New York City; the Rev. Francis B. Nash of Sarasota, Fla.; and the Rev. Takaharu Takamatsu of Japan, and was conferred by the chancellor, Bishop Gailor, upon the Rt. Rev. Harry Roberts Carson, missionary bishop of Haiti, and the Rev. James Wilmer Gresham dean of Grace Church cathedral, San Francisco Cal., to whom it had been awarded in previous years.

The doctor of civil law degree was awarded by the board to Huger Wilkinson Jervoy, dean of the law department of Columbia University; Dr. LeGrand Guerrey, of Columbia, S. C., and Col. Z. D. Harrison, of Atlanta, Ga.

Refusing to Run with the Pack

By Rev. W. B. Spofford

The Living Church boils over in righteous indignation because those men who represented Wisconsin at the Republican Convention refused to be stampeded into an action which that delegation felt to be morally wrong. They didn't like the machine-made platform and said so. They had a platform of their own to present and considered it to be their right, as properly elected delegates, to present it. And they did; incidentally pointing out, when the jeers became a bit strong, that of the thirty-one blanks which the Wisconsin men have advanced in Republican Conventions since 1908 no less than twenty-six of them are now the law of the land. They didn't care so much for the candidate. A lot of others didn't, if one can judge such matters from the conversations among the delegates. The Wisconsin delegation, however, alone dared vote against him, and for their honesty were roundly abused by Mr. Daugherty and his following, who considered them unpatriotic, and proved it by blowing tin horns in their faces.

The people, I suppose, will continue to follow the Daughertys, Brennans and Murphys. Those men are skilled at flag waving, mud slinging and the singing of "Onward Christian Soldiers"—little stunts which invariably start the stampeding of bleating sheep. This being true and quite apart from the value of their platform, I rejoice that a few men at Cleveland had the moral courage to stick by their convictions in the face of bitter hostility. May their tribe increase.

Letters from Readers

MORE SUPPORT FOR DR. ATWATER'S PLAN

To the Editor:

At a meeting of the Convocation of the Third District of the Diocese of Central New York, held today at Windsor, N. Y., it was voted that the Secretary send to the Church papers an item to the effect that this Convocation is in sympathy with the proposal made, I believe, by the Rev. George P. Atwater, D. D., that the Episcopal Church adopt some means of observing, next year, the 1600th anniversary of the Council of Nicaea.

Sincerely yours

RODERIC PIERCE, Secy.

HE WANTS A PAMPHLET

To the Editor:

Bishop Irving Johnson's article on "The Stranger Within Our Gates" is much needed and timely sermon for our Church people in general, and states the cause why the Church does not win and shepherd more souls for Christ than it does. I sincerely hope that you will be able to print the sermon mentioned above in pamphlet form, so that it can be distributed among and mailed to our Church people all over the world.

Yours sincerely,

JOHN H. SUTHERLAND,
San Antonio, Tex.

My Covenant

With apologies to a large corporation and more apologies to an old and valued friend. Written by J. C. L., in 1912, for this corporation, and rewritten in 1924 by R. S. C. for The Witness.

(1) On Putting Away Childish Things:

"When I was a child, I spake as a child, I felt as a child, I thought as a child; now that I am become a man, I have put away childish things." I do not propose to live in the past, although I intend to study it. I shall be so busy grasping the realities of the present and building for the future that I shall have little time to spend in dreaming about the glories of medievalism or the triumphs or disasters of the Protestant Reformation. What has been, is of value and interest to me only as it contributes to the Cause of the Catholic Church of Jesus Christ, my Lord, and its mission to men and women in the world today.

(2) On Being At Home:

I do not expect to find one standard of living and one set of customs universally accepted by all men. Different points of view and different ways of doing things are what make the world interesting. The white man rules the earth today instead of the black man or the brown man or one of his other brothers, because he has proved his ability to adapt himself to any environment and to master any condition that confronts him. When I find myself in a new environment, I am going to like it and no one watching my efforts will have a chance to put me in a class with the historic youth marching at the end of a long line of soldiers, whose proud parents remarked "Everybody's out of step but John." I propose to be one of the home-folks in any community in which I may be established. Somewhere down in my heart I may cherish the idea that High Mass in the Church of St. Mary the Virgin, New York, or Glorified Matins in St. George's, New York, is the ideal service; but I am resolving to be wise enough to find and use the service and ceremonial that will lead my people to love their Lord and mine, and I believe that I can find that service with entire loyalty to the Faith. I am not so conceited yet as to think that my own needs and those of my people are so exceptional that the Catholic Church cannot meet them if Her faith is presented with love.

(3) On Faith in Myself:

I have just sufficient confidence in myself not to judge myself by the other fellow's standards nor to limit myself by his measure of achievement. I expect to meet many men who will try to gauge my future by their past, and who will tell me that what I hope for can never be attained; but I have faith enough to believe that the Church has not yet failed and that She will be justified of her children if they will only be loyal to Her rather than their own prejudice.

(4) On Being Fit and Looking That Way

I fully realize that my ability to get what I go after depends largely upon be-

Our Bishops

Edwin A. Penick, the Bishop Co-adjutor of North Carolina, was born in Kentucky in 1887. He graduated from the University of the South in 1908 and then went to Harvard, where he took his Masters degree. He then entered the Virginia Seminary, from which he graduated in 1914. His ministry has been served entirely in the Carolinas, first in mission churches in South Carolina, and later as rector of St. Peter's, Charlotte, North Carolina. He was consecrated a Bishop in 1922.

ing fit and looking that way. I intend to sleep, eat, work and play in a manner as nearly regular and habitual as possible. I expect to take as much out-door exercise as I can get. At all times my effort will be to feel like and look like a real representative of an institution which commands my entire loyalty. I shall not make the mistake of thinking that I serve the Church by looking like a business man or a sport fan. Being a clergyman of the Church I shall not be ashamed to dress as such, even though it means a severe restraint on my taste in fancy silk ties.

(5) On Ruling a City:

I remember the wise man's remark about those who want to be mayors. I appreciate the necessity for organization and leadership in any going concern, and therefore in the greatest of all going concerns—the Church. Discipline with me will always be a thing to be taken for granted. I shall regard the opportunity to obey the Godly counsel and advice of my Bishop as a step toward fitting me for larger responsibilities in the Church, of which I trust that one day I may be found worthy. From contact with my superior officers in the organization and with men of wider experience in Pastoral life and Diocesan Administration, I expect to learn that it is always better to ask a man or a congregation to do something than it is to order them to do it.

(6) On Getting Things:

I am inclined to like Emerson's statement, "I have learned something from every man I have met." I am not going to be afraid to ask questions. It will be my constant effort, however, to make these questions intelligent. I do not propose to be satisfied with a superficial or incomplete grasp of any important subject. In whatever I do, I know that the results obtained will depend upon the thoroughness and the accuracy of my method of operation. I have had occasion to observe that the man who gets the best results is not a walking encyclopedia, whose head is a storehouse for every sort of information, but is rather the man who knows where to find things when he wants them. It is my plan to keep reasonably comprehensive notes and records in connection with the most important phases of my work. I intend to be a good listener, but a man who has little or nothing

to say when it comes to discussing, with outsiders, the intimate concerns of his parishioners or brother clergy, his Bishop or the administration of the Church. There are many occasions where I know that it is best to hear everything and see everything, but to say nothing. I expect to grow spiritually and mentally every day, and, as the best help to this end, intend never to lose my fresh, genuine, boyish interest in everything that goes on in the world.

(7) On the Day's Work:

I have already learned that the only way to get rid of a day's work is to do it. I intend to clean up every day's work as I come to it. Insofar as it is possible to do so, I expect to have a place for everything. I know that when procrastination comes in at the door, efficiency dives out through the window. Even for my own simple, personal affairs, I intend to keep some sort of a follow-up system.

