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## CHAOS

*BY BISHOP JOHNSON*

## WOMAN'S WORK IN THE CHURCH

*BY EMILY C. TILLOTSON*

— NEXT WEEK —

## KEEPING EDUCATION GOING IN GERMANY

*BY REV. C. B. HEDRICK*

## Cheerful Confidences

By Rev. George Parkin Atwater, D.D.

### ONCE MORE

Since I advocated in this column a "Book of Services," I have discovered another argument for them. Recently I attended service in a church in another town. Upon picking up a Prayer Book I discovered that a page was missing from the office of Morning Prayer. That page was the one which contained the creed.

Not for a moment do I imagine that the omission was intentional. I do not think that some advocate of creedlessness went about that church and tore out that page. The page had been worn out by use.

What a perplexity that would be to the stranger. Even to think of his mental state in trying to follow the service reminds me of a dream which haunts me with too much frequency. We are having a great service. The Bishop is present. I am trying to get on with the service, but search as I will I cannot find a Prayer Book. When I find a book that looks like a Prayer Book, I cannot find the service. All is a jumble, and remains so until I awake.

So the new-comer must feel until the sermon is over, and he reaches for his purse. That part of the service he understands.

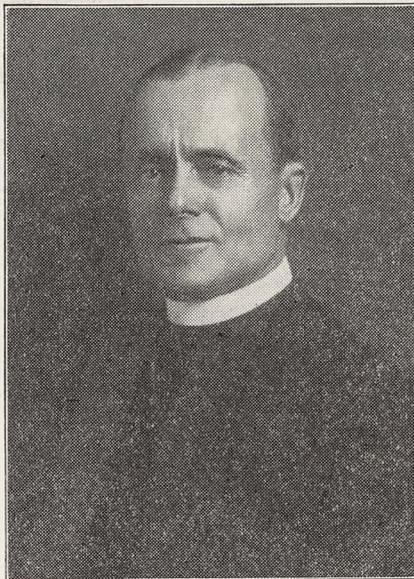
What would happen if in every church some vigilant warden would find and discard every book that had a page missing and consign it to the fire? There would be great conflagration. The publishers of Prayer Books will now stand and approve the idea.

Parishes pay too much to provide books, a large part of which are not used. A "Book of Services" should be well printed but not expensive, and when it became shabby or mutilated it should disappear.

If you find such a book in the pews of your church it would be a real service to hand it to one of the vestry, with the suggestion that it be replaced.

I am beginning to hear the first sounds of approval of the idea of a "Book of Services" and I hope it will increase in volume until it becomes a vast acclamation.

Speaking of the Prayer Book suggests the reading of the service and especially of the lessons. Nearly every sentence in English has two or three important words that must be understood in order that the meaning of the sentence may be clear. Only too often is such a word read so indistinctly that the whole sentence loses its meaning. I recently heard the service read by a minister who did not have a glimmer of light upon the importance of key words, and his reading was colorless, meaningless and obscure. Take this familiar sentence from one of the collects, and see what it becomes with one word obscured and, therefore, practically omitted: "O Lord, who hast taught us that all our doings without . . . are nothing worth." If you already know the collect you may supply the word from memory. If you do not know it, then you have no



Rt. Rev. William T. Manning, D.D.

idea as to what is meant by the other words. If that one omitted word is made perfectly clear, it gives meaning to the whole sentence. Those who must read aloud would do well to study sentences with a view to give force and distinctness to important words.

### CONFERENCE ON THE MINISTRY AT ST. PAUL'S

Two years ago a Conference on the Ministry was held at St. Paul's School, Concord, N. H., for boys from the First, Second and Third Provinces. Again this year, a similar conference was conducted at St. Paul's School, from June 23 to June 27.

There were 190 boys present and while this is a smaller number than two years ago, it is generally felt by those who helped in both conferences, that the smaller groups gave the leaders a better opportunity for more intensive work.

Each day was filled with study periods, group conferences, addresses, and recreation periods. Each day was joyous with discussion, instruction, fellowship, play and prayer.

Bishop Slattery addressed the boys each morning on one of three phases of the life of a minister, "The Intellectual Life," "The Pastoral Life," and "The Personal Religious Life."

The afternoon meetings were addressed by Bishop Blair Roberts, whose addresses on his strenuous and adventurous missionary life made a great impression on the conference.

The evening speakers were Canon Frederick Scott of Quebec, President Ogilby of Trinity College, and on the last evening Bishop Brent conducted a service of preparation for the Corporate Communion on the closing day.

A splendid piece of work was done by the committee that had this work in charge; Rev. R. B. Ogilby, Trinity College; Rev. W. T. Hooper, Hartford, Conn.; Rev. S. S. Drury, Concord, N. H.; Rev. W. Russell Bowie, New York; Mr. Harper Sibley, Rochester, N. Y.; and Mr. A. Felix Du Pont, Wilmington, Del.

## The Council's Work

By Alfred Newbery

### DEBATERS' PARADISE.

Most debates are fruitless because they hinge on definitions of terms. If you find after an hour's wrangling that you have been talking about the ultimate independence of the Philippines while the other fellow has been opposing you because he thought you meant they should be freed right away, you have to start all over again, or else adjourn to the day that never comes, "some other time." And in a formal debate your first interest is in securing a definition of terms that will be favorable to you. No wonder the cynical professor remarked that as far as he could see debates were exercises in making the worse side seem the better. The debate as a search for truth is a rare thing as well as a most difficult thing.

Yet people will continue to argue, and argument will continue to have its uses. It may not convert souls, but it will suffice to break down many an ingenious reason thought up to justify the existence of a prejudice. It will at least prepare the way for conversion by forcing a person to come out frankly with his prejudices and face them as such.

This issue of the Witness will find many of its readers in a lull of Church activity, whether at a camp, or summer resort, or still at work in town city. I wonder what thoughts if any come to mind about the autumn renewal of Church life. If there is any sense of a new beginning to be made, a more intensive effort to be started, almost immediately the difficulties will present themselves. And the greatest of them is the reconciling of opposite points of view.

The National Council has a big stake in the solution of that difficulty. Its work is the work of the whole Church. The degree to which its work is known and supported is almost measured by Church wide success in opposing opinions on almost every aspect of Church work. Some say that publicity is largely overhead and wasteful, some feel it is vital to any large concerted advance. Some say that foreign missions are a sentimental expenditure of money and energy that should more rightfully be spent on crying needs at home, others that it is essential to the life of individual, parish, diocese or national Church. Some say that there is too much organization, others feel that there is not enough centralization. Some say that the Church should keep out of political and industrial questions, others that a mere charitable effort to help the disadvantaged people of society is a dodging of the issue, and that only by going to the heart of the existing order can we find the way to a more Christian way of life. Size of quota, distribution of the Church at work, preaching about money or not preaching about it, all these and other questions are dividing those who take any interest at all, and from many of them the apathetic derive support for their continued indifference.

Do not misunderstand. This is not a plea for a uniform standardized attitude on all questions of expediency. Concerning methods there may be the utmost diver-

sity of opinion. It is to be expected and it is to be desired.

But one thing stands out which should be a guide to future plans and a help to the serenity with which we face the prospect of renewed activity. It is this. When two persons of fairly equal intelligence and reasonable integrity of purpose, find themselves coming to opposite conclusions on a subject, the chances are that the fork in the path took place not somewhere near the end of the discussion, but at the very beginning. We may find ourselves in flat disagreement with a person's stand on the rights of labor, but the disagreement ended there. It began perhaps in a differing conception of wealth.

We can avoid differences that arouse prejudices, that cripple work, that create animosities, if we think out very carefully the principles of the course we advocate and try to secure adherence to them and when that is secured, let the best method win. Around every term of general Church activity these misconceptions gather, quota, budget, Christian Nurture, social service, and what not else. And we shall practice real Christian fellowship, advance the Church's welfare, and deepen our unity, if we plan an educational effort which will take for granted a right purpose, a fair amount of intelligence, and look for the causes that impede our progress not in the realm of hostility, or prejudice, or animus, but back at the very source, in the failure to recognize the principles that are implicit in the thing we are trying to do.

## London Worked Up Over Wild West Show

By Rev. A. Manby Lloyd

The Rodeo, Tex Austin and his cowboys and girls from America have captured not only London, but the British Isles. Smart Society and sporting circles are not perturbed because a bullock gets its leg broken. We are not likely to shed any tears in a country where foxes are hunted down and torn to pieces by dogs; where birds are carefully bred and reared to be slaughtered at short range.

