

The Witness

“For Christ
and
His Church”

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WHAT SHALL WE DO ABOUT IT?

BY DEAN CHALMERS

A CLERGYMAN GOES TO CHURCH

By Rev. N. R. HIGH MOOR

— NEXT WEEK —

THE GREATEST NEED OF THE DAY

BY BISHOP OLDHAM

Cheerful Confidences

By George Parkin Atwater

THE FIXED IDEA

Once in a while a person gets a fixed idea and sees in many chance things a corroboration of his idea. He may feel that it will rain every time his pipe will not draw, and by some coincidence, it does happen to rain on such occasions for a few weeks, and he has a fixed idea about the bearing of one of these events upon the other.

There has crept into my mind lately a suspicion that I have been trying to verify. It may not have any foundation in fact, but inasmuch as it is uppermost in my thoughts tonight, I shall offer it for your inspection.

My idea is that the general policies of the Church follow the general policies of big business, but a lap or two behind. About the time big business gets ready to abandon a course of action, the Church is preparing to take it up.

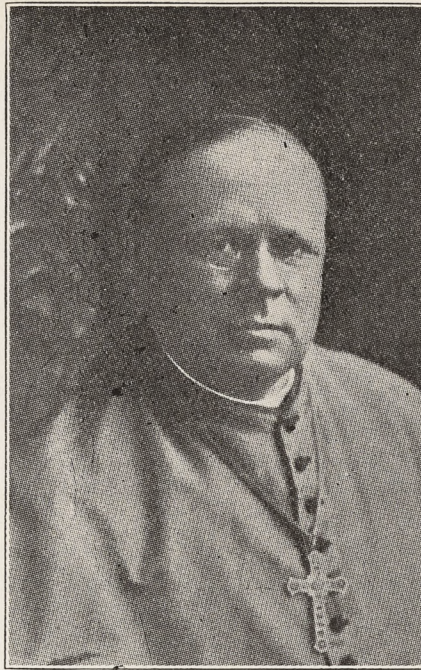
Many years ago big business learned a new word, "efficiency." Employees were taught to take longer steps so they wouldn't wear their shoes out so fast. In business this was followed by systems, and employers were so absorbed in said methods, statistics and reports, that they almost forgot to take orders and produce goods. The Church was duly infected. We had efficiency and system presented so thoroughly that we would spend our whole time reporting to national organizations. Then came social service in big business. It was a tremendous venture. Big business developed social service agencies to such a degree that if a man coughed, a nurse took his temperature. It is a matter of fact, coincidence or not, that social service in the Church developed rapidly about the time big business began to curtail.

Then came the era of expansion. The war was responsible for that. Business expanded like lodge meeting on nights when a free banquet is served. Just when business was beginning to contract its operations, the Church began to expand.

More than three years ago I wrote a long article entitled "Caution," urging the Church to remember that we were not through the business depression, and that men whose stock holdings did not pay dividends were not in a position to support a program of great expansion. Frankly, I was afraid to offer that article to any Church paper, for fear it might be printed and I would be accused of lack of faith in the Church.

Big business is now in a stage of concentration and economy of operation. The Church will follow, as usual, if I am right.

Now here is my suggestion. Why not have some of our men of affairs tell us of the next stage of big business. My own guess is that it will be the concentration of effort on the lines that bring the biggest profits, with the smallest overhead. But business men may tell us with some degree of certainty. Then the Church should go to the policy at once, and make the best of it, for sooner or later it must reach it, if I am right in my theory. But,



Rt. Rev. William Walter Webb, D.D.

as I said, I may be laboring with a fixed idea. At any rate it is worth while to present it to those who care to think of the future of the Church.

Some Bishops

By Bishop Johnson

The recent death of Bishop Bliss adds another name to the roll of those bishops who have entered their rest since the General Convention assembled in Portland less than two years ago.

Never has there been anything like the loss, in so short a time, of so many bishops who have been leaders in the Church.