(8) On Bluffing:

I never expect to be omniscient. I realize also that I may occasionally be put in a position where I must supplement what I am sure of with a bluff about something that I have to guess at. In this connection, however, I firmly believe that no man is ever justified in bluffing twice on the same subject. In an emergency a first bluff may be an absolute necessity, but as soon as that is safely a thing of the past, the only wise course to follow is the one which will lead me to an immediate, thorough investigation of the question or questions concerning which my knowledge has been hazy or inadequate. The next time I meet this question I will not have to bluff,—I will know what I am talking about. I further more believe that, except in very rare and unusual emergencies, bluffing is justified only when I am dealing with non-essentials. I am dealing with any matters of vital importance and get into a position where I am not sure of my footing, I intend to admit, freely and honestly, that I do not know and to set myself at once to finding out. It is usually wise to confess ignorance rather than to bluff, but I shall not have to do so twice, where I can, by searching, find the truth.

(9) On Dealing with Other Men:

I will scrupulously avoid extravagant claims and superlative statements. In order that I may at all times make my meaning clear to the other men, I will make it a habit to seek and use the right word. Above all, I will strive to cultivate and keep fresh within me a sense of humor which will enable me to get my neighbor's point of view, to laugh with him instead of at him, and to see myself as others see me.

(10) On the Pursuit of Happiness.

I am here because I like to fight, and because I believe in the Church as the Body of Christ, and Christ was manifest in order to destroy the works of the devil.

I believe in the possibility of clean organized effort. I want to have a part in the biggest fight for the biggest thing that has ever been waged on this earth.

(Continued on page 4)

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

Platforms and Promises

By Bishop Johnson

We were a group of six, taking dinner together.

One was of the Roman obedience; two were Anglicans; the others were liberal Protestants. None of us were fundamentalists; that is, we did not believe in the theory of verbal inspiration of Holy Scripture. We were all personal friends, very fond of one another, and all clergymen.

It was remarked that in one sense we embodied a spirit of Church Unity in that we loved one another, understood one another and put up with one another's peculiarities. We were in the habit of meeting frequently at dinner and are rather exclusive as to those whom we invite to break bread with us.

Admission to such fellowship is neither doctrinal nor social nor racial. Usually we sit in with a Jewish Rabbi, but he was absent on this occasion. The bar to this fellowship is that we do not include those whom intellectual disagreement makes disagreeable. People who lose their temper over differences in convictions are debarred, not through any feeling of superiority on our part. It is merely that we meet to spend an agreeable evening, to get and to give different ideas, and those who lose their temper over differences spoil the atmosphere.

We have discovered that no particular group of religionists has a monopoly of good nature. Isaiah understood this, for he speaks of a time and a place where "the vile person shall no more be called liberal nor the churl said to be bountiful." In other words, God has not given a monopoly of liberality to any particular group of men.

Now there is no particular conceit in this attitude, for losing one's temper is a vice as easily detected as drunkenness. A man isn't guilty of arrogance because he claims to be sober. It is a matter easily determined.

At this particular meeting we discussed the barriers that divide us and discovered that we had different convictions which acted as premises in our lives, and our conclusions were different because our premises were different.

For example, one believed that the Bishop of Rome was the Vicar of Christ and speaking, *ex cathedra*, was the sole mouthpiece of authority in the Church. He did not deny that God operated through individuals outside the pale of the Roman Church for good but believed that the Roman Catholic Church was the vehicle of God's promises and grace to men.

Humanly speaking there is no chance of changing him as to that conviction.

The liberal ministers believed that God worked through the individual conscience and not through organized institutions to accomplish His purposes. They acknowledged that a certain degree of organization was necessary in order to promote corporate action, but that any institution devised for that purpose was equally sacred with any other. Humanly speaking, they were settled in this conviction.

Our own position predicated a divine organization, founded by Christ, known as the Holy Catholic Church, which had certain definite marks and characteristics by which it could be designated and detected; that the Bishop of Rome is not infallible nor the sole vehicle by which God expressed His will and conveyed His grace to men. Humanly speaking we are also established in our conviction and believe. That the Church as an institution is sacred and divine; that schism from the Church is contrary to God's will and purpose and that the grace of God flows through the channel of the Church for the purpose of giving forgiveness of sin and eternal life to those who accept the responsibility and live the life thereof. The Church has never denied that God's grace might operate in individual lives to produce sanctity outside of the regular channels by which Christ promised that grace.

In other words, there is a regular channel by which the gifts of God are conveyed to men, but that God willeth not the death of a sinner and is willing and capable of showing mercy in proportion to our human need.

There seemed to be two or three conclusions that are reached in this discussion.

1st: A man who has selected any one of these premises is acting under the liberty that God gave to men and is himself responsible to God for the premise that he assumes.

2nd: Having accepted such a premise he has no business to confuse the logic of his life by endeavoring to appropriate the consequences of one of the other premises to bolster up any weakness in his own.

If a man accepts Rome, he must follow Rome.

If he accepts the individual conscience as the guide to his action, he must not assume that other individuals are subject to his dogmatic utterances.

If he accepts the standards of the Church Universal as his standard, he cannot appeal to Rome or to his own individual opinion as superior to the actions of the institution to which he has subscribed allegiance.

3d: That having adopted one of these platforms it is his duty to accept the consequences of such action not only in the

blessings that it imparts but also in the difficulties in which it involves him.

In other words, the platforms are distinct and one has no business to stand on any one of these platforms and urge the authority of another for his action.

Rome, Geneva and Canterbury stand for different things. There is the utmost freedom to accept any of these as our authority; but a man has no right to accept money from one constituency while preaching the doctrines of the others. Personal liberty gives us the privilege of accepting the authority we choose; but personal integrity demands that we relate our platform and our teaching to the platform on which we stand and if we can't, then to change our allegiance so that the platform and the teaching are honestly related.

These conclusions would seem to work a hardship on one, since all ministers have the liberty of choosing their premise, and having chosen it should be true to their promises in accepting the particular platform upon which they have elected to stand.

A ROOM THAT IS USED

If you were the principal of a boys' high school, how would you like to have a bedroom in your house used for the meetings of the St. Andrew's Brotherhood, English Debating Society, Chinese Debating Society, Boy Scouts, Free School Faculty the evening devotions of the Christian students, the Band and as a physics and Chemistry laboratory? This happens at the St. James' School, Wuhu, China, so crowded are the quarters. Of the laboratory hours the principal writes, "One gets immune to odors after a time."

MY COVENANT

(Continued from page 3)

I know what teamwork can accomplish. I am here with heart, head and hands to win the most for my Lord; to give the most that I know how for His cause and the cause of His Church. I expect to find some pleasure in everything that I do—even in bearing hardship—and intend to make the joy of achievement increase with each step that I take in the way in which I have set my feet in response—I pray and trust—to the guidance of His Holy Spirit.

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

A TRIP THROUGH MISSION FIELDS

There has been a great sound of a going in the tops of the mulberry trees, at Church Missions House. Fourteen of the newly appointed missionaries and fifteen of the missionaries now on furlough have been meeting together, with a half dozen officers of the national staff, for three days of conference and discussion which, with a world-wide sweeping view of the Church abroad, a concise presentment of the organization behind the missionary, and a clear penetrating statement, from one country after another, of the work of the Church in terms of exalted spiritual ideals, none the less practical, has brought to everyone who attended a keener eagerness to serve in every possible way. It is difficult to say which part of the group profited most. Certainly one desire remaining at the end was that the three days, with the world going by like a pageant, might be shared by all the people of the Church at home and by all our missionaries overseas.

There are two things one most wants to pass on to others. The first is a sense of pride in our missionaries. They are not only faithful and hard-working. They are really splendid people. They are not dabbling in little affairs here and there. They are seeing the Church's work in its largest terms, meeting and grappling with fundamental, moral and spiritual problems in all their bearing on racial and national life in whole countries and continents. Every Churchman ought to feel a personal pride in these, his representatives.