But there are two Englands and the Puritan type still exists. Lady Warwick, who is Conrad Noel's patron, wants to know what the Rodeo has to do in origin or in presentation with the British Empire Exhibition. Writing to the Daily Graphic she says, "I have owned and bred horses for more than 50 years, riding and driving. I claim to know something about them, and I declare that no horse, brought thousands of miles over land and sea, can retain wildness if properly treated. Cattle, kindly handled and confined, become placid enough; they must be goaded to provide a spectacle with "thrills." It saddens me to see the brilliant women riders sacrificing their chances of motherhood to a work that does not call for them. If America likes such spectacles, well and good—indeed, something like a Rodeo may be necessary on the prairies—but it has no place in England."

The Guardian says the cowboys are not to be blamed—their courageous riding is magnificent—but those who organized the

## Our Bishops

William Thomas Manning, the Bishop of New York, was born in England. His first work in America was as rector of Trinity Church at Redlands, California. In 1893 he became the professor of Dogmatic Theology in the University of the South. He then became the rector of St. John's Church, Landsdowne, Pa., in 1896, leaving there two years later to become the rector of Christ Church, Nashville. In 1903 he went to New York as the vicar of St. Agnes' Chapel, and was called to be the rector of Trinity Church in 1908, a position which he filled until his consecration as the Bishop of the diocese.

steer-roping have a heavy responsibility. They did the Exhibition a bad turn.

\* \* \*

The Dog-days are upon us, and the great Westminster pantomime has reached the Harlequinade stage. It is a three-cornered farce; the Conservative clown belabours the liberal Pantaloon, while the graceful Columbine, Ramsay MacDonald dances coyly with the elusive Harlequin called Labour. The last Government promised tranquility amid Labour jeers. The present regime is giving tranquility, amid the amazement of the Tories. Mr. Wheatley's housing programme, with conditional subsidies is to be revised every three years. There is a shortage of bricks and the bricklayers refuse to let their Union be diluted. Motley is the only wear and the latest member to wear the cap and bells is Mr. Sunlight, a young and talented architect, who propounded to an uproarious House a Bill to provide a better solution for the housing problem by compulsory increase in the size of bricks. Members held their sides while he explained that bricks  $9 \times 4 \frac{1}{2} \times 3 \frac{1}{2}$  would save the country 38 million pounds.

\* \* \*

George Lansbury has been quiet of late, but there are likely to be scenes in the House when he rises to speak on the Amritsar-Dyer case. He will move:

"That a humble address be presented to His Majesty praying that he will cause the removal from the Bench of the High Court in England of Mr. Justice McCardie on the ground that he is unfitted to carry out his judicial duties."

\* \* \*

Our Venetian Oligarchs are boasting Mussolini's article on Machiavelli, and an English "Facisti" is proposed to counteract the bolshevistic tendencies of some Labour people and to nullify the weapon of the "strike." Mr. Chesterton, in an able article, has pointed out that if Mussolini got busy here, the Venetian Oligarchy would be the first thing he would tackle.

\* \* \*

Professor Gollard has been speaking on the "evils" of education, and describing how the knowledge of reading and writing enabled men to commit forgery and repeat the exploits described in sensational fiction. It would be interesting to hear a

debate on this subject between him and G. K. Chesterton. The following verses by "Tomfool" in the Daily Herald are a commentary from Labour's only daily paper:

Yes, if we couldn't write we couldn't forge,  
And if we couldn't move we couldn't kill,  
And if we couldn't eat we couldn't gorge,  
And if we couldn't drink we couldn't swill.

And if we couldn't talk we couldn't lie,  
And if we couldn't think we couldn't trick,  
And if we couldn't feel we couldn't cry,  
And if we hadn't feet we couldn't kick.

And if we couldn't look we couldn't wink,  
And if we couldn't walk we couldn't fall,  
So don't let's write, or move, or eat, or drink,  
Look, walk, or talk, or think, or live at all.

\* \* \*

The mantle of Father Bernard Vaughan of the Jesuits, has fallen upon Father Francis Woodlock, who finds controversy equally congenial. His *bete-noir* is Anglo-Catholicism, and, with reference to the address presented by the Anglo-Catholic pilgrims in Palestine last month to the Patriarch of Alexandria, he wants to know this: Do they mean that the Catholic Church in England before the Reformation, with which Anglicans claim continuity, was not aware of the schism of 1054, or that it sided with the East against Papacy in the schism? Or do they mean that the Elizabethan Reformers were not wilfully separated from the East, whose doctrines on most points were confirmed by the Council of Trent in its condemnation of the doctrines of the reformers, with regard to the Sacraments, the Sacrifice of the Mass, prayers for the dead, the use of images, etc.?

As to the Declaration of Faith, signed by "our famous theologian" and Bishop, Dr. Gore, 3,000 Anglican bishops and clergy—what Bishops besides Dr. Gore have signed?

Fr. Woodlock is a hard-hitter, but says he is seeking for information in all seriousness, though he fears his query may be regarded as an impertinence, or even as an unfriendly gibe.

It will be interesting to see what answer is forthcoming.

## ORGANISTS TO MEET AT ATLANTIC CITY

One feature of the convention of organists at Atlantic City, from July 28 to August 1, will be of special value to church organists. A model choir rehearsal will be conducted by John W. Norton, of St. James Church, Chicago, showing the methods of work in preparation of church choral music. Miss Elizabeth Vosseller, of Flemington, N. J., an authority on children's choirs, will give an account of their formation, and demonstrate her methods of voice training. Choral competitions will be discussed by T. Tertius Noble, of St. Thomas' Church, New York. He is the president of the National Association of Organists, under whose auspices the convention is held, and is also chairman of the Contest Committee of New York Music Week.

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## Chaos

By Bishop Johnson

Laurence Stearne gives us two short and independent rules for trying the merit of any disputed notion connected with religion which he says that the Savior has left us for such cases, "By their fruits ye shall know them." It will also apply to politics.

"1st. Whenever a man talks loudly against religion, always suspect that it is not his reason, but his passions which have got the better of his creed.

A bad life and a good belief are disagreeable and troublesome neighbors, and where they separate, depend upon it, 'tis for no other cause but quietness' sake.

"2nd. When a man thus represented, tells you in any particular instance,—that such a thing goes against his conscience,—always believe he means exactly the same thing, as when he tells you such a thing goes against his stomach;—a present want of appetite being generally the true cause of both.

"In a word, trust that man in nothing who has not a conscience in everything. And in your own case, remember this plain distinction, a mistake in which has ruined thousands,—that **your** conscience is not the law.—No! God and reason made the law, and have placed conscience within you to determine;—not, like an Asiatic Cadi, according to the ebbs and flows of his own passions,—but like an English Judge in a land of liberty and good sense, who makes no new law, but faithfully declares that law which he knows already written."

There are just two choices which can front us as a people today, politically and religiously, either we must accept the common experience of the race embodied in such institutions as the Church and the State, or we will substitute for the law, that complex composition of passion and prejudice which we erroneously call conscience and which really is self-will. Religion and constitutional liberty will become chaos and confusion, admitting no law but that of individual assertion which can produce no harmony for it is not related to any key-board.

Liberty is that glorious privilege which

comes to a community and relates personal action to a common standard and a common ideal.

It has been attained in history, only when men have agreed to modify and regulate their individual action by constitutional assemblies which are by no means infallible, but are infinitely preferable to the chaotic clamor of myriad opinionative individualists.

The notes of an organ produce harmony only when assembled in an instrument whose function it is to so regulate individual sounds as to produce a general harmony. To substitute for this a melody of disordered pipes and reeds is inevitably to produce a painful discord.

It is to take for ones premise that there is no God who is capable and willing to rule the actions of men but that the source of public order must proceed from individual men.

It would be as sensible for men to attempt to regulate the weather and the seasons according to the selfish interest of each individual. In the first place he hasn't the capacity to regulate them if he would, and in the second place the farmer would have rain just when the golfer was demanding sunshine.

The assurance of each separate person that he is possessed of omniscience and infallibility only increases the confusion, because it is unthinkable that two persons who are positively right should be hopelessly opposed to one another.

One does not get music from such a mob of self satisfied lawmakers but one gets a headache instead.

The sectarian principle that each man is a law unto himself in matters of religion and that the instrument devised by Christ for coordinating and fusing human action based upon a gentleman's agreement as to cardinal principles, may be distasteful to those who lack taste for music, but no kingdom of Heaven will ever exist until a principle of harmony shall be substituted for the din of discord.

Our Congress today is futile because it has thrown our standards of political economy and substituted the gijune philosophies of a Lodge or a LaFollette; or the selfish ambitions of a McAdoo or a Smith.

There are no principles for which men are striving but personalities and prejudices which they are trying to put over.

Individual victory is substituted for definite principle.

There are three atmospheres in which men can operate in their social economies. These are first that of principles based on human experience in the art of government.

Second, of personalities based on certain qualities of leadership in distinguished men.

Third, of Prejudices based on the petty assertions of little men.

Having thrown aside principles and lacking commanding personalities, America is reduced today to the third atmosphere which is as deadly as poison gas.