It is the custom of a certain type of Churchmen today to disparage the personnel of those who sit in the seats of the Apostles. It is not a constructive type of man who emphasizes human weakness and fails to view with sympathetic understanding the foibles of those who occupy positions that they did not seek, and who would be the first to confess their failures and limitations to their Heavenly Father. It is not easy to defend those who are in office, but it is perfectly proper to say a word in tribute of those who now rest from their labors.

I question whether any branch of the Church in any age has ever added to the roll of God's elect a more devoted and loyal group of apostolic servants in so short a time as those bishops who have entered their rest in the past two years. Any Church which can produce such saints is neither incompetent nor decadent.

First in the list in distinction and in length of service was the godly Tuttle, most impressive in his apostolic simplicity and sturdy valor.

Next comes the once eloquent and versatile Garrett who gave his long life and unusual talents to pioneer work on the frontier and was an example of Christian fortitude during years of total blindness.

Then come the Bishops of Pittsburgh and Florida, both striking examples of Christian gentlemen, ever courteous and genial in the exercise of their high office.

Next consider the beloved personality of Bishop Nichols, who combined in such a winsome way intense zeal with gracious charm.

Whoever knew Bishop Harding of Washington loved him for his godly piety and self-effacing humility.

Then there have passed the two Williams. Such different types of Christian Apostles: G. Mott Williams with his quaint, kindly humor and practical common sense, and Chas. David with his fiery zeal for the least of these, Christ's brethren. More retiring than any, a bishop of the old school, who gave himself most seriously to his Master's cause was Bishop Olmsted of Central New York.

Among the younger bishops, who had not yet had time to bring to fruition the energy of youth and yet gave promise of unusual powers were Sherwood of Springfield, forceful and practical; Temple of North Texas, who endured years of illness with sweetest fortitude; Hunting of Nevada, who overcame much and endured much without complaint; Keator of Olympia, who was held in high esteem not only by the Church, but in the fraternal order of which he was a leader.

And George Bliss of Vermont, who to me, who knew him intimately, from seminary days to close proximity in the House of Bishops, came as near to saintly faith and courage as any friend I ever had.

The next meeting of the House of Bishops will be a sad one for the lack of those valiant souls "whom we have loved long since and lost awhile."

May the good Lord reward them according to their desires, forgive them their shortcomings, and bring their works to fruitful harvest.

FORTY ATTEND FIRST Y. P. S. L. CAMP.

In its initial camp for Young People's Service League members of the Diocese of Georgia, the Department of Religious Education which sponsored the venture, feels that it has scored a complete success. While the attendance was not as large as was expected, the impression made on those who attended, wholly justified the camp idea. The attendance included the bishop, thirteen officers and councilors, and other adults, twenty-two young people, and five children making a total of forty.

Washington Cathedral

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The Council's Work

By Alfred Newbery

CONFERENCE PITCH

It is popular to take a fling at the conference idea today. Somebody said that if three Americans ever meet in Heaven, one of them will immediately propose a conference. And a business journal recently told the story of how Opportunity once knocked at a man's office and the office boy said, "He's in a conference."

And it is all true. We do not seem able to get anywhere without a conference. The cynic might add that even with a conference we do not get far.

This would seem to be particularly true of Church conferences. They are as the sands of the sea. Conferences for groups, vestrymen, Church school teachers, lay readers, canvassers, parochial conferences, interparochial, diocesan and inter-diocesan conferences, conferences on life work, on boys' work, on missions, on social service, on religious education, fill the programs of the Church's activity from one end of the year to another.

If, dear reader, you are reading this on the porch of the Hotel Argue-not at something-by-the-sea, or as you sit by the window in a city street, trying to collect a few faint breezes, does it stir you to any resolution about the conference in which you will take part this fall, whether through attendance or promotion? Are you blue about conferences, and their utility or futility?