The second impression to be shared is that of the essential oneness and wholeness of the Church's mission, whether it be carried on from the treasurer's office or the home parish or a hospital ward in the Orient or a thatched hut in Africa. The oneness of the Church's work is not a mere convenient theory. It is a living truth which one comes to appreciate and value more and more as he studies the whole field.

The plan on which the three days' sessions were based is one to be commended for the use of parishes and dioceses in which similar inspiring and informing gatherings could be held without the unusual personnel of thirty missionaries. The chief points of consideration were four commands of our Lord,—Look—pray—give—go. Before and after the four discussions of these commands were talks on the different fields of work.

Dr. Wood presided so effectively that there was no least feeling of formality or restraint or of anyone presiding at all, and yet the conference finished ahead of schedule time, surely an achievement! His introductory remarks, calling attention to the representative character of missionaries, interpreting not only the Church but the best sentiment and the best of public opinion in America, were followed by Mr. Mitchell's description of what is involved in the command, "Lift up your eyes and look." With the aid of the charts which are reproduced in Bulletin 34 he made evident the necessity of bringing every parish, every Churchman, into relation with every part of the Church's task. The parish is not the field. It is, or should be, the force.

Latin America

Dr. Gray, at the end of a ten-foot pointer, swept the eyes and thoughts of the conference up and down the seas among the great countries and the rich islands which together are summarized as Latin America.

On the side of achievement there we have, for example, two cathedrals consecrated within the year, in Cuba and the Canal Zone, the increasing attainment of self-support the marked increase in a native ministry for a national Church, in Brazil, in Cuba, in Porto Rico and elsewhere. On the side of present urgent needs there are increasing numbers of Americans for whom the Church's work is far understaffed; around the Caribbean Sea 90 per cent of the commercial and business interests are American. English Bishops in neighboring districts are calling to us to minister to enormous numbers of their black people who have come into our territory. Back from the coast in Haiti and away from the cities and coasts of other countries there are vast numbers of people wholly unevangelized, in Brazil unknown thousands of Indians, untouched and even unsought, where the Roman Communion does not pretend to go outside the cities in many places, and sometimes makes no claim to more than 40 per cent of the inhabitants.

Recording the ever present difficulty of securing adequate fresh and interesting information from all parts of the field, the editor of *The Spirit of Missions*, Mr. Hobbs, made a fairly passionate appeal for a constant and greater inflow of material, both written and photographic.

Dr. Sturgis, with the second of the four chosen commands, "Pray ye therefore," presented the missionary significance of the Lord's Prayer and showed the inevitable missionary purpose and value of that matchless instrument.

Africa and Alaska

Home from Liberia on his first furlough, the Rev. E. L. Haines is one of the most distinguished of our younger missionary heroes. Many people have heard him talk and others will be eager to. He has the unfailing advantage of first-hand experience to tell about, and in Liberia the details seen by one thoughtful observer reflect the tremendous evils present and the great promise of future good for whole tribes and races. Africa is not "dark" in itself. The darkness over that continent is the shadow cast by slavery and polygamy, evils built into the very economic fabric of African life, and by devil worship and ignorance, and by the aggressive advance of the Mohammedans. None of these evils can finally withstand the progress of the Church, but the process of freeing the Africans from their dominion is more difficult than we can realize. The native gentleness of the African tribes, their honesty where they are uncorrupted by the baser elements of civilization, their eager cordial welcome of the white man, are things to build on.

Alaska is some twelve times as large as Liberia, but in that great expanse of territory the population is less than one-twentieth. Miss Bartberger of Anvik and Miss Pumphrey, who was formerly

there, representing a field that, through the writings of Hudson Stuck, has long been more familiar than many others, showed the all-around universal-specialist career of missionaries in undeveloped and isolated stations where the mission staff consists of two or three, or perhaps only one, to whom the people come for teaching and healing and all manner of advice and help. The Rev. Mr. Haines was inclined to be a little proud of not having poisoned anyone through his enforced and untrained medical ministrations in Liberia, and Miss Bartberger had the same good record in Alaska.

A third command, "Freely ye have received: freely give," was illustrated by Mr. Franklin, who, turning the audience into a class, drew from them two budgets, one of money one of time, both apparently reasonable and sensible, but really quite wrong because the former left only a possible two per cent of income for the work of God, and the second, only a little time out of the twenty-four hours for His service. This was remedied by putting God's claim first in our spending, and by having Him at the center of all the day's activities.

Tithing, the method taught to the Jews when they were all on much the same economic level, seems not altogether applicable in our life today with its great extremes of poverty and wealth. "Be merciful after thy power. If thou hast much, give plenteously; if thou hast little, do thy diligence gladly to give of that little." Another principle taught to the Jews, however, applies to us in full force. Jehovah never said, "Give me the lamb that is left over." It is always the firstlings of the flock, the first fruits of your harvest.

The reason that the idea of stewardship is essential to every Christian is because he is entrusted with the revelation of Christ. If he who has in his keeping the saving power of the world is unfaithful in sharing that trust, what will be the outcome?

The Orient

The only field presented by a worker native to the field was Japan. The Rev. Mr. Matsumoto, rector of St. Thomas' Church, Osaka, paid a most generous tribute to our "big-hearted and devoted" missionaries. As typical of needs and problems and methods he described the work of his own parish. Some of the difficulties have a striking likeness to those confronting religious education in our country—the lack of trained teachers, the long time allowed for public school education contrasted with the short periods, crowded and ill-equipped, for religious instruction, the loss of young people as they grow out of Sunday School. The unanswered need for trained leadership is tragic.

Mr. Matsumoto's experience was an excellent example of the value of a really adequate gift given promptly rather than smaller amounts spread over longer periods. Friends offered him a certain sum each year for five years. He asked if he might have twice that amount for three years, and then, before the three years had passed, wrote that no more aid was

needed because the parish had become self-supporting.

One of the most remarkable statements in the whole conference was Mr. Matsmoto's,—"I believe that faith in God has become the backbone of Japan's national life, or will become so in the next generation."

Mr. Tompkins, the assistant treasurer, enlightened the missionaries, present and future, on the subject of gifts, specials, quota items and budget appropriations. The confusion in regard to them, which is gradually clearing up as the patient campaign of education goes on, comes from misunderstanding and from the desire on the part of cheerful givers to have their gift go straight out for the missionary's personal use at Wuhu or Pendemai or wherever, in which case it obviously cannot be used in the treasurer's office to pay budget bills, and at the same time to have it apply on the parish's share of the budget bills, in which case it obviously cannot be sent to the field. It is mathematically impossible to pay two bills and get two gratifying sensations with the same dollar.

One of the familiar names among our workers in China is that of the Rev. E. L. Souder of Wuchang. He talked of a fourth command, "Go ye therefore." It applies of course not only to missionaries but to every baptized person. The inactive un-missionary Churchman needs to hear and interpret this command. Furthermore, our "going" to other lands, where there are ancient races and ancient civilizations and different customs, must not be with a purpose of destruction and supplanting. The Church goes to fulfill, and to discover and appropriate new gifts and graces from all nations.

This idea was emphasized by the Rev. Walworth Tyng of Changsha, another well known person. The Chinese have some of the very virtues we most lack. Against our pugnacity and individualism are their

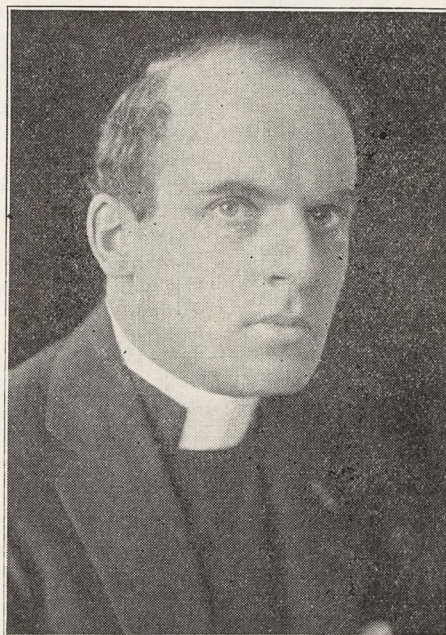
humility, their ideal of meekness, and the solidity of their long, long racial life, holding together in spite of the turbulent conflict of national affairs. The Christians, now of the second and third generations, are beginning to make the Church felt as a stabilizing environment, and, whether they go into education, commerce or government, are constantly showing themselves the best of their kind.