The recent Democratic Convention was an illustration of selfish ambition appealing to the petty prejudices of a pitiful mob, who fought and sweltered for men whom they scarcely knew and for prejudices which they did not understand.

Of course, if one enlists in an army which prefers the arrogance of incompetent officers (and incompetent people are always arrogant) to the leadership of well trained officers who may be very ordinary men, but who gain effectiveness by their knowledge of military principles, one must make the best of a rather dreary situation, hoping that the very clumsiness of the procedure will awaken the personnel to a realization of this principle, which we need in the world today, viz., that the experience of the past is a safer standard to follow than the vagaries of little men who promise much but accomplish nothing. It is an adequate description of one present situation which a young student put forth when he said that our recent Congress was "a bunch of fleas who had lost their dog." I wonder if it does not describe the religious situation as well.

## OFFERS PRIZE FOR ESSAY ON CHRISTIAN COOPERATION

A prize of one hundred dollars for the best article on the subject of the importance of federation and cooperation among the Churches is offered by Mr. E. H. Seward, a Virginia layman, who believes that the movement for Christian cooperation needs much wider popular interpretation throughout the rank and file of the churches. This offer is made by Mr. Seward for the purpose of securing the best available statements for distribution concerning the reasons for larger unity.

The conditions of the contest, as announced by Mr. Seward, are as follows:

"In order to secure a symposium and a comprehensive compendium of the best reasons for federation and cooperation of the Churches, I will give the author of the best article on this subject a prize of one hundred dollars. The award is to be determined by a committee to be appointed by the Federal Council of the Churches. All articles must be submitted to the Federal Council of the Churches, 105 East 22nd Street, New York, not later than December 1, 1924. The articles should not exceed three thousand words in length."

## BROADCASTING IT ALL

London's first broadcasted entire church service was a shortened evensong at St. Martin's-in-the-Fields, Church of England. Previous to this, only sermons, not prayers or hymns, had been sent over the radio.

## Washington Cathedral

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## Woman's Work In The Church

*A Descriptive Paper*

*Prepared at the Request of the Woman's  
Auxiliary*

**By Emily C. Tillotson**

*Acting Executive Secretary*

We are living in a time when all that concerns the work of women is claiming the attention of thinking people. There is a growing realization of its importance as a factor in the life of the world and of its significance to society. Questions are continually arising as to the elements which enter into the whole situation; wherein lies the effectiveness and the strength of the contribution made by the work of women, and on the other hand, what are the factors which limit, retard or frustrate its complete accomplishment. Questions such as these have inevitably led to much discussion and beyond to the scientific study and careful research so familiar today. It is significant to find that the Church, as well as agencies regarded as "secular," recognizing the importance of the principle involved, has entered the field of research and has made an attempt to study the conditions which govern the work of women representing the Church in the mission fields at home and abroad as well as in diocese and parish. A survey of the training requirements, conditions of work and salary standards for women workers in the Episcopal Church has lately been completed. This study was undertaken under the direction of the Woman's Auxiliary. It is of deep interest and profound significance.

The Executive Board of the Woman's Auxiliary, wishing to put before the Church a statement in regard to this survey, has requested that a paper be prepared in which there shall be outlined the conditions which led to the making of the survey, its aim and purpose and something of the details revealed by the questionnaire sent out.

The members of the Executive Board desire at the same time to express their deep appreciation of the work which has been and is now being done by our women workers in the mission field, both at home and abroad and to register their conviction that whatever of development in the work the future may bring will be made possible by the sure foundations laid by the devoted service of the women missionaries whose contribution to the establishment of the Kingdom of Christ throughout the world is beyond measure.

### The Reason for the Survey

The impulse which gave rise to this undertaking may be traced back to the Triennial of the Woman's Auxiliary held in St. Louis in 1916, when the Board of Missions invited the Auxiliary to "counsel and advise with the Board as regards the appointment of those who are supported by the United Thank Offering."

A committee, of which Miss Elizabeth Ray Delafield was chairman, was appointed to consider this matter, and at the next Triennial, held in Detroit in 1919, certain

definite suggestions in regard to salary and training of the United Thank Offering workers were presented and adopted.

In addition to the direct responsibility resting upon the Woman's Auxiliary toward those missionaries supported by the United Thank Offering, there are certain other factors which should be mentioned as providing a reason for so important an undertaking as the making of a survey. Many women appeal to the Auxiliary to assist them in their effort to find work under the Church. The Auxiliary is frequently asked to assist in securing women workers to fill vacant positions and is consulted about the qualifications of many applicants. This is a great responsibility and one which should be intelligently met. The Auxiliary, therefore, faced by such a situation, decided through its Executive Board that it was necessary to secure more exact information as to the kind of work the Church is now doing, and, in view of the expanding opportunities of the Church, the kind of work which should be done, especially the contribution which women workers have made and are making and the possibilities which lie before them for greater usefulness in the future.

It was realized that the need was not for a list of vacant positions but for an analysis of types of work, based on the reports of representative groups of workers in the various fields of Church work.

### The Making of the Survey

The necessary information and a careful analysis of it could be obtained only by means of a survey conducted according to the thoroughly scientific methods which make the modern survey valuable. The Auxiliary was fortunate in securing for this undertaking the services of Mrs. Graham R. Taylor, who was formerly engaged in publicity, research and investigations for the National Child Labor Committee, and also made some studies of opportunities for women for the Chicago Collegiate Bureau of Occupations. Mrs. Taylor brought to her task not alone technical skill, but a sympathetic understanding of conditions prevailing in Church work, and a realization of the values which are paramount in any spiritual undertaking.

The survey is looked upon by experts as an exceptionally brilliant piece of work, and the Auxiliary is glad to record its gratitude to Mrs. Taylor and a deep appreciation of the contribution which she has made.

It was recognized that any analysis of types of work would show (1) whether the workers feel that the Church offers opportunities for service which are unique, (2) whether the work is sufficiently distinct from all other fields of work to be regarded as a separate vocation, (3) whether standards of work compare favorably with other vocations for women, (4) whether special training is required, (5) whether Church work provides a living for a woman who must be self-supporting and offers opportunities for advancement or salary increase.

It is evident that the Church must compete with other fields of work open to women in securing candidates capable of doing the best work, and to do so successfully it is necessary to convince them that

the Church has work of exceptional importance and special interest to offer which while furnishing the opportunity for the fullest measure of self-giving, at the same time provides a living under working conditions that compares favorably with the other occupations.

In order to secure the necessary data for the study, a carefully thought out questionnaire was sent to every woman worker in the Domestic Field whose name could be obtained, whether she was working under national, diocesan or parochial auspices. The answers have been tabulated and interpreted in the light both of the needs of the present workers and of the responsibility of the Church to those who represent it in parish or diocese as well as in the various types of work in the mission field.

In addition to a presentation of the facts drawn from the questionnaire the survey includes a series of conclusions and of definite recommendations which look toward the improvement of conditions revealed. Those recommendations are, of course, not to be considered as final or in any sense mandatory, but as furnishing a basis for consideration as to how the needs brought to light can be met and the work of the Church strengthened.

### Some Conditions Revealed by the Survey

It is obviously impossible to give in a limited space any adequate idea of the content of such a document and one must run the risk of being misunderstood in presenting a series of more or less unrelated facts from their context. This serious handicap should be borne in mind.

The reports received from the 523 workers have been classified under nine fields of work, among the subjects covered being the following: Educational background of the workers; the method by which they secured their positions, and the standards of work maintained. Under the last, the main points upon which information was sought included conditions such as hours of work and length of vacations, salaries, method of salary increase and their requirements of the work in regard to the age, education, training and experience of the workers, also whether or not there is opportunity for properly prepared workers to advance to positions of greater responsibility if they prove their fitness, etc. The replies are of the greatest value as giving a cross-section, as it were, of conditions which govern the life and work of the women, who, in this country, are engaged in various capacities in work for the Church. The returns are considered to be representative of the various fields of work in the Church and of different sections of the country.

### Training Requirements

It is interesting to learn from the report that except in education and hospital work and some social service work, there has been little demand for the technically trained worker. These three types of work come in competition with similar work in the secular field where training is required, and this makes it necessary for the Church to establish similar standards.

### Hours

In the secular world the subjects of proper hours of work is rightly considered of the utmost importance. The result

upon the work and the worker of too long a working day is sufficiently serious to call for careful consideration. It is disquieting, therefore, to find that far too many of our women workers have no definite hours of work with proportionate hours of rest and recreation. In most cases this is due to a sense of service so fine that the idea of a seven or eight hour day does not enter in. It is, nevertheless, unfortunate both from the point of view of the welfare of the worker and the effectiveness of the work.