Do not be misled. Conferences may be silly or wonderful, they represent an absolutely necessary step in the process of educating a Church which is so generally unfamiliar with its task as ours is.

But how can we avoid silly conferences, and how can we create wonderful ones? There is no recipe but see whether we have not in the following lines, put our finger on one important and outstanding defect that can be remedied, and should be remedied this fall.

We have chosen as our title the expression "Conference pitch." What is it? It is the atmosphere in a conference created by its members of realization of the significance of the conference. Get thirty people together. Realizing that they are together for a vital reason and you could not wish a better atmosphere in which to present the mighty issues which the Church is called up to meet. **Make it** three hundred and the air is electric.

But if there is no significance, there cannot be any realization, there cannot be any atmosphere. And the way to make a conference significant is to get the right people there. That seems like a very obvious thing to say, does it not? And yet if you will apply it to the average conference of Church people, a nation-wide campaign conference, for instance, you will see how fundamental a statement it is.

You want to stir up the people of a parish, all the people of a parish. And you decide to bring them together. You call a conference. How do you call it? You have it announced in church several times. You have to advertise it on the

Our Bishops

William Walter Webb, the bishop of Milwaukee, was born in Philadelphia in 1857. He graduated from Trinity College in 1882, and from the Berkeley Divinity School three years later. He then became the assistant rector of Trinity Church, Middletown, Connecticut, leaving there to go to Philadelphia where he served as rector of St. Elizabeth's Church until 1892. He then became the professor of Dogmatic Theology at Nashotah and was elected the president in 1897. In 1906 he was consecrated as Bishop Coadjutor of Milwaukee and became the diocesan in the fall of that year.

bulletin board, and put into the parish paper.

And what happens? A fair proportion of those who hear or saw the notice will turn out, good faithful souls, bless their hearts, who can always be relied upon, and they have laid upon them their responsibilities, to God and to man. Nothing new, though perhaps well expressed. They have heard it all before and many of them have been plugging along for years on just that job. They look about them and see no new faces, none of that large fringe of nominal or loosely attached members who need just such a conference to galvanize them into life. So they say to themselves that this conference will amount to what every other conference has, in the past, which is, in brief, a little encouragement to those who are already on the job. So they settle back, a little hopelessly, and there is no conference pitch.

Now, suppose on the other hand that as they looked about they saw a goodly number of irregulars in the parish, men and women whom one saw on Easter and Christmas and at fairs, and as they saw, they realized that this conference might be the beginning of a new day if it succeeded in mobilizing these irregulars. Would they sit back hopelessly, or would they sit up expectantly and in addition to the actual subject matter of the conference would not this expectancy communicate itself and put the whole conference on its toes? That is conference pitch.

The conclusion of the whole matter is this. You can get the faithful workers by the usual method of preparation. You can get the irregulars only by unusual methods. A forward movement requires new additions to the working forces, irregulars must become regulars, and if a conference is aimed at making them become so, the preparation for it is absurd if it does not include every possible means by which the irregulars may be got to it.

Some conferences fail for poor leadership, some for poor subject matter, but most because the people for whom it would be most beneficial are not there. And that in turn usually goes back to a preparation which does not go beyond reach-

ing the regulars with the advance notices. The preparation for a conference is worth every bit of ingenuity and industry, or the conference itself is a species of injustice to the faithful who attend, and a waste as far as getting ahead is concerned. What do you think about it?