The five-fold work of the Philippine Islands with its variety of difficulty and success was summarized by the Rev. Mr. Parson, formerly of the Philippine staff. One may study the work among the Filipinos, 90 per cent of them nominally Roman Catholic but in great numbers lapsed from any religion, the Igorots, un-

evangelized natives, the thousands of Chinese who carry on the trade of the Islands, the Mohammedans in the southern mountains, and the Americans in Manila and the army camps, far removed from their home churches. There is no field more varied, or more full of future promise when one thinks of the day to come eventually when this portion of the ancient Malay race will have the republic which we are pledged to build away over there in the Orient. If you want to point toward the Philippines, point straight down. The distance is shorter that way.

Deaconess Hart is home from Hankow on her third furlough. In the light of her long experience she was asked to suggest some necessary equipment for one who

A National Leader




GEORGE CRAIG STEWART, the rector of St. Luke's, Evanston, Illinois, is one of the most popular preachers in America. Every year he is asked to visit scores of colleges, because of his remarkable influence with young people. He holds many offices in the Church and the community, including membership in the National Council. Dr. Stewart is an Associate Editor of THE WITNESS and a regular contributor to its columns.

THE CHURCH PAGEANTRY SCHOOL

ST. JOHN'S MILITARY ACADEMY
DELAFIELD, WIS.
AUG. 18-30

DEPARTMENTS

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



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

would take part in the Church's mission. She chose only two things, a continual willingness to learn, and a readiness to impart. Even though one has had long training in order to be able to teach others, the time never comes when one may cease to learn. On the other hand, one must beware of the attitude represented in the Gospel by the disciples when they said, "Send the multitude away," "Send the woman away for she crieth after us."

One idea that ran through the entire conference should be brought home to every man and woman and child of the Church. It is the value of constant faithful prayer, and the missionaries' great desire for it. One after another mentioned achievements and developments beyond the power and even the intention of the missionary, which could only be accounted for by the prayer of the people at home.

The joyful atmosphere of Whitsuntide and the solemnity of the Ember Days made a particularly appropriate time for the conference. On each day there was a celebration of the Holy Communion in the Missions House Chapel at nine, and others of the staff attended earlier services in their churches. On Saturday the conference closed with a celebration, at which Dr. Wood made a farewell address, especially for those who are to sail in the near future.

The influence of this three days' consideration of the breadth and depth and height of the Church's mission should extend to many more than those who could be present. "When thou hearest the sound of a going . . . then thou shalt bestir thyself for then shall the Lord go out before thee."

YOUNG PEOPLE'S MOVEMENT HITS HAWAII

In the paper of the California Young People's Fellowship the Rev. E. S. Freeman writes from Hawaii of the formation of a district organization of young people there, with four or five branches. The expense and scarcity of inter-island transportation make it difficult for missions off the main island to co-operate but the movement is making real progress. At St. Mary's Mission, Honolulu, every member is either Chinese, Japanese, Korean, Hawaiian or a mixture of these; that is, there is not one wholly white boy or girl. "And I want to tell you," writes Mr. Freeman, that when I attended their first devotional meeting I was simply amazed at the capable, reverent, devotional, orderly way in which they conducted it, quite without help or suggestion from me."

TO REPRESENT THE WITNESS IN ENGLAND

The Rev. Horace Fort, the secretary of the Berkeley Divinity School, is to sail for England this week. While there he is to act as the representative of the Witness, securing articles from leading English clergymen for a series on "Movements Within the Church of England," which we hope to run in the fall. Mr. Fort spent several years in England as the secretary of the Adult Educational Association, and is one of the few Americans to have preached in Westminster Abbey.

In the Path of the Winds

By Bishop Burleson

On Saturday night, June 14th, the most disastrous and widespread tornado in the history of the state raged through eastern and central South Dakota, taking toll of human lives and dealing wide wreckage to property. The center of the storm seems to have been near the Big Bend of the Missouri, where the Crow Creek and Lower Brule Reservations lie on opposite sides of the river, in the central part of the state.

It was at Crow Creek, that the Rev. Hachaliah Burt, of blessed memory, laid deep and broad foundations for the Church. On Lower Brule another honored name for forty-five years was that of the Rev. Luke C. Walker. There are ten churches and chapels on the two reservations, all of them built by one of these two men. When the storm passed six of these lay in utter ruin, two others were seriously, perhaps hopelessly damaged, and the remaining two will need considerable repair, having lost chimnies, bell tower, etc. Part of the destroyed buildings were smaller chapels, but the beautiful Church of the Holy Comforter at Lower Brule, one of the most attractive and best furnished in the Indian country, was totally destroyed, and the mission house badly damaged. Only the altar and—strangely enough—one or two stained-glass windows were spared. Fragments of the bishop's chair were found a mile from the church in a cornfield. It is fortunate that the Bishop was not sitting in it. In the case of one of the smaller chapels the list of articles unhurt reads as follows: "One bench, the bell, stove-pipe, one elbow, one poker."

The probable loss at the present writing reaches nearly fifteen thousand dollars, and a full report is not in. Undoubtedly there will be a considerable amount of damage on neighboring reservations. Whether we have lost chapels is not yet known. The total property loss in our Indian field may reach as high as twenty-five or thirty thousand.

We have cause for thankfulness that, so far as known, no dwelling houses were wrecked, or lives lost among our workers, but the destruction of property on farms is enormous. Barns and outbuildings are leveled far and wide, and there have been tremendous losses of stock and equipment.

This is the most serious and staggering loss that has been known since the coming of Bishop Hare, and our Indian people are dazed and distressed. It is all the more serious because of the very difficult financial conditions existing in South Dakota. Always generous in their gifts, and devoted to their Church and its needs, they are practically penniless today, and some of them are in real destitution. The over-

whelming misfortune could not have occurred at a more unwelcome and difficult time.

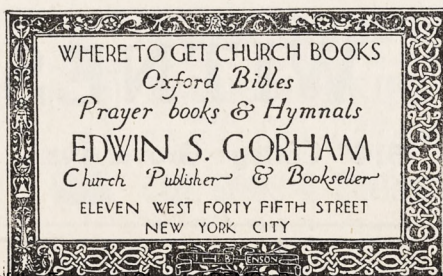
The insurance on the destroyed property is only a small portion of the loss. Following out the policy inaugurated by Bishop Hare, in which he had the active co-operation and financial help of the late Mrs. George Cabot Ward, of New York, the Indian chapels have been self-insured under what was known as "The Ward Insurance Fund," later called the "Niobrara Insurance Fund." It was difficult, and sometimes impossible, to obtain satisfactory insurance through ordinary channels, because of the remoteness of the chapels and the lack of fire protection. The rates were high and it seemed better to Bishop Hare and his successors to carry the ninety-six chapels with self-insurance, with the expectation of an occasional loss, rather than to incur the expense of carrying Old Line Insurance, where it could be obtained. This was, and still seems to be, a sound policy. For fifty years it has worked admirably, and has saved amounts in insurance premiums far larger than the present damage. During the last ten years there have only been two losses by wind or fire, and the small premium received from each congregation have built up a considerable fund. But the disaster of the present threatens to wipe out all that has thus been accumulated, and still leave large needs unmet.