#### Salaries and Standards of Work

It is revealed that inadequately trained workers secured at low salaries have been frequently employed by the Church. This tends to discourage those who, while feeling that the work of the Church demands the best possible training, are obliged to go into other fields where salaries are made commensurate with the expense of training.

The survey seems to reveal also that there are no definite standards of work and that the salaries of workers are below those in other occupations for like service. Out of the 523 reporting, only 44 workers reported a salary of \$1,800 a year and over, 29 of these without living; while 163 workers were receiving less than \$900, 54 of these without living.

Contrary to experience in secular callings, the salaries of the workers apparently have not increased with their experience. A study of secular social work shows that the salary increases very materially as the years of experience increase, whereas according to the survey, the Church worker who has had a long term of service has no corresponding advantage.

#### Vacations

In the matter of vacations, the Church seems to be liberal in the term allowed. The salaries paid, however, are so low in many cases that though a vacation is granted, the worker cannot afford to go away to enjoy it.

#### Pensions

Except in the cases of those under appointment by the National Council, the question of a pension or adequate provision for old age seems to have had little consideration.

In the light of these facts, which are shown forth in the replies to the questionnaire certain conclusions are offered for consideration, a few of which may well be quoted here:

#### Conclusions

"The Church at large has not yet realized the necessity for expert work. Consequently there are more potential than actual opportunities for women who are capable of promoting the activities of the Church but who will not undertake to do so until the need for trained workers has been recognized and salary standards adjusted.

"To do its work properly the Church requires women whose spiritual background will make for the more permanent solution of the community and world problems, and whose training in the various professions will bring technical skill to the Church's work.

"What the Church needs is to be able to present its work as supremely worth

while. To do so it must have well organized work with high standards, requiring training as well as devotion to maintain. In addition to which salaries must be provided which should be adequate to put trained Church workers on the same footing as trained workers in other fields."

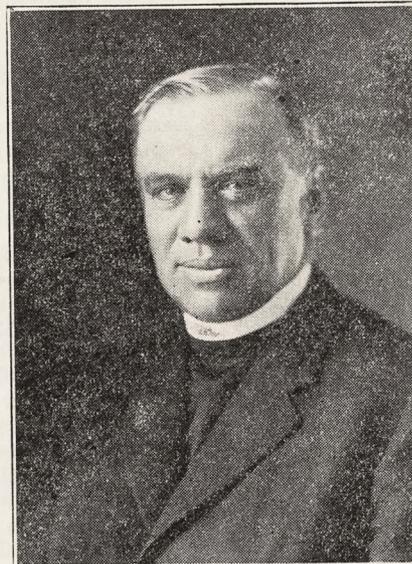
It is difficult to see how conclusions such as these can be gainsaid.

Throughout the pages of the survey one fact beyond all others stands revealed—the absolute devotion and entire consecration of the women who have devoted their lives to the service of the Church. Too often without proper equipment, with meager salaries and lacking the training which would have so greatly helped them, these women have been sent by the

Church to accomplish difficult and important tasks, and these tasks have been done with a courage and self-effacement which are beyond all praise. The survey recognizes and repeatedly affirms the fact well known to all who are familiar with the work done in the mission field, that short of that same invincible spirit of entire consecration will suffice for the women who today must carry on the work in which such traditions have been established. But it affirms with equal force the necessity for a preparation and equipment commensurate with the difficulties and opportunities of the time in which we live.

If the Church is to be a growing force in the world today, touching not alone

## The Captain of the Crew



IRVING P. JOHNSON, Bishop of Colorado, is unquestionably the ablest writer of the Church. He is also in constant demand throughout America because of his power as a speaker. One has no hesitation in saying that he is the best loved man in the Church.

The fact that such a man is to continue to write a full page editorial every week, as he has been doing, without interruption, for eight years, is a sufficient reason for being a subscriber to THE WITNESS.

segments of life, but the whole of life, back of all the work done by those sent out must lie certain great principles, sacrificial devotion to human welfare, which has its roots in the great fact of the Incarnation, and the deep understanding of social forces which is developed by proper education and training. Without such background, service for the Church falls short of its full fruition. The Church seldom looks in vain among its women workers for the first. Will it require and then make possible the second? This study of the work of women in the Episcopal Church is a challenging and an arresting document with far-reaching implications. If it can be instrumental in pointing the way toward a deeper realization by the Church of the wonderful possibilities in the service of its women workers, with the acceptance of the consequent responsibility for the necessary readjustments called for, the purpose which prompted the undertaking will be abundantly realized

## Preaching the Social Gospel

By A. C. Lichtenberger

*Mr. Lichtenberger, the writer of this article, was a student during 1921 and 1922 at Bexley Hall. In the summer of last year he studied in Cincinnati under Dr. W. S. Keller, the Social Service editor of The Witness. He then transferred to the Episcopal Seminary in Cambridge, where he is to complete his course of preparation for the ministry. This article, which we will run in three consecutive issues, was a thesis written for a course given by Professor Norman Nash.*

A recent issue of "The Literary Digest" contains a picture of Congressman Tinkham of Massachusetts dressed in correct lion-hunting garb. At his feet is a dead lion, and Mr. Tinkham's foot seems to be resting heavily on the lion's neck. Underneath the picture are the words, "Resentment and indignation fill him whenever the Church interferes in a purely secular matter," the secular matter so wrongly interfered with being the last immigration bill. I took it that the picture was symbolical, except that it lacked the usual cartoonists labels. But Congressman Tinkham's cry is a common one. The preacher has been met with the warning "shoemaker-stick-to-your-last" since the time of the Hebrew prophets, perhaps before. In the early days of the evangelical revival Lord Melbourne once said, after hearing an evangelical sermon, "Things have come to a pretty pass when religion is allowed to invade the sphere of private life," and today the same comment is made when religion invades the sphere of social life, whether it be in industry, commerce, or politics.

Mr. Tinkham is simply perverting the truth when he says that much of the evil and crime in the world today is due to loss of respect for the Churches' doctrines because she has entered into politics. It might have saved many of our senators and politicians embarrassment and the public a blush of shame if the Church and re-

ligion had been better represented at Washington during the last few years. The neglect of men's environment in the supreme effort to save their souls has made the saving of those souls all the more difficult. Bishop Westcott who continually warned his people to distinguish between life and the mere means of living could say "every amelioration of the outward condition of men's lives is the translation of a fragment of our creed into action." When the Church is told to stick to its trade and shape characters that will overcome evil environment its critics are repudiating the work of its great prophets. The Archbishop's Fifth Committee has said "As prophets they take their place in the long line which began with Amos and Isaiah and if social righteousness is not part of their scheme they are false to the best traditions of their order." We have it from our Lord that the Gospel is not only to man, but to men; it demands not only individual righteousness but social righteousness, and the modern preacher knowing the Gospel must cry with the apostle: "Woe is me if I preach not the Gospel."

A history of the preaching of the social gospel would be interesting and very helpful in determining a criterion for the modern method. But it is possible in the compass of this article only to review rapidly the history of social prophecy to modern times, and then to draw most of our examples from the latter period.

Bishop Williams in "The Prophetic Ministry for Today" has summed up the period of Hebrew prophecy: "It was the tyranny and injustice of kings which Nathan and Eliazah confronted like accusing angels. It was the commercial dishonesty and industrial oppression of his day which called forth the thunders and lightnings, the inspired wrath of Amos, the herdsman. It was the social rottenness of his people which broke the heart of Hosea and turned his message into incoherent sobs. Isaiah meddled with politics all his life until he was sawn asunder." So we might continue the list thru Micah and Jeremiah and Ezekiel. And then came Jesus, and while it seems false to call him a social agitator and communist, as do Bouck White and others of his school, still it is a fact that laboring people rail against the Church and claim that Jesus the carpenter and not the Christ of the Churches is their leader. This very fact must mean that Jesus has a message not only for the individual soul and conscience but for all mankind as a society. Those who cry for the "Simple Gospel" claim that Jesus' message was to the individual soul, but this is hardly to be reconciled with such utterances as "For whosoever would save his life shall lose it; and whosoever shall lose his life for my sake and the gospel's shall save it." But it is well to distinguish clearly in Jesus' preaching that his approach was "by the view from above and from within." He preached social righteousness but he did not neglect the individual. His was a dual message to the individual and to society.

It is from this aspect of Jesus' teaching, I believe, that we derive the first principle for our preaching of the social gospel. We may, as we are much advised to do today, ignore the social aspect in our zeal for saving souls, or on the other hand we may lose sight of the spiritual aspect in our

zeal for social righteousness. But it is in the synthesis of individual and social righteousness that the modern preacher will best be able to deliver his message to the world. It is this synthesis which is, as Malcolm Spencer remarks in "The Social Function of the Church," the result of "religious meditation springing from gospel sources" that issues "in social understanding."