REV. M. S. BARNWELL GOES TO NATIONAL OFFICE

The Diocese of Alabama is giving to the General Church one of its very best leaders in the development of the Church's program in this diocese in the person of Rev. Middleton S. Barnwell, Rector of the Church of the Advent, Birmingham, who has resigned his parish in order to accept an appointment from the National Council as Field Secretary. Rev. Mr. Barnwell has adopted enthusiastically the methods of the National Council in his parish, with the result last year the Church of the Advent pledged and paid Eight Thousand, Two Hundred and Sixty-two Dollars (\$8,262.00) for the Church's Program, and for this year pledged Nine Thousand, Five Hundred and Fifty-three Dollars and Seventy-five Cents (\$9,553.75). These financial returns resulted from thorough organization of the parish according to the group system, and from using every means provided by the National Council and the diocese for informing the congregation. It was accompanied by the usual phenomenon of largely increased giving for parish purposes, including last year the erection of a Fifty Thousand Dollar (\$50,000.00) addition to the parish house thoroughly equipped for modern Church School work.

The diocese has made extensive use of Rev. Mr. Barnwell's eloquence and earnestness in carrying the Church's program into other congregations, and will greatly miss his able assistance this coming fall, but rejoices to learn that his successor, Rev. Charles Clingman, Rector of Trinity Church, Houston, Texas, possesses the same winning enthusiasm for the Church's program, and has done in Texas work similar to that of Mr. Barnwell in Alabama, and is looking forward to Mr. Clingman's coming as being full of promise for a successful continuance of the splendid work in the Church of the Advent and throughout the diocese.

Rev. Mr. Barnwell takes up his work as Field Secretary September 1st, and Rev. Mr. Clingman takes charge of the Church of the Advent, Birmingham, October 1st.

A CLERGYMAN FROM THE PEW

We begin in this issue a series of articles by the Rev. N. R. High Moor, rector of Grace Church, Sandusky, Ohio, which we know our readers will find stimulating and entertaining. During his vacation in the east Mr. Moor is attending services in different towns and cities each Sunday. His impressions of the service, the music, the rector, the sermon, etc., are to be recorded in *The Witness* for the following week.

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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

What Shall We Do About It

By Very Rev. R. S. Chalmers

The Convention of 1925 in New Orleans begins to assume importance. It is not much more than a year off. Plans are being made, committees appointed, and only yesterday a friend was talking about securing accommodations.

How will the Church approach the Convention of 1925? Unless some stupendous effort is made, the Episcopal Church will be in debt to the tune of \$800,000.00 or \$1,000,000.00 when the Convention meets. And one hears of no plans for making any such effort. It is difficult to see how the National Council can be expected to make any such plan in view of the fact that the Japan Reconstruction Fund has not reached its objective. At least we assume it has not. We feel certain it has not. Because we think that "281" would have caused the fact that the Church had gone over the top to be known, if the Church had indeed succeeded in doing that. As I write this, we know nothing definite, but hear rumors from people who "have it direct that it did not go above \$700,000.00, that it reached \$1,000,000.00, that nearly \$1,500,000.00 is in sight."

And now comes the summons for intensive preparation for the Nation Wide Campaign of 1924—conferences of leaders in the Province, to be followed by conferences and meetings in the Diocese, with Clergy, leading laymen, vestries, and finally conferences in the Parish. It is all necessary—it is vitally necessary, but it reveals a condition which seems to me to be very serious and well worth the careful study of earnest and thoughtful Church people at this time. For we have arrived at this pass—that we employ all the machinery and put forth all the effort of a special campaign for a special objective, and barely succeed in raising the current bread and butter revenue of the Church. We raise no surplus for debts or priorities. We can undertake no expansion. And yet we are using up more effort, employing a

larger organization, disturbing the routine work of our parishes and dioceses to a far greater extent than Bishop Lawrence did when the Church Pension Fund was raised. To be sure that was a special object. That is precisely my point. It takes so much effort, and so much organization now to raise the bread and butter revenue that we are too exhausted, apparently, to do anything else. If the fate of the Japanese Reconstruction Fund and the fate of the Priorities have any meaning, we could not now raise the Church Pension Fund if we were called upon to do so. One must either assume that to be the case or assume that something is wrong with our whole system.

Someone said to me the other day that the Nation Wide Campaign was a spent force; and even if the thing were retained, a new name would require to be found.