This staggering loss of buildings places our Indian work in a desperate situation. Immediate steps toward restoration must be taken, in order that the congregations may, as far as possible, be housed before the coming of winter. But it means a probable expenditure of \$25,000 to restore the lost buildings and furnishings, and repair the wide-spread damage in other respects; not half of this amount is available from the present assets.

South Dakota tells its story to the Church and asks sympathy and help. Information has been wired to the Department of Missions of the National Council, and Dr. John W. Wood replies that our appeal to the Church is cordially authorized.

The present superintending presbyter on the Crow Creek Reservation is the Rev. David W. Clark, at Ft. Thompson; while the Rev. Paul H. Barbour, recently of Hartford, Conn., takes over on July 1st the superintendency on Lower Brule. He will become, following the phrase used of Bishop Motoda. "The Priest of a Heap of Ruins."

PLEASE RENEW YOUR SUBSCRIPTION PROMPTLY.



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

Call on Churches to Send in Resolutions on War and Peace Issue

Federal Council of Churches Urges Christian Groups to Wire and Write their Governments of their Wishes

"Let the churches challenge the war system," is the striking note of a call to Christians issued by the Executive Committee of the Federal Council of Churches. Recognizing that a "warless world" cannot be brought about by "wishing" the call is "an appeal for practical action."

It is a plea for churches to insist on Congress adopting constructive international policies. It declares that the war system of the nations will not be overthrown until men and women place international justice and goodwill before party politics. The call is going through local congregations in every state to more than 20,000,000 church members.

The call says in part:

"Should not the Churches, affirming that their loyalty to Christ transcends all lower loyalties, and determined to apply the principles and the spirit of Christ to every national and international problem, and on their own feet do their own thinking, adopt their own policies and assert their independent right to deal with the greatest moral evil of this generation?"

"Let them refuse unequivocally to support pagan international policies or acquiesce in colossal and provocative preparations for super-pagan wars. Let them declare that for nations no less than for individuals, the wages of sin is death and that evil is to be overcome with good."

"The substitution of law, conciliation and arbitration for war in the settlement of international disputes is a matter of moral principles. But it is also vitally important that this principle be embodied in national legislative action."

"Christian citizens have the right and the duty to inquire of those who represent them concerning their ideas and purposes regarding the outlawry of war, the substitution of law for war, and the embodiment in appropriate legislation of the ethical principles of the Kingdom of God in the relations of nations."

"The war-system of the nations will be overthrown and a peace system established only when millions of men and women take vital interest in these questions, place them above party politics, and express their convictions in their votes."

"The time has surely come for the Churches as Churches to organize and mobilize for constructive programs in the crusade to establish world peace. Let national conferences, assemblies and judicatories, and local bodies of every name—state and city, denominational and interdenominational—deal with these matters. Pastors should steadily hold them before their congregations."

"Women's organizations, young people's societies, Sunday schools and groups of every kind should give themselves with utmost zeal to this crusade. All our

Churches should become centers of accurate information on the bearing of Christian principles on international problems, centers of constructive programs for international righteousness and organized goodwill, centers of courageous antagonism to the war-spirit and the war-system, placing loyalty to Christ and His will above local prejudice, class jealousy, race hatred, partisan politics and narrow nationalism."

"This Message is an appeal for practical action. Not they who say 'Lord, Lord' shall be saved, but they who do the will of the Heavenly Father."

In conclusion, the call suggests that the churches declare their convictions as follows:

"What, for instance, do the Churches think about the Permanent Court of International Justice? What about the League of Nations? What about concerted disarmament by nations? What do they think about the world's increasing 'preparedness'—aerial, chemical, submarine? And what do they think about America's relations to Mexico, Latin America and the islands of the Caribbean Sea? What about the 'flag following the dollar', 'battleships protecting bank investments in weak or backward countries'?"

"What about our relations with China and Japan? What about the application of the principles of brotherhood in the treatment of Chinese and Japanese and other aliens here in the United States?"

"Let ringing resolutions deal positively and constructively with such questions as these."

"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

614⁰ Cottage Grove Ave.

CHICAGO

High Mass and Quaker Worship Praised by the Famous Dr. Orchard

A. Manby Lloyd Says that Dr. Orchard is One of the Greatest of Englands Preachers, Deserving of His Following

By Rev. A. Manby Lloyd

Recently Mr. Lloyd George gave to the present House the first taste of his quality in public debate. Hitherto he has been either an absentee or making speeches in a half-hearted fashion on foreign affairs. But last week he fell upon the Land Nationalization bill (largely promoted by the labour mining group) and literally tore it limb from limb. But it was Syndicalism, not Socialism, that he was worrying. For Mr. Shinwell, the clever Clydeside Jew, got the worst of the contest.

Lloyd George has followed this up by a mighty speech at the 41st meeting (at Brighton) of the National Liberal Federation. Earl Grey had been conspicuously fair to Labour, recognizing its difficulties. But Lloyd George went bald-headed for his opponents, "The Tories who had stolen the Liberal programme and the Socialists." The latter had hitched their wagons to stars, but they found it was a long way to the nearest star. Mr. Wheatley had made a few experimental flights, but he fell and that unnerved the rest so that now they were only "circling round the aerodrome." Trust the Tories! Look at them! It is only a few months ago that they drove their own cart over the precipice, because Baldwin said it was the shortest way to the bottom. As for Socialism, the Liberal Party had treated it as being so fantastic that they had not troubled to argue about it. That was a mistake.

Then he went on to attack the "greedy land system" in a manner reminiscent of his "Limehouse" days. The insecurity of the workers was an oppression, a despotism, etc., etc., and it was the business of St. Ll. George to stay the Dragon. Only St. Ll. George could stay the Dragon! Then there was the Drink Dragon. While we were devoting a few extra millions for the unemployed we were spending 400 millions of pounds on drink. But in dealing with these problems they found themselves up against vested interests—land ownership mineral ownership and leaseholders. Liberalism only could save us—it had saved Canada and South Africa for the Empire and Toryism had lost us America. The Liberal Party was the trusty old family solicitor. Labour was the "hedge lawyer who undertook to settle everything in ten minutes." Apart from the jeers it was a speech that might have been made by Ramsay McDonald.

* * *

Not to be outdone, some of the clergy have been speaking out, as the following extracts from the "Guardian" bear witness:

"Why should people pay rent for their own land?" asked the Rev. C. J. Bucknall, of S. Michael's Bromley, E., at a recent demonstration at Guildford. Rich people, he said, were rich because they robbed the poor and gambling in stocks and shares was gambling with the life-blood of the

poor. He did not speak as he did because he belonged to the Church, but because he wanted to turn things upside down. The new order of things would come from bloodshed.

Canon T. H. Dodson, rector of Wootton, Northamptonshire, attended a meeting of the local tennis club, and supported a motion to open the tennis-courts on Sunday, except during the hours of Divine service. He said there was no need to go to the extremes of either puritanism or frivolity. It was necessary to keep the body healthy, the mind clean, and the soul pure, and he believed it to be necessary that all three should benefit on Sundays as on other days. He thought if there was no tennis during church hours nobody could complain. The resolution was adopted.

A Great Preacher

Though little heard of outside "Free Catholic" circles, Dr. Orchard is quite the most wonderful preacher of the day. He could easily put Campbell Morgan, Fosdick and Co. Ingersoll in his pocket. His sermons are published in the F. C. organ, "The Crusader." Here are some extracts from one on the "Spirit of Sunday." We are apt to forget that every Sunday is Easter Sunday. But this is psychologically impossible to carry out . . . so the Sunday after Easter has to be called Low Sunday. If we tried to sustain the high note of Easter Sunday, we should overstrain and only fall the lower . . .

Its Christian name is the Lord's Day. However beautiful and fitting the name of Sunday may be, it is after all a pagan name.