However, beginning with this gospel of Jesus there are many ways of approach, many that are dangerous. A preacher may come upon the social gospel as a new hope, it may possess him entirely, and his first look at the world after his discovery may fill him with horror. Conditions which he never noticed before will awe him, and in his zeal for social righteousness he may become a mere critic. A few years ago I spent a summer in a small town in Iowa. The rector of the church which I attended was a delightful old man, but he had grown bitter with age. He had earned his Ph.D. studying economics forty years earlier, but his sermons were mere tirades against the rich and riches. Automobiles were to him a curse of the age and riches were of no use whatever. The result, as I have just recently learned, was that shortly, tho the community was made up almost entirely of laboring people, his Church was empty and he has now resigned his charge and has retired. The preacher of the social gospel or of the individual gospel will convert few people to his message if he is a merely destructive critic. There is a greater need for inspiration than for criticism and the Church's function is not primarily moral criticism but spiritual inspiration.

Again another method of approach is a danger in the opposite extreme. In an effort to improve the conditions of the world, one is liable to become a mere Social reformer, forgetting that he is a religious prophet. As Bishop Williams put it: "If we lose our balance and become a body of social reformers we will soon have the 'Church of the Holy Democracy' or the 'Church of the Holy Single Tax.'" There is much the people in the pews want to hear besides the latest reform, or the necessity for it, in industry and politics. If our pulpits are changed into lecture platforms, and the sermon is a secular discourse on Economics and Sociology, flying a text for local color, there will be some justification for the demand of a return to the "simple gospel."

We are not to be mere critics in our preaching then, or social reformers, but true prophets of a right social order. In the words of Harry Ward "It is not the business of the preacher to marshal voters or to push the Church into the State, but it is his business to put religion into the organized life of the community." Bishop Williams has given us the prophet's task in other words "to deal with the dynamics rather than with the mechanics." But this does not mean, in the least, to ignore the social mechanics, and merely "form righteous characters" but it means Jesus' method of approach, to attack the problems from within; yet ready if necessary to beard the Temple ring in their dens and drive out those who profane the temple of the living God, which is every dwelling place of man.

(Continued next week)

## Annual Social Service Conference Meets In The City of Toronto

Our Church Conference Has Taken on Many of the Best Characteristics of the Larger National Conference

By Rev. Robert P. Kreitler

The first Sunday after Trinity was an appropriate time for the gathering of the social workers within the Church, both of Canada and the United States. Epistle and Gospel for the Day struck a fitting keynote for the many preachers who took the city of Toronto by storm. There was hardly a parish church of the sixty-four in that city that did not hear a sermon on some of the many phases of social service, either morning or evening. The people of Toronto believe in church attendance, their visitors were told. If the congregations which greeted the Americans are a sign of how the worship of the Church is attended, then those on this side of the line need to learn how it is accomplished.

The general and group meetings of this Fourth Annual Conference of the Social Workers within the Church in the United States, in which the Canadian brethren heartily joined, marked the very great advance being made within this Department of the National Council. Dean Lathrop was congratulated not only upon the make-up of the program but the actual enthusiasm displayed by those in attendance in all that was brought before them. It was remarked by more than one delegate that the Church's Conference had taken on many of the characteristics of the larger National Conference of Social Work, both as to subjects and as to the type of speakers.

Among the latter were Dr. John A. Lapp, who spoke most illuminatingly on the National Catholic Welfare Conference, of which he is a director in the Department of Social Action; The Rev. E. Ernest Johnson, of the Federal Council of Churches; the Rev. Alva W. Taylor, of the Church of Christ (Disciples); Professor Hornell Hart, Department of Sociology, Iowa State University, whose paper on "Some Results of the Case Method Applied in Divorce" aroused the delegates because of its conclusions; as did also Dr. Marion E. Kenworthy in her address, "The Mental Hygiene of the Family."

The executive body, composed of delegates from the several social service commissions of the dioceses within the United States, elected the Very Rev. Charles N. Lathrop, executive secretary of the National Department on Social Service, as president of the Conference. The Rev. Charles L. Street, of Chicago, as first vice president; the Rev. Cary Montague, of Virginia, as second vice president, and the Rev. Robert P. Kreitler, of Bethlehem, as secretary. Upon nomination of the president, the Conference elected a Council of Advice for the coming year, which was to be composed of the following persons: Miss Anne T. Vernon, Rhode Island, representing the first Province; the Rev. Charles K. Gilbert, New York, and

the Rev. Samuel Tyler, D.D., Western New York, the Second Province; the Rev. Robert P. Kreitler, Bethlehem, for the Third Province; the Rev. L. N. Taylor, North Carolina, Fourth Province; the Rev. C. L. Street, Chicago, Fifth Province; the Rev. E. S. White, Missouri, Sixth Province; the Rev. L. Valentine Lee, Texas, the Seventh Province, and the Rev. C. Rankin Barnes, Los Angeles, the Eighth Province.

The chaplain of the Conference was President Bell of St. Stephen's College, Annandale, N. Y., who conducted the preparation service for the corporate celebration of the Holy Communion at St. James' Cathedral. He also spoke to a great gathering of churchmen, delegates

and others in Cannon Cody's large and commodious church, St. Paul's, on Sunday afternoon. The burden of the message was that "there were three methods of social work; first bringing about reforms by laws on the statute books, second, by scolding or criticising those who needed aid or had transgressed, and third, by the Christian way of friendship or fellowship with affection, combined with the power of example and the faith which characterized the true brotherhood of man."

The group meetings of the Girls' Friendly Society, the Church Mission of Help, The Brotherhood of St. Andrew, of the City Mission representatives, as also those interested in Summer Conferences, Immigration, Hospitals, held jointly with the Canadian brethren, brought together a mass of experience of utmost value to the Church on either side of the border.

The Seamen's Church Institute of America was represented by the Rev. William T. Weston, general secretary, whose story of the work done by this pioneer among the Church's social service agencies called forth from the Conference a formal resolution that the Institute be recognized as a constituent member of the Conference,

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which pledged itself to the fullest measure of interest and good will to extend the Seamen's Institute influence and support.

Of the general meetings it would be difficult to say which of them made the greatest contribution to the success of the Conference. The report of Miss Carpenter's work in raising and keeping standards for Church institutions, read by Miss Barney of Louisville, revealed of what practical and economic, as well as social and religious value, this new department of Dean Lathrop's had become. In the symposium on "The Campaign for Jail Work," Magistrate Jones of the Toronto court, gave an insight into the treatment the prisoner should receive that thrilled his audience. Not the least interesting side lights of this Fourth Conference of the Church's Social Workers were the many illustrations of the acknowledged adoption of the case work method to get at the causes and the remedies of social problems. Professor Hornell Hart, of the State University of Iowa, especially used this method to present to the Conference his study of 100 divorce cases gathered from the Court of Domestic Relations of Cincinnati. He declared that his investigations led him to observe that 95 per cent of the cases studied were attributable to fundamental sex questions. Some present remembered that Dr. Katherine Davis at the Church Congress in Boston was as frank in her handling of her theme as was Dr. Hart. As then, so in Toronto, the discussions fearlessly probed into every angle of the subject, which is recognized as so primary in the life of the home and family. Professor Hart contended that the so-called causes of divorce are mislabeled. They should be named "excuses for divorce."

The report of the narcotic evil was read by Mr. W. K. McKibben, of Seattle, of the White Cross Society, and the round table discussion on The Church and Industry was led by Miss Mary Van Kleeck, director, Department of Industrial Studies, of the Russell Sage Foundation. The practical, present hour problem involved in this round table discussion was made the more evident by the effort to have the Conference express itself upon the postal strike then in progress in the Dominion. Because the Conference was really an American group of Churchmen, the guests of the Canadians, Dean Lathrop had his difficulties in wending a way through the intricate question thus presented. The whole question was finally placed in the hands of a committee. Miss Van Kleeck's effort was to bring out some plan whereby the whole Church should be made ready for more definite action upon the part of the General Convention in 1925 at New Orleans.

Havergal College, where the Conference met, offered ideal conditions for such a gathering. Under the leadership of Canon Vernon, the head of the Canadian Social Service Department, the Churchmen of Toronto did everything possible to make this meeting of the social workers of the Church a marked event. Every courtesy was extended to their visitors and every meeting was made the more interesting by the contributions offered by the brethren of the Church in Canada to like problems with which the Church in the United States is confronted.

## Big Mass Meetings In Japan to Consider Expelling Missionaries

People Are Asked Never to Enter a Church Supported or Guided by Americans or United States Missionaries

Meetings and conferences are being held in Japan to settle the question whether American missionaries shall remain in Japan and whether American funds continue to be acceptable for missionary work.

The discussion may continue in one form or another for some time but the outcome is not likely to change the situation. The American missionaries do not wish to leave Japan and the Japanese Christians do not want to refuse much needed money from America.