I doubt very much if the trouble lies there. Since the Nation Wide Campaign was inaugurated, the whole giving of the Church has increased enormously. The trouble is that Parishes and Dioceses have kept by far the larger share of that increase for their own purposes, and while the giving to the General Church has increased, it has not increased proportionately. It has been suggested that an arbitrary percentage should be worked out, at least as between each Diocese and the National Church.

Each Parish Church should have an annual Budget. Into that Budget should be written its normal expenditures for the maintenance of the work of the Parish, and the amount it should give for Diocesan and General Church Objectives. The Annual Every Member Canvass should be based upon that budget. And the budget of the parish should provide for its Diocesan and General Church Quota as naturally as it provides for electric light and janitor service. It should not take a whole field organization, plus special speakers, banquets, conferences, clergy giving up their parish work in the fall to run all over this vast country—in fact, all the machinery of a Liberty Loan Drive on a proportionately smaller scale—to coax the Episcopal Church to pay its current bills for doing its normal work, and doing it on a very restricted scale.

And the "drive," the annual drive in the fall of the year, has lost momentum, and is likely to lose it still more rapidly in my judgment. The novelty has worn off. We know all about it, or we think we do. For the most part, we go to the task without interest and without enthusiasm. We look upon it as a hard duty which must be done, and we doggedly determine to do our best—but without enthusiasm, and without any faith that the Church is going to remove mountains. Not this year.

At this point will come the inevitable question: What constructive suggestion do you offer?

(1) The cause of the present difficulty is not, as some people think, too much organization. It is organization too much in evidence.

(2) A thoughtful Nation-Wide Campaign worker of wide experience said to me the other day, "The great majority of

our communicants are in the Church on the consumer and not on the producer basis." I think that is a correct statement of a very deadly truth regarding many of our people in their whole attitude towards the Church. It begins at the altar. They do not regard the Holy Communion as a Sacrifice in any sense, but simply as a service in which they "get" a supreme spiritual benefit. So with the services and the sermon. "I get little good out of the services at St. Edmund's"—and so often one hears people who are persuaded to come into the Church from some Protestant denomination, because it will "mean so much more to you in every way." How seldom because it will make a far stiffer challenge to your devotion, service, sacrifice? And the consumer believes in careful purchasing, getting as much and as good as he can, and paying no more than is necessary, even if he does believe, as he sometimes does, in paying what he considers just.

And so my second suggestion is that the remedy for the present situation lies very largely with the average clergyman like myself. There is a good deal of plain pastoral work to be done, some preaching and some educating. And we must do it. We must do it first. The task of the layman needs emphasis. We need to increase lay responsibility—sure. But we ourselves need to go to work. Most of the talk of the overworked, harassed, distracted clergy is plain rot, and we know it. If we get down to work, we shall see our laymen only too keen to do their part. I don't think they are much impressed with our overworked condition, though they don't say all that is in their minds, because they are good fellows, and respect our office—sometimes more than we do. I wonder if I am the only priest who is ever put to shame by the goodness of his laymen?

Only the clergy can alter the "consumer" basis. And they can do it only by the grace of God, by prayer and hard work.

(3) Has our organization, our activity, our program advanced more rapidly than the spiritual experience of our people? If so (and I think it is so) we need a revival. Exactly. A revival. And conducted wholly apart from the Nation-Wide Campaign or any financial objective whatever. A Mission of Repentance and Hope, but particularly Repentance, because we are the easiest optimists in the world. And then a concerted effort to win souls, to bring back our thousands of lost and lapsed communicants. If we got very busy about these things, I think the Nation-Wide Campaign would be so much easier. Don't you?

"Seek ye first the Kingdom of God and His Righteousness and all these things shall be added unto you." These words seem to be addressed to the Episcopal Church right now.

(Since this was written there has been an official announcement that \$700,000.00 has been secured for the Japanese Reconstruction Fund.)