The Sabbath is not only Jewish, but a distinct misnomer, and it is a pity that the Lord's Day has come to savor of narrowness and cant. Yet it is useless to think of reviving the Lord's Day as a name for Sunday; it does not sound right, and yet how beautiful is the Italian name for Sunday, Domenica: there is a good deal to be said for keeping Latin as the language of religion: it fixes the meaning of words, just because it is a dead language, and it is a language which always preserves dignity.

But that the first day should be called the Lord's Day . . . is one of the strongest proofs that the Resurrection was an historic fact. The reconstruction of the Resurrection faith which Modernism has attempted makes it due to a gradual

process of recovery incident on reflection. After a time the disciples came to see that the Crucifixion was not the tragedy it seemed; they grew more and more sure that the Cross was a sign of conquest and that Jesus was still alive and Master of the spiritual world. However beautiful and satisfying that may be for the modern mind, it is obviously not what happened. The appearances of Christ began on a certain day, and that day was kept immediately and with growing joy and solemnity, because it was the day on which the Lord arose.

I have not space for all the good things, but he concludes:

(a) To enforce Sabbatical laws is un-Christian.

(b) Sunday is a matter entirely for ecclesiastical authority.

(c) The Church cannot enforce this observance on the world.

How then should Sunday be observed?

(a) In the spirit of the Resurrection quiet and interior joy will gradually oust boisterous hilarity and excitement.

(b) It must be dominated by worship, and joyful worship.

(c) It is an opportunity for being in the spirit. We must not confuse the muddled state of misery known as insanity, with the "visions" of Isaiah or S. Francis or Joan of Arc.

(d) If it does not lead to inspiration the form is useless. High Mass or Quaker worship are opportunities for holding tremendous commerce with God.

But inspiration is a deeply spiritual thing and need not mean either emotion or excitement. The mere observer is incompetent to decide whether inspiration is present or absent. "Just because you find a service boring and a sermon childish and futile, it does not follow that it is that for everyone. The services which many superior people dismiss as hopeless and vain are to many souls a great refreshment and comfort."

This may not seem a great sermon, for it is not fair to dissect the parson any more than the politician. But those who have heard Dr. Orchard are unanimous in saying that he possesses that magnetic quality which is only found in men like Liddon and Scott Holland.

PLEASE RENEW YOUR SUBSCRIPTION PROMPTLY.

DEAGAN TOWER CHIMES
PLAYED BY ORGANIST FROM ELECTRIC KEYBOARD
THE MEMORIAL SUBLIME
LITERATURE, INCLUDING TESTED PLAN FOR
SECURING CHIMES SENT UPON REQUEST
STANDARD SETS - \$ 5,000 TO \$10,000
J. C. DEAGAN, INC.
161 DEAGAN BUILDING, CHICAGO

CHURCH VESTMENTS
Cassocks, Surplices, Stoles
EMBROIDERIES
Silks, Cloth, Fringes
CLERICAL SUITS
Hats, Rabats, Collars
COX SONS & VINING
131-133 E. 23rd St. New York

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

EUROPEAN CHURCHES NEED HELP

"In many places in Europe Christian institutions are sagging towards collapse. Orphan asylums, hospitals and similar institutions are closing. There are hopeful signs of economic recovery, but the effects will be felt very slowly by the Churches."

This is the latest report of Dr. Chauncey W. Goodrich, American representative of the Central Bureau for the Relief of the Evangelical Churches of Europe, organized through the efforts of the Federal Council of Churches to help the Protestant communions of Europe recover from the war.

"Help is being given, but the needs are appalling," according to Dr. Goodrich, who was the war pastor of the American Church at Paris. He says:

"The situation of the Protestant Churches of the continent in general has grown more critical. In regions where distress is acute, many orphan asylums, hospitals and similar beneficent institutions which were then struggling for existence have since been closed and in the homes of religious leaders the last precious keepsakes and heirlooms are being disposed of to provide the necessities of life.

"Overburdened, undernourished and preoccupied by the necessity of earning for their families and themselves their daily bread, their ministry is losing steadily in efficiency when most it is needed. And to the physical lack is added intellectual and spiritual deprivation due to the impossibility of buying books or subscribing to reviews or journeying to conferences.

"It is true that there are hopeful signs of the economic recovery of Europe; but the effect of this will be felt very slowly by the churches. Endowments built up by Christian sacrifice of many generations and wiped out by post-war conditions cannot quickly be made good. A middle class reduced in some countries almost to starvation can only slowly gather resources and energy to 'build again the walls of Jerusalem.'"

"Even in so-called 'prosperous' France the regular salary of a pastor today with a wife and three children provides, after the modest allowance for rent is deducted, but one dollar per day (at present exchange) for food, clothing, books, education everything for the whole family, and in countries to the eastward from France the general situation as regards the Church and its leaders is still more distressing. In many places Christian institutions are sagging toward collapse.

"To Roman Catholic institutions in these same countries their own Church is sending in this crisis prompt and abundant aid and even advancing their work. Our sister Protestant Churches cannot look to this source for relief. This is the responsibility of American Protestant Churches.

"A 'youth movement' throughout Europe filled with the ferment of a new age,



THE FIRST DALLAS CONFERENCE

demanding inspiring Christian leadership, with multitudes saddened and disillusioned by war, wistful as never before for the things which only religion can give, offers a strategic point at which to help strengthen the threatened forces of Protestantism in these days of the re-making of Europe for American Churches."

A GREAT COMMENCEMENT AT HOWE SCHOOL

Down in northern Indiana the Church has one of the most noted preparatory schools in the country. For forty years Howe has been working thoroughly, vigorously building up a reputation which places it among the greatest schools for boys. Not only does Howe prepare its boys well for college and for business life, but far more than this, it gives them spiritual nurture and guidance which lay foundations upon which a boy can build enduringly. Church parents will be wise if when selecting a school for their boys, they decide upon a Church school. The Christian influence and the habits of worship of a Church home can be quickly lost if

boys are sent to secular schools, with no chapel, no church service, no instruction and no sacraments.

The forty-acre campus with its handsome trees and blossoming shrubbery formed an ideal setting for commencement. Hundreds of automobiles brought happy parents and interested friends to Howe.

The sermon was preached by Bishop Weller, outlining convincingly the need to

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
PSYCHOLOGYPsychology 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

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

have a clear purpose, a worth-while ideal, and a consecrated will to achieve it.

The addresses were made by Mr. Alexander Macomb Campau of Detroit, class of 1893, who gave a picturesque account of Howe in its early days, and by Mr. James H. Haberly, class of 1898 of Fort Wayne, who outlined the plans of the trustees in the future development of Howe. He spoke of the urgent need of more buildings for the increasing numbers of boys, an outdoor swimming pool under a glass roof and of cottages for married masters. He urged upon Church people to make gifts of money for the building up of this great work or boys.

The alumni came back in large numbers and were entertained by the school in the club house. As a memorial to the Reverend Dr. John Heyward McKenzie the alumni will place a bronze bust in a niche to be built of granite on the south side of the beautiful school chapel.

Following an established custom the graduating class presented a massive pillar of brick and stone, one of a series of pillars making the entrances to the grounds of the school. Every member of the graduating class will enter college in September. They are all looking forward to professional or scientific life. Two of them are planning to take Holy orders.

GERMANS EXPRESS GRATITUDE FOR AMERICAN AID

Germans everywhere express hearty appreciation of American help in feeding undernourished children, writes John C. Borton of Moorestown, New Jersey, who is engaged in inspecting and supervising the child-feeding centres of Silesia, where the American Friends Service Committee is

distributing food purchased with money raised by General Allen's Committee.

"Each town tried to outdo the others in expressing their appreciation for the work. I met more school superintendents and burgomasters than I have seen in the last ten years, and not one of them that did not thank us and ask us to continue the feeding," says John Borton in a letter to his parents in which he described a whirlwind trip through Silesia, where he endeavored to get a preliminary birdseye view of the feeding centres.