However, the missionaries' position is not enviable, as they are the only Americans whose removal from Japan is agitated and in country places the non-Christians have not always been polite on the subject.

After a meeting of Japanese churchmen at the Tokyo Y. M. C. A., leaflets were distributed comparing President Coolidge to Pontius Pilate and saying Americans no longer "have the right to propagate Christianity outside their own country; Japanese Christians ought not accept their financial support and American missionaries do more harm than the American funds do good."

One of the broadest Japanese churchmen pointed out that it would be for a long time, if not permanently, impossible for American missionaries to make any further converts among the Japanese.

This is because the popular sentiment is that the American Congress proved itself decidedly unchristian by the discrimination act. One pastor, a Princeton theological graduate, suggests that American funds could be used by the native missionaries if the Americans desired to continue contributions. A far greater number of missionaries, he argues, could thus be put in the field, because they require much less money, as they live far more economically than Americans.

The missionaries' concern about their situation is reflected in their appeals for advice to Charge d'Affaires Jefferson Caffrey, but under the circumstances the embassy is unwilling to assume another responsibility.

It is expected foreign minister Shidehara will address another note on the exclusion issue to the United States in the near future as a sort of formality preceding a more important note, which will be prepared for transmission after the elections in November.

The first note will declare the action of the American Government interferes with the friendship between the two nations and lacks a spirit of international co-operation. It will point out politely that this is not Japan's last word on the subject.

The nation-wide demonstrations against the American Exclusion Act, which went into effect July 1st, opened with mass

prayer meetings at all the national Shinto shrines throughout the country. Crowds petitioned the ancient deities to aid the people in this troublous time.

Tokyo's principal meeting was at the Meiji Shrine. It was attended by thousands of reservists and others. Scores of other anti-American meetings are being held in Tokyo. All the vernacular newspapers print anti-American cartoons. Prominent men interviewed, while expressing general indignation against America, urge the people to seek strength by international co-operation.

Patriotic societies last evening placarded virtually every telephone and telegraph pole in the city with the following:

"Japanese must never forget July 1, when America inflicted an intolerable insult on Japan. Always remember the date. Prepare for such steps as are demanded by the honor of the fatherland when the occasion comes. Every Japanese must remember the following rules:

"1. Alter your mode of living so as to impress the date lastingly upon your mind.

"2. Hate everything American but remain kind to American individuals.

"3. Deny yourself all luxury.

"4. Never forget national honor for private gain.

"5. Never enter a church supported or guided by Americans or United States missionaries."

The police guard the American Embassy and consulate and hotels where foreigners live.

The "Association for the Preservation of National Traditions," a leading patriotic organization, has issued a manifesto through the newspapers urging the people not to permit "their righteous indignation" against the American nation to cause them to do violence to resident Americans.

Similar warnings were sounded in the editorials of the leading newspapers and in statements by prominent men.

### DEMOCRATIZATION OF THE GREEK CHURCH

Democratization, or at least, larger representation, is taking place in the government of the church in Greece (Greek Orthodox). Where authority had been vested in a "sacred synod" consisting of a committee of six bishops nominated by their predecessors the synod now will be composed of all the bishops in the country, possibly priests and laymen also will be admitted. The leader of the movement is Professor Alivisatos, a profound scholar of modern views, at home in the English and German languages as well as Greek, and a warm friend of the Church of England.

### REV. J. H. MELISH RAPS INTOLERANCE

"I have many good friends who are Roman Catholics, and I know them to be loyal Americans and loyal to their country. They hold that the Church and the State should be separate, and I have no reason to believe that their views are not the general views of Catholics," the Rev. John Howard Melish said at Holy Trinity Church, in speaking on "Americanism and Catholicism."

"This menace of intolerance which one meets nowadays! What justification, if any, has it? I must answer this in two ways. It springs first from the theory of the Roman Catholic Church and second from the attempt made by Catholics to control public office. On the eve of his sailing for Rome to receive the red hat the Archbishop of New York said, at least so I read in the newspapers, that the papacy was the seat of all religion and morals, that the Pope is the vicar of Christ and when he speaks *ex cathedra*, all Catholics obey.

#### Silent Since 1870

"Now, as a matter of fact, the Pope has not spoken *ex cathedra* since 1870, and the papacy has made no attempt to impose its will on democracy. It knows that it would defeat its own aims if it tried. Wise men say that the Pope will never speak again *ex cathedra* and that democratic forms of government have changed all that.

"The sooner we all recognize this fact and throw into limbo all of those old theories which have torn asunder the body of Christ the better. Now to the second point, the attempt of Roman Catholics to get possession of offices. Although only one-third of the population of New York City is Catholic 90 per cent of the public offices are held by Catholics. Catholics have as much right to offices as any one else if the fight for the office is made in the open. The charge is made that the Knights of Columbus, a semi-political organization, is an agency which promotes this office-seeking idea. If it is done let it be done in the open, with no sinister motive beneath the surface. If the Knights of Columbus does that it is on a par with the Ku Klux Klan, and it is the duty of every right-minded Catholic who deplores this intolerance to put down every person or organization which would seek to put public office under the control of a small part of the population, whether Catholic or Protestant.

#### Post-War Movement

"I receive in the mail occasionally a paper printed by forces hostile to the Catholic faith. It seethes with intolerance and bitterness. Every wrong act of a priest is published in detail, and the whole body of the priesthood is branded for the one man's act. I think that we must put this movement down as a post-

war movement. We had the forming of the Ku Klux Klan following the Civil War, and see it winding its iniquitous way now following the World War. The fact that it grows and is fostered only where Catholics are fewest and the Catholic Church is in a minority is enough to condemn its methods.

"The Klan primarily was for the oppression of the negro, and it added to its work that of oppressing Jews and Roman Catholics. True, we do not know its strength, but I think that it consists of a very small part of the population of the United States.

"Catholics and Protestants have so much in common with their common Christianity that they should do all in their power to eradicate any un-Christlike feeling, any bitterness, hatred or suspicion. Only about one-third of the world has the religion of Jesus Christ, and if its followers are divided the great work of Christ cannot grow.

"Listen to what St. Paul says to us: 'Let us lay aside all falsehood and seek truth, therefore be ye kind one to another.' We are all Americans and we must do this to carry on Christ's great ideals."

### WOMEN MEET FOR STUDY AT VASSAR

In a folder prepared for visitors to Vassar College we read the following: "An educational experiment of extraordinary import was undertaken at Poughkeepsie, New York, in 1821." Again an educational experiment, of we trust extraordinary import, was undertaken at Vassar College in 1924, when from June 14th to 21st 170 women representing 19 States, 11 nations, numerous religious and educational bodies and civic and philanthropic organizations met to study "A Christian Basis of World Relations."

It was a big subject but interesting because of its bigness, and the method adopted in its study added to that interest.

The Institute as a whole decided on three main divisions, Racial, Economic, and Political, as barriers to world cooperation. It then divided itself into four groups which met each morning for an hour and a half, during which time the popular "discussion method" was followed. At the close of the period the group leaders met to study the results of the discussions and the conclusions arrived at

## 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

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were presented to the body as a whole later in the day.

A certain number of experts had been secured to be ready when needed and the selection of speakers was determined by the need expressed by the Institute.

Of course more light was desired on various phases of the main subject and to this contributions were made by Vassar, Columbia, New York City College, Swarthmore, Howard, Foreign Policy Association, Institute of International Education, and experts from China, Japan, and Latin America. Mr. Will Irwin, author of "The Next War," was present the entire week and his impressions will be interesting to read when they appear in the Fall.

At the last two sessions the groups met as representing organizations and the final session of the Institute was devoted to the presentation of practical suggestions as to what was to be the next step.

A summary of the week will be sent to the Educational Department of the Woman's Auxiliary with a brief Bibliography on International Relations, and Church women will do well to familiarize themselves with it before making plans for fall programs.

### SUMMER NO TIME FOR REST IN BOSTON

The summer activities of the Episcopal City Mission of Boston was in full running order July 7, and the children who have for years attended the sessions of the playrooms held in strategic parts of the city have been counting the days before the opening. Every year a large crowd is waiting at the doors for the coming of the directors. This year there are to be some changes in the list. As heretofore, playrooms will be held at Emmanuel House on Newcomb street, Robert Gould Shaw House on Hammond street, and Lincoln House on Emerald street, as well as at the parish houses of the Church of the Redeemer, South Boston; St. Mary's East Boston; St. Francis of Assissi and St. Andrew's, Orient Heights, and in addition a new centre will be opened in connection with the new church of St. Cyprian's, Tremont and Walpole streets, and a play-

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room at St. John's Church, Charlestown, taking the place of the one at the Sailors' Haven last year. Miss Ethel Spurr, who has had considerable experience in the work, will be the director, succeeding Mrs. Charles Talmadge, who has spent more than twenty summers in directing the activities. Miss Dorothy Harris, executive secretary of the Women's Aid of the Episcopal City Mission, will have general oversight of this part of the work and of other summer activities. At Oak Island, Revere, near the Mothers' Rest, which already is carrying on its good work for tired mothers, a group of girls from fourteen parishes in the diocese will enjoy the camps maintained every year by the City Mission. Others will have their chance later and in August the boys will have the use of the camp. Each group has a special leader, the nearness to the beach making it a delightful place to stay. The privilege of being a camper is greatly coveted and in some cases is the prize for good work during the Church school year.