A CLERGYMAN GOES TO CHURCH

St. Barnabas' Falmouth, Massachusetts

BY REV. N. R. HIGH MOOR

This may seem to the reader a very startling title for a series of articles. It, however, embodies a fact which is frequently overlooked. Did you ever stop to think that when your Rector is at work in his parish he never goes to church in the way that you do? He is never allowed that privilege. Every moment during the Sunday services he is responsible for the administration of the service and his head is filled with the subject matter of the sermon. He is ministering to his people and giving them the best he has. It is soul-trying, nerve-racking work. It looks so simple as you follow him, Sunday after Sunday, through the Communion service or Morning and Evening Prayer. If you have ever taken charge of the service you know that it is not so easy as it seems. And if you will think back over the experience you will realize that you did not receive help or inspiration from the service. You were too busy giving out and you had no time to relax into the receptive mood.

The writer of these articles for *The Witness* is away for his summer's rest from parish detail, constant preaching and delivering of addresses, ministering to the sick and dying, and making parochial calls, outlining the work of church organizations and "sitting in" on civic committees and boards. And during this blessed relief, when Sunday comes around, as it has a habit of doing each week, although some folks do not seem to know it, the writer goes to church, loses himself in the congregation, joins in the service of worship and gains spiritual help and comfort from the sermon of his brother clergyman. What a wonderful stimulus and privilege it is to go to church. To be freed from the responsibilities of leadership in the service, what a relief! To drink deep at the well of a good man's love and loyalty to his Master, poured out from his heart, in what is termed, "the sermon," what a help and inspiration!

During the next few Sundays the writer of these articles and his readers are going, on Sunday morning, to visit the various Episcopal churches that are situated near his summer home on Cape Cod. He is situated amidst quaint and peaceful surroundings. The Cape lies, in stocking shape, attached to the eastern coast line of Massachusetts.

If one is coming from the western part of the country it is the custom to first enter the Athens of America, Boston, and de-train in the South Station. The writer loves this station. Bostonians smile when he raves about it. True enough it is not the Parthenon and Phidias was not around when it was constructed, but, to him, it is a wonderful place. The New Yorker thinks so too, and will tell you the reason for his admiration is that from it he catches the five o'clock train for New York. This is a type of his petty sarcasm,

but, what can one expect from a New Yorker?

In the South Station one boards a New York, New Haven and Hartford train and coasts down the line at a modest speed, stopping at Brockton, which is not noted for its rose-gardens; Rock, which is not nearly so hard a place as its name implies; Middleboro and Buzzards Bay. At the last-named station one can change trains for Provincetown which is located on the toe of the Cape, or continue on the same train to Woods Hole, which is on the heel of the Cape. Provincetown is filled with artists and Woods Hole with biologists. One can take his pick; the smell, at least, in both places is similar, fishy.

The writer has been in the habit of jumping off the train for the last twenty-nine years at Falmouth, Mass., which is one stop north of Woods Hole. From this beautiful little Cape Cod city he motors four miles northeast to a hamlet known as Davisville, where he spends the summer months.

Today, July 20th, the Fifth Sunday after Trinity, nature is doing all she can to preach the message of peace. Vineyard Sound is like a great blue pond. Little waves lave the white-sanded shores. The sky is a beautiful blue, deep and clear. A gentle breeze seems to lull the trees to sleep, gently swaying them back and forth as a mother would rock the cradle of her tiniest babe. The flowers which grace the many spacious yards have spread their delicate fragrance over the land due to the ministry of the breeze. Nature has raised her benediction of peace upon the landscape far and wide.

It is the Lord's Day, the Day of Rest. And this morning the writer drove into Falmouth and attended the eleven o'clock service at St. Barnabas' Church. The Rector is the Rev. James C. Sharp.