"It was really embarrassing to have them so enthusiastic; as I could not speak German well enough to make them understand that I had nothing to do with it, but was only acting for the people at home. Most of the children receiving the feeding looked very wretched; and the telltale dark lines under the eyes were quite common. Often, when the faces looked quite round and rosy, the shoulders and legs were emaciated. (The bad effects of undernourishment can be detected by the projecting shoulderblades better than in the faces.)

"The bad crisis of November and December is now past, but the effects of the crisis are still apparent; and all the doctors and teachers we met, said that if the feeding stopped, the children would become very much worse again.

"As we left each place they always waved and shouted to us, and their appreciation of the food came straight from their hearts. If some of our friends in America could see these children behind their rolls and cocoa grinning from ear to ear, they would think their money was well invested. . . . After seeing such true appreciation, I should certainly learn to be big-hearted, too; for these people

never seem to tire of thanking us for the little we have done. Perhaps our theories are wrong; but I, for one, am ten times more convinced than ever before that \$3,000,000 invested in feeding German children is worth **ten times** more "as security" than super-dreadnoughts costing \$40,000,000."

FEDERAL COUNCIL JUMPS ON SENATOR

Former Senator James Duval Phelan of California is accused of both "falsehood and malicious insinuations" by the Administrative Committee of the Federal Council of Churches. The action of the committee is made in connection with charges against Dr. Sidney L. Gulick, one of the secretaries of the council, by the former senator.

The action of the committee is published in the current issue of the Federal Council's Bulletin. The article, which is headed "Malicious Attack Upon Dr. Gulick," is in part as follows:

"In view of the fact that former Senator James Duval Phelan of California has charged that Dr. Sidney L. Gulick, who is one of the secretaries of the Federal Council of the Churches, is an agent of Japan, and that Mr. Phelan has insinuated that either directly or indirectly Dr. Gulick is in the employ of Japan, the Administrative Committee of the Federal Council, on the basis of its intimate knowledge of all the facts in the case declares:

"That Dr. Gulick is in no way an agent either of Japan or of any group of Japanese in this country or in Japan.

"That not one dollar of Dr. Gulick's salary or other remuneration comes from Japanese sources, either from individuals



THREE GREAT BOOKS

By Rev. G. A. Studdert Kennedy

The Wicket Gate Lies I Believe

You cannot afford to miss these three books by one of the greatest writers of the present day. Take copies on your vacation or to the summer conference.

\$1.50 apiece; postage, 10c.

WITNESS BOOKS

6140 Cottage Grove Ave.

CHICAGO

or from the Japanese Government, directly or indirectly.

"That not one dollar toward the expenses of the Federal Council of the Churches or of the Commission on International Justice and Goodwill has been received from Japanese sources.

"The insinuations and charges, as would be recognized in a moment by thousands who know at first hand of Dr. Gulick's devoted life and work, are absolutely false and without a shred of foundation.

"The interest of the Federal Council of the Churches in the Japanese question, which led to Mr. Phelan's falsehood, is due wholly to its concern in:

"1. The clear moral issues involved.

"2. The Christian movement in Japan.

"3. The maintenance of permanent peace between America and Japan.

"In these positions the Federal Council is supported by the repeated actions of its constituent denominational bodies."

MISSIONARIES AND BOOKS FOR CHINA

Among the indirect ways of furthering the missionary cause one of the most helpful is to supply missionaries living in the remote quarters of the world with books and periodicals. It would be hard to overstate the value to such workers of the means thus provided to keep them in touch with the progress of thought and life in the more advanced centers of world civilization.

An unusually attractive opportunity for this kind of service is offered by the Book Committee of the Kuling Library.

Kuling is the largest of the summer resorts and sanatoria that have of recent years revolutionized the life of foreigners in China. There are between 2,500 and 3,000 Americans and Europeans there in the summer months. Of this number probably two-thirds are missionaries and their children, so that there is little doubt that the normal Kuling summer community contains the largest number of foreign missionaries of any community in the world.

Kuling is situated in the Lu mountains near the Yangtze River, 500 miles from the

coast. It is one of the most beautiful and most healthful places in Asia. Jaded missionaries, worn down by strenuous work in a debilitating climate, are made over by a few weeks there and sent back with new hope and energy to their work.

Great, however, as is the value of Kuling to Central China missionaries, this value would be greatly enhanced if they had there a well-equipped public library. The weeks in Kuling are for the missionary simply the best time of the year for reading and study. The work at their stations in this day of open doors and vast opportunity is done under a pressure that allows little time for anything but preparation for the next immediate task. In Kuling it is different. There is time and there is quiet, but the facilities for reading and study are quite inadequate.

A well-equipped public library would serve the missionaries in a three-fold way. First, it would enable them to read for recreation and relaxation, a boon of no small value if they are to keep a healthy tone of mind among the many things that prey on the mind and distort perspective. Secondly, it would enable him to keep abreast of the religious thought of the day, as well as renew his inspiration from the saints and scholars whose labors have enriched the Church throughout her history.

Finally, by its books on every phase of Chinese civilization it would enable him to prepare himself for a close contact and a better understanding of the people he is seeking to reach. The importance of this cannot be over-emphasized in this day of sensitive national nerves and when the outward aspect of things is changing so rapidly before our eyes.

There is an attractive library building

ALTAR GUILDS

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

MARY FAWCETT

115 Franklin St., New York

GLACIER

STAINED GLASS SUBSTITUTE

Send for Booklet No. 10, with illustration of a number of our popular designs in colors.

WM. B. QUAILE

405 Lexington Ave., New York City

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

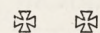
6140 Cottage Grove Ave., Chicago

in Kuling recently built at the cost of no little sacrifice on the part of the community. It contains several thousand volumes, but these are by no means adequate for serious study and research. Books of reference are especially needed as well as recent publications on all subjects that touch the missionary's life and thought.

The Kuling community is making a determined effort to bring the library up to a high point of efficiency. A committee is engaged in the task of raising in China a thousand dollars for the purchase of new books. More than half of this amount has already been pledged. The committee is seeking to secure \$2,000 from the friends of China in the United States and urgently desires the co-operation of those who can see in this an opportunity by a small investment to give definite and valuable aid to the missionary cause in one of the greatest mission fields in the world. Checks should be made payable to the Kuling Library, and sent to Rev. Edmund J. Lee, American Church Mission, Anking, Anhwei, China, Chairman of the Book Committee of Kuling Library.

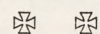
LAKE SUNAPEE

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.

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



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

A RATHER LARGE PARISH

Notes from Montana missionary's letter: Our "parish" consists of some 1,500 square miles of prairie with its amazing tangle of benches, canyons, creeks and rivers. The appreciation of the exquisite beauties of nature is one of the joys of the isolated missionary priest as he goes about his work . . . This field consists of a number of towns along the railway, some inland towns, and isolated Church people many miles from anywhere . . . Nine towns where we have communicants numbering from two to forty. At Poplar, where we have just lost seven of the twenty-four communicants, we hold service twice a month in the Presbyterian Church. The Guild is working energetically to build a small chapel . . . In Scobey a flourishing mission has just completed a beautiful little chapel. We did not hold bazaars, card parties or any of those means of raising funds . . . Our annual report shows a most satisfactory financial year, better than any previous, in spite of poor crops.

A GROUP OF MORMON INDIANS

A group of Catawba Indians live on a reservation which is in the Diocese of Upper South Carolina. The Indians are not well cared for but their condition is receiving needed attention from good citizens in an endeavor to provide better state aid, and also from Church people of the Diocese. Most of the Indians are Mormons, due to the zeal of Mormon missionaries among them. The only school in the reservation is taught by a Mormon.

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.