#### TALKING THINGS OVER WITH HERSELF

It was an exciting moment in Anking when a telegram from Miss Alice Gregg from Chinyang was decoded: "Bandits within a few li of Miaooh'ien. Pray for terrified people."

From her letter home, printed in the Anking News Letter, telling of the night in the little terror-stricken village with the bandits just outside, we quote the following as suggestive of the truly modern way to prepare for bandits:

Just as I got to sleep some disturbance startled me and I woke up terrified. Ascertaining that it wasn't bandits, I dropped off again, only to have the same performance repeated. Then I understood. I was brave while my conscious mind was running things, but the instant my subconscious was in control I could be frightened. That had to stop for unusual noises would be going on all night. (I learned from Yao today that after telling me goodnight he and Mr. Wang went out and watched the people fleeing with their bedding and valuables to the country until after 10 o'clock.) So, my conscious and my sub-conscious had a good talk together. It ran something like this:

"Now, why are you so cowardly? Are you really so anxious for physical safety? If physical safety means so much to you, why don't you resign from the Mission as soon as you can reach Anking, and take passage home? You know you wouldn't do that for worlds. Well, if you won't do that, your dominant desire can't be for physical safety. And if it isn't for physical safety, then what is it for? And haven't you the promises, 'Lo, I am with you always,' and 'Fear not, I am with thee?' Don't you believe them? And don't you believe that other promise, 'No evil shall come nigh thy dwelling?'"

"But bandits are an evil," wailed poor old Subconscious.

"Yes, they are, if taken alone. But you don't have to take them alone.

"Ill that He blesses is our good.

"And unblest good is ill."

"Why, just think of the opportunity you'd have! There aren't fourteen hun-

dred bandits, there are only fourteen. You'd soon know everyone of them, and why they became bandits. And after you had convinced them that you would not be ransomed, and why, you might succeed in getting them to stop being bandits! Now, wouldn't it be a thrilling occasion to show up in Anking with fourteen ex-bandits? And all the excitement of getting them pardoned! And then, you'd have to find work for them. Awful thought! Lucy Lee and her "husbands" (the husbands of her cross-stitch women) wouldn't be in it with you and your ex-bandits! But you haven't got your fourteen bandits yet, so there's no sense in losing sleep planning for employment for them after they have reformed."

By this time, my poor old Subconscious was so exercised over those poor bandits that maternal feelings had entirely cast out any fear, and I was so amused at the picture, too, that we just chortled. Then I turned over and went to sleep as peacefully as though I were at home. My heart was as light as a feather.

#### ANOTHER EDUCATIONAL SECRETARY ON THE JOB

The Bishop and Council of the Diocese of Bethlehem on the recommendation of the Department of Religious Education, voted to put an Educational Secretary in the field who should spend his or her whole time in visiting and helping the Church schools of the diocese. Miss Zattan Gordon, one of the members of the faculty, made such a favorable impression upon those charged with the duty of selection of the proper person, that she was offered the appointment and has accepted it. Everybody is delighted with the selection and is prophesying great things for the future.

#### RURAL WORKERS MEET IN WISCONSIN

For the rural church conference at the University of Wisconsin, at Madison, where Catholics and all denominations of Protestants gathered, Monday, for the third successive year, nearly one hundred clergymen are enrolled, as well as many of their wives and Red Cross and secre-

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tarial workers, librarians and economic instructors. Daily classes for special lines of work and group conferences for church and social problems will be held until Friday. Ralph S. Adams, Philadelphia; Rev. Malcom Dana, New York; Walter Davidson, manager of the central division of the Red Cross, Chicago, and members of the university faculty are leaders. Professor J. H. Kolb is in charge. Protestant denominations represented include the Baptist, Episcopal, Methodist, Congregational, Presbyterian, United Brethren, Moravian, Lutheran and the Reformed Church.

#### BISHOP TALBOT SAILS FOR ENGLAND

Bishop Talbot, the Presiding Bishop, sailed on July 5 on the Carmania, a Cunarder, accompanied by his daughter, who is now his secretary since the marriage of his former secretary, Miss Bessie R. Jeter, to the Rev. Mr. Haskill of Yarmouth, Nova Scotia.

Bishop Talbot has been invited to take part in the consecration of the Cathedral in Liverpool, England. He also has invitations to visit the Bishop of London and the Archbishop of Canterbury. The Presiding Bishop and his secretary will also make a short visit to France, but will spend most of the time in England, expecting to return the first week in October.

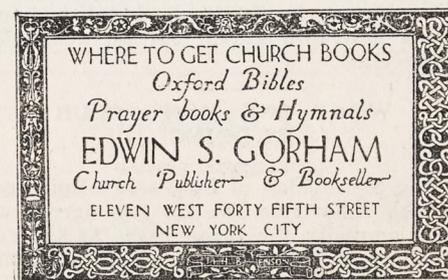
It is rumored that the University of Oxford has offered to confer one of its degrees upon the Bishop if he will be able to be present in Oxford on July 26. His whole diocese and no doubt the whole American Church hopes the rumor is based on fact and that the Presiding Bishop will be in Oxford on the date set.

#### ACTOR ORDAINED IN BETHLEHEM

In Trinity Church, West Pittston, Mr. Willie J. Parker was recently made a deacon. Mr. Parker is a graduate of Lehigh University and of the General Seminary. For the present he will assist the Archdeacon with the Leonard Hall Missions

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and serve as chaplain to the Presiding Bishop. The sermon was preached by the Rev. Mr. Neikirk, the editor of the Bethlehem Churchman. He also presented the candidate. Bishop Talbot officiated.

In Leonard Hall, Bethlehem, Mr. Joseph Henry Benner of the Church of the Mediator, Allentown, was made a Deacon.

Mr. Benner studied for the ministry some years ago, but instead became an actor on the stage. However, the call persisted and for a number of years he has been studying privately and now is a deacon. He was put in charge of St. Paul's Church, Minersville, for the present.

#### FIFTY YEARS A PRIEST

The Rev. Charles H. Marshall, rector emeritus of St. Barnabas' Church, Denver, celebrated on St. John Baptist's day the fiftieth anniversary of his ordination to the priesthood.

On the morning of the feast he celebrated the Holy Eucharist in St. Barnabas' Church, served by three men who had served him at the altar when they were young boys. Later there was a breakfast in the parish house, attended by a number of his old friends, the vestry, the present rector, the Rev. Charles H. Brady, and Bishop Ingley. Purses were presented to him by the Woman's Guild and the Altar Guild.

At this breakfast, and also in the pulpit the previous Sunday, he spoke of his experiences, of the early days of the Church in the West, and the great personalities that had come into his life.

#### INSPIRATIONAL COURSES ATTRACT AT WELLESLEY

The courses which attracted the largest number of people at the Wellesley Conference were the inspirational courses Dr. Bell on "What is the Christian Religion," Bishop Rhinelander on "The Church, the Creed and the Bible," Dr. Richardson on "Christian Character." Dr. Grant lectured regularly to a large group on "Young People," and Dr. Mercer on "Genesis" had a fair number. The courses under Social Service were practically neglected, even the one given by as well-known a person as Miss Vida Scudder. Perhaps the most interesting course, certainly the one which attracted the most newspaper publicity, was the one given by Dr. Tucker of St. Paul's Church, Richmond, Va. It was called "A Fellowship for Uncongenial Minds," and was limited to the clergy. Mr. Tucker urged the union of protestantism and said that there could be no hope for unity with Rome as long as the Roman Church looked upon a weak and divided Protestantism. During the last days of his course he dealt with the modernist-fundamentalist issue, which developed a real earnest discussion in the class.

#### WHAT ONE MEN'S CLUB IS DOING

The Men's Club of St. Peter's Episcopal Church, Charlotte, N. C., has agreed to raise annually for three years \$4,500 for St. Peter's Hospital, on which \$110,000 has been spent in eighteen months.

#### GIVE HIM A REAL JOB TO DO

A business man, who has taken over many failing corporations and put them on their feet, was asked by his pastor, who had long noticed his meagre contributions to the church, to take over as a business proposition the job of buying a very advantageously placed mission station in India. The financier got half a dozen wealthy churchmen to contribute \$1,000 each as a beginning, got out effective publicity, and succeeded in swinging the sale. The station, placed to serve 300,000 people, was taken over, and the business man, his interest now aroused became a loyal supporter of church activities.