The church edifice is built of red sandstone. Ivy mantles the walls. A spacious green lawn, in perfect trim, stretches in front and on both sides of the church. Noble trees line the walks which wind up to the entrance. Off to one side of the church is the parish house made of the same material as the church and likewise clothed with ivy. One can walk far back of the parish buildings to a little pond which gives a faint suggestion of Vineyard Sound lying a few hundred yards away. It is one of the beauty spots of the Cape and City of Falmouth.

The choir was composed of four men and eight women and girls. Their voices had both sweetness of quality and volume, a rare combination, not often found in summer, volunteer choirs. A violinist accompanied the organist. Ushers greeted one at the door and took people to their pews. One gained the firm impression from the quality of the music, the dignified rendition of the service and the fine ser-

mon, abounding in simple, practical help, that the Rector, choir and vestry of St. Barnabas' were doing all in their power to make the worship helpful and inspirational for their summer guests. They are succeeding, as the large summer congregation bore visible witness.

There were a goodly number of summer visitors in the church. One would judge that they were all of them Episcopalians, for they entered intelligently into the service and never seemed to be at a loss as to whether they were to sit, kneel or stand. The responses were clear and audible. There were many men and a large number of young folks.

And where did they come from? Well, some were from Connecticut, others from New Jersey, New York, Pennsylvania, Ohio and different parts of Massachusetts. This the writer discovered from the license plates on their cars.

Now, that is an interesting fact to remember, for these people were away on their vacations, either touring or stopping at some hotel or enjoying their summer in their Cape Cod cottages or mansions. They were all free from the responsibilities that surround them when they are in their home parishes. The civic need for setting an example had been removed. The home folks would not know whether they went to church during vacation time or not. The many reasons which take them to church during the fall, winter and spring months had been erased by distance. Yet, here they were, hundreds of miles from home, in church, joining heartily in the service, feeling perfectly at home, as they should, paying respect to their Creator and manifesting loyalty to their Church. It was an inspiring sight and should cause the skeptic and man who loudly proclaims the downfall of institutionalized religion to ponder well. And this is no unfamiliar example. The churches are attended by many during the summer. Home congregations may be meagre, for the people are away, but that is no cause for discouragement, for undoubtedly thousands of our people attend their church in the place where they happen to be on Sunday. This is a good habit, it helps the Rector and congregation of the summer places. It gives new ideas to the visitors which they can take back home to their Rector. It stimulates the whole Church and wakens a wider and more intelligent viewpoint among our clergy and laity.

The Rector of St. Barnabas' is a devoted pastor. The writer knows him well and loves him. So do his people. He knows his sheep by name. They know his knock and his voice. And they welcome his visits in their homes.

His gracious ministry is cordially extended to the members of his summer congregation. One does not long remain a stranger once he enters the doors of St.

Barnabas'. And his calls are looked forward to by the summer folks. In fact, while typewriting this article, the Rector drove up to the door and came in, bringing with him his wife and two summer visitors.

The subject of the sermon this morning was "Personal Religion." The text was from the Gospel according to St. John, chapter 3, verse 36. Look it up in your Bibles. It was a helpful sermon. Clear, practical and the type of sermon from which every man, woman and child in the congregation could get help. The writer was impressed with the earnestness of the preacher. He meant what he said. "A Christless Christianity is impossible. There is a habit today which puts Christ out of religion. But all good things done by men are done through Jesus Christ. He is the Truth, the Way, the Life. Follow Him."

Again the preacher said, "In speaking of God as Love what do we mean? Love means nothing until it is found in a Person. Jesus Christ expressed the love of God through His own personality and thus revealed to His fellowmen what love it." "Religion must be personal if it is to be of any use socially. Not until Jesus Christ finds you and you find Him and do your good works through Him can you come to know of the richness and beauty of Christianity. When you find your Master, Christ, you have found Life. And that Life you cannot keep selfishly to yourself, you must hand it on to others, thus the Divine motive power behind Christian missions and all works done for the good of one's fellowmen." "And you must have something worth while to give to others, or, your giving is in vain."