NEGRO CHURCH WORKERS TO MEET

Our Negro Church workers in the Province of Washington are to have their own provincial summer school. Archdeacon Russell of St. Paul's School, Lawrenceville, Va., is in charge of arrangements. The school is to be held at St. Paul's, July 21 to August 1. It is hoped that diocesan authorities may provide financial assistance for workers who would profit by attendance.

GOING TO MATCH HER BLUE EYES

A prize for unusual service goes to the boys of the St. Andrew's Brotherhood chapter in Whitemarsh, Penn. They are going to supply a year's outfit for a girl in a southern mountain school. She has brown hair and blue eyes, the missionary tells them, and they intend the outfit to be becoming as well as useful.

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

AN ANNIVERSARY

The clergy of Denver and vicinity to the number of thirty recently attended a celebration of the Holy Communion and a breakfast in St. Barnabas' parish, Denver, in honor of the 50th anniversary of the ordination of the Rev. Charles H. Marshall to the priesthood.

He has served all of his ministry in Colorado excepting for a short ministry in Nevada in the day when Bishop Whitaker was bishop of Nevada and Bishop Tuttle bishop of Utah and parts adjacent.

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.

NEW YORK

TRINITY CHURCH

Broadway and Wall Streets.

The Rev. Caleb R. Stetson, S. T. D.,
Sunday Services: 7:30, 9:00, 11:00 and 3:30.
Daily Services: 7:15, 12:00 and 4:45.

NEW YORK

CHURCH OF THE HEAVENLY REST

Fifth Ave. above Forty-fifth St.

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

CLEVELAND, OHIO

TRINITY CATHEDRAL

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

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

SUMMER SERVICES AT BOSTON

Rev. Donald B. Aldrich will have charge of the Cathedral Church of St. Paul Boston, from June 20, when Dean Rousmaniere expects to sail for England, until July 20, when Rev. Edward T. Sullivan begins his duties as summer preacher. Dr. Sullivan will continue until Sept. 14 when Mr. Aldrich will resume charge and remain in control until the return of the dean about Oct. 12. Beginning June 29, there will be morning prayer each Sunday at 9:30 A. M., with sermon by Rev. John T. Dallas, Hanover, N. H., minister of Dartmouth students. This service is arranged mainly for those who wish to spend the balance of the day out of town.

EVERGREEN CONFERENCE

This conference for the clergy which is located twenty-five miles west of Denver is to be held between Aug. 12 and 24.

It is an excellent chance for an inexpensive vacation in which pleasure and profitable study can be combined.

The increased facilities of the Dean Hart conference house will admit a larger registration than formerly.

If you have not already done so, plan to spend a fortnight at this conference.

The rate for clergy and their families for board and lodging is \$1.25 per day.

Registration should be made to Bishop Johnson, 323 McClintock Building, Denver, Colo.

NEW RECTOR FOR OLD CHURCH

Epiphany parish, Washington, D. C., the most centrally located of the capital's Episcopal Churches, and one of the largest which has been vacant since Bishop Freeman was elevated to the bishopric of Washington last September, will have for new rector, beginning July 1, Rev. Z. B. T. Phillips, rector of the Church of the Saviour, Philadelphia.

HARVARD SCHOOL (Military)

Leading Coast School for Boys—25th Year

Prepares for higher education, business or for military pursuits. Under the auspices of the Episcopal Church. For information write

REV. R. B. GOODEN, Headmaster

16th and Western Ave., Los Angeles, Calif.

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.

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.

STUDENT "Y" LEADERS TOUR EUROPE

Under the auspices of the student Christian associations of this country, sixteen American students sailed on June 21 as "ambassadors of good will" to establish closer relations with the branches of the World's Student Christian Federation in Europe. The group will devote ten weeks to a study of general conditions in seven countries overseas, with special relation to Franco-German relationships and to the character, methods, and aims of the Christian movements among students abroad.

THE ADVENTURES OF THE POSTMAN

"The incoming mail is blood-stained," writes a West African missionary in a Canadian magazine. "Our June and July mail is always a blood-stained service, owing to the long yellow grass just matching the yellow lion for ambush. After July

A WEEK IN THE HEART OF THE MOUNTAINS

EVERGREEN, COLORADO

July 28 to August 4

Courses in Teachings of our Lord, Church School, Christian Nurture, etc., by leading educationalists of the country. Open to all who register.

Total expense \$14.00 from Denver.

Address

DIOCESE OF COLORADO

323 McClintock Bldg., Denver

KEMPER HALL

Kenosha, Wis.

Under the care of the Sisters of S. Mary. An Episcopal school for girls, on North Shore of Lake Michigan, one hour from Chicago. College Preparatory and general courses. Music, Art, Domestic Science. Outdoor and indoor sports. Address, The Sister Superior.

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.

the great grass fires sweep through the forest, but before this all is uncertainty and danger, and the mail carrier passes through many miles of desolate forest . . . Once a letter came neatly bitten off two inches at the corner and the official verification pasted on was, 'Mail attacked by lions. This letter was eaten'."

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. 1, and Oxford, England.

MISCELLANEOUS

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

HELPING OUR BROTHERS ABROAD

Because of close contacts here at home and abroad the Foreign-Born Americans Division of the National Council has been called upon from time to time to serve as an information bureau and clearing house for a number of small special relief funds. In emergencies, effective relief has been received from interested friends at home and transmitted through known agencies abroad to Russian exiles in Constantinople, to Russian clergy in Russia, to Greeks driven out of Turkey, to the Nestorian Patriarchate and its printing press, school and dispensary in Mosul, and to an old Catholic parish in Germany.

DR. MERCER BEGINS NEW WORK AT TORONTO

The Rev. Samuel Mercer has turned over his duties as the dean at Toronto University to another in order that he may devote all of his time to research work. The university has made arrangements whereby he is to spend four months each year in residence, thus making it possible for Dr. Mercer to study the remaining eight months either here or abroad.

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.

A HENRY FOR THE RECTOR

The members of St. John's Church, Oklahoma City, and other friends, have presented the rector, the Rev. Franklin Davis, with a Ford sedan car, which will aid him very much in keeping closer in touch with his people of this growing city.

BETHANY COLLEGE

A HOME SCHOOL FOR GIRLS
Topeka, Kansas

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

Divinity School in Philadelphia

Undergraduate and Graduate Courses:
privileges at University of Pennsylvania

Address:
DEAN BARTLETT, 42nd and Locust Streets

NASHOTAH HOUSE
THEOLOGICAL SEMINARY

Founded 1842

For Catalogue, Address
THE DEAN Nashotah, Wis.

Bexley Hall

DIVINITY SCHOOL OF
KENYON COLLEGE

Gambier, Ohio

ST. STEPHEN'S COLLEGE

A CHURCH COLLEGE OF ARTS AND
LETTERS, with four years' work, leading to
the degree of B. A. It meets the highest
standards of scholarship set by the Middle
States College Association and features in-
expensiveness of 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 S. 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

Getting a Wholesome Influence in the Home



EVERY FAMILY IN AMERICA spends about 25c a week for the privilege of having in the home a newspaper — frequently causing, as Bishop Johnson recently said, a serious moral infection by its putrid news.

During the past year several hundred rectors have tried to counteract this influence by getting a Church paper into the homes of their parishioners by means of the

WITNESS BUNDLE PLAN

Order a few papers to be delivered to you not later than Saturday. Have them sold, either house to house, or at the church door, for a nickel. (In some parishes the vestries have handled it). **We send an invoice every three months at three cents a copy — thus allowing a 40% profit to the individual, club or guild.**

Just put it up to the head of the household — is he willing to spend a nickel a week to have in his home a paper containing articles by leading Churchmen, to lay alongside of the daily papers, with their stories of murders and worse, for which he pays a quarter?

Place your order now for a bundle to start September first. Just drop us a postal card with your name and address, the number of papers wanted, and the date you wish to have the bundle start.

THE WITNESS

6140 Cottage Grove Avenue

CHICAGO, ILLINOIS