#### OUT TO PUT AN END TO WAR

"War is the most ominous anti-Christian phase of modern life," declares a message being sent by the Executive Committee of the Federal Council of Churches to 150,000 Protestant congregations. It calls for the churches to grapple with the task in ways that are "practical, concrete, systematic and constructive."

The call pays a tribute to the "noble spirit of the soldier" but declares that the churches can honor their heroic dead in no better way than by ending war. This statement is part of a ten-year campaign along practical lines to bring about an eventually "warless world." It was instituted two years ago.

#### STUDENTS ASK FOR STUDDERT-KENNEDY

Rev. G. A. Studdert-Kennedy, England's famous chaplain-poet, "Woodbine Willie," will be a yearly lecturer at the Episcopal General Theological Seminary, New York City, if a petition from the students is granted by the faculty and found feasible. Mr. Studdert-Kennedy made a deep impression during his visit to this continent last spring.

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#### ON HIS WAY TO SOUTH AFRICA

Rev. Robert W. Plant, thirty years rector of Christ Episcopal Church, Gardiner, Me., has resigned. He is on a year's leave of absence en route to South Africa with his wife and daughter, after eight months in Europe. He was the State's oldest Episcopal rector in point of service and is honorary canon of St. Luke's Cathedral, Portland. He was four years rector of St. John's, East Boston, before going to Gardiner, and prior to that was archdeacon of Wyoming and Idaho.

#### RECTOR OF OLD FAMILY IS TAKEN

Rev. Jared Starr, for nearly thirty years rector of Grace Episcopal Church, Newington, Conn., and for the past two years its rector emeritus, died there June 27, at the age of ninety. His father, his grandfather and his great-grandfather were all senior wardens of St. James Church, New London. Mr. Starr was a graduate of Trinity College, Hartford, of which his father was a founder and trustee.

#### HERE'S A RECTOR THAT'S BACK

Rev. William Smith, rector of St. Matthew's Episcopal Church, Worcester, has just returned from a two months' visit to England, during which he visited his alma mater, St. Augustine's, at Canterbury, and his mother in Colchester, Surrey.

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### SUMMER SCHOOL LECTURER COMMENDS THE WITNESS

At the Peninsula Summer School in Ocean City, Maryland, the Rev. Thomas J. Lacey of Brooklyn lecturing on the life of Christ commended the articles on Palestine which appeared in the Witness last spring. He had cut out the maps of Palestine, attached them to cards and distributed them to the class.

The summer school is largely attended this session. The weather is ideal and great enthusiasm prevails. The classes are held in the handsome new school building. As you enter you find a big bundle of the Witness at the door.

### CHURCH ADVERTISING ON THE PROGRAM

Among the features of the Associated Advertising Clubs of the World Convention in London, July 13-18, will be an exhibit of American methods of church advertising. This will include displays of the syndicated advertising suggestions supplied to thousands of pastors by various denominational and other church organizations. After touring other British cities the exhibit will return to this country and be housed in the office of the Chicago Church Federation to be displayed at the Church Publicity Conference to be held in Chicago next fall.

### A REAL JOB BEING DONE IN GRAND RAPIDS

A membership almost quadrupled, and a new church building in place of the

basement room first used, are the results of the four years' service of Rev. Ellis A. Christian, rector of St. Philip's Episcopal Church for negroes in Grand Rapids, Mich. Forty communicants have increased to 141.

### BISHOP McCORMICK ORDAINS HIS SON

On Sunday, June 22nd, in St. Mark's Pro-Cathedral, Grand Rapids, Augustine McCormick was ordained to the Diaconate by his father, the Rt. Rev. John N. McCormick, Bishop of Western Michigan. The candidate was presented by Dean Jackson and the sermon was preached by Archdeacon Vercoe. Mr. McCormick was recently graduated from the Episcopal Theological School and will become curate of Grace Church, Lawrence, Mass. He was a student at the University of Mich-

igan and at St. Stephen's College, and during the war served in the United States navy.

### CLERICAL CHANGES

The Rev. Arthur D. Appleton resigned his charge, St. Paul's Church, Minersville, on July 1, and goes to Philadelphia.

The Rev. Albert A. Lambert resigned as rector of Good Shepherd, Milford, to take effect on August 1. He becomes the assistant in Calvary Church, Pittsburgh.

### CLEVELAND, O.

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Mass Daily, 7:00 A. M.  
Sundays: High Mass, 10:30 A. M.  
Friday: Devotions, 7:30 P. M.

### MILWAUKEE, WIS.

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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.

### ATLANTIC CITY, N. J.

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Rev. H. Eugene Allston Durell, M. A., Rector.  
Sundays: 7:30, Eucharist; 10:30, Matins;  
12:00, Eucharist; 8:00 P. M., Evensong.  
Daily: 7:30, Eucharist; 10:30, Matins, Monday, Tuesday, Saturday; Litany, Wednesday, Friday; Eucharist, Thursdays and Holy Days.

### 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.

### 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.

## CHURCH SERVICES

### CHICAGO, ILL.

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Summer Service—Sundays, 8 A. M., in 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.

### BUFFALO, NEW YORK

**ST. PAUL'S CATHEDRAL**  
The Rev. Charles A. Jessup, D.D., Rector.  
Services in Summer  
Sundays: 8, 9:30 and 11 A. M.  
All Week Days: 8 A. M. and Noon.  
Holy Days and Thursdays: 11 A. M.

### CHICAGO

**SAINT CHRYSOSTOM'S CHURCH**  
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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

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Sundays: 7:30, 8:15, 9, 10:30, 4, 7:30.  
Week days: 7:30, 9 and 5.  
Thursdays and Holy Days: 9:30.

### NEW YORK

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

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Wednesday, Thursday and Holy Days

### CLEVELAND, OHIO

**TRINITY CATHEDRAL**  
The Very Rev. Francis S. White, D. D., Dean.  
Sunday Services: 8:00, 11:00 and 4:00.  
Daily Services, 8:00, 11:00 and 4:00.

### THE GOVERNOR TAKES THE SERVICE

Acting for the first time in his new capacity as a licensed lay reader of the Episcopal Church, Governor Charles A. Templeton of Connecticut conducted services in Christ Church, Bethlehem, on Sunday last. He spoke on the Collect of the day, and concluded with: "The big things of life come from helping someone else. Some people go to church, but forget the giving and so miss a lot of the joy of life. Do something that will benefit someone else." When a boy, Governor Templeton wanted to fit himself for the ministry, but circumstances prevented.

### METHODIST MINISTER ORDAINED IN SOUTH DAKOTA

In Calvary Cathedral, Sioux Falls, S. D., on Sunday, June 22, 1924, Samuel L. Hagan from the ministry of the Methodist Episcopal Church was ordained to the diaconate by the Bishop of the Diocese, the Rt. Rev. Hugh Latimer Burleson, D. D. Bishop Bennett of Duluth preached the sermon and the Rev. H. Hamilton Brown presented the candidate.

### HANDING IT TO THE RECTOR

The twenty-fifth anniversary this week of the ordination of Rev. William H. Jenson, rector of St. Luke's Episcopal Church, Bridgeport, Conn., was marked by a public reception in his honor and the presentation of a purse of gold from his parishioners.

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### TO BUILD SOON AT SEMINARY IN PHILADELPHIA

Philadelphia's Episcopal Divinity School will start work shortly on the \$1,000,000 building programme which its collection efforts have made possible. One of the building will be named for the Frazier family, who contributed \$40,000, and one will be Alumni Hall, the alumni having given \$25,000. The \$18,000 oversubscription will make possible many un hoped for additions.

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### A LARGE BEQUEST

The sum of \$20,000 is bequeathed to Christ Church (Episcopal), Watertown, Conn., by will of the late William Edmond Curtis New York.

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## A CHURCH WITH A HOTEL

In addition to its present numerous outside activities the Episcopal Church of the Holy Communion, in the now crowded downtown district of New York, of which Rev. Henry Mottet, seventy-nine years old, is rector, will erect in the near future a women's hotel to serve its community. It soon will open Ashford Hill its summer home outside the city, for three hundred women and children.

## TO BUILD CATHEDRAL IN FLORIDA

The building committee of St. Luke's Cathedral, Orlando, Florida, has secured over \$35,000 in gifts and pledges for the new Cathedral Building Fund. This, with \$30,000 already on hand, will enable the construction to start early in September. The estimated cost of the first construction will amount to about \$100,000.

## BISHOP FISKE IS REPORTED MUCH BETTER

The Rt. Rev. Charles Fiske, the bishop of Central New York who has been critically ill with pneumonia, following an operation in a Baltimore hospital, is reported greatly improved.

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