The sermon helped those who heard it. There was no restlessness among the congregation. All were attentive. The writer hopes he hears more sermons like this one during his visits among the churches on Cape Cod. We need more of Jesus Christ and less about the League of Nations, Political Conventions and the Latest Economic Fads. "We would see Jesus."

OHIO RECTOR TAKES SERVICES IN MAINE

The services at All Saints-by-the-Sea, Southport, Me., are again in charge of Rev. Leonard W. S. Stryker of Youngstown, O. At the morning service, Sunday last, a tablet was dedicated to the memory of Rev. John T. Magrath, who first held services there for summer visitors fifty years ago, in 1874. For thirty-four years he continued to minister to the summer congregation. His unceasing efforts resulted in the building of the beautiful little church of All Saints-by-the-Sea, which Mr. Stryker says is the only one in this country which bears that name. Mr. Magrath formerly was rector of one of the churches of Greater Boston. He was ordained by Rt. Rev. George Burgess, first bishop of Maine.

TWO MONTHS IN EUROPE

Rev. John Munday, having completed thirty years as rector of Grace Episcopal Church, Port Huron, Mich., sailed abroad July 5 for a vacation of two months.

Preaching the Social Gospel

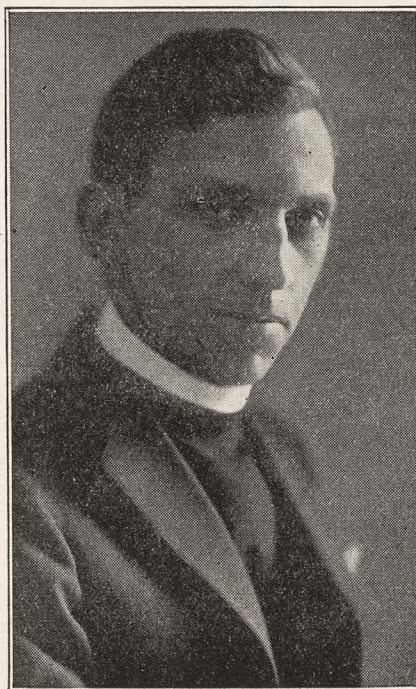
By A. C. Lichtenberger

F. L. Cutting in "The Church and Society" has given a good example of the effect of concerted social preaching. Often a single pulpit in a city is ineffective against social wrongs, while group action is effective. The city of New York, desiring to interest more of its people in sane budget making, asked for help from the city pulpits. These are some of the headlines in papers featuring the sermons: "Carry the Budget into City Churches, 200 Pastors to Preach Today on How New

York's Money Should be Spent;" "Pastor Says Budget Waste is Robbery" (as one might guess—Hearst); "Budget von der Kanzel—'Budget-Sonntag' in Mehr Als 200 Kirchen." The result of this and other influences on public opinion "helped the city officials change the whole method of budget making." "The public mind, penetrated with Christianity, will make the politician's job too unprofitable to survive."

When Mr. Twombly announced his text for a sermon on "The Double Standard of Morality," doubtless many in the congregation agreed in substance at least with Lord Melbourne that things had "come to a pretty pass." "For this is the will of God, even your sanctification, that ye

The Crew of the Captain's Gig



WILLIAM B. SPOFFORD is the Managing Editor of THE WITNESS. Of him Bishop Johnson wrote recently: "He is 'the midshipmite and boatswain tight, and the crew of the captain's gig.' He has been offered more money to do less exacting things for which he would receive more appreciation and less criticism, and yet he has clung tenaciously to the job, because he believes that the Church needs a paper to be read by the common people, for whom he has unbounded affection, and whose cause he is always anxious to plead."

should abstain from fornication." But notice how the sermon proceeds:

"'No man liveth to himself,' and especially is this true in regard to purity of life, although we hear it so often asserted that 'a man's morals are his own affair.' No greater mistake than this can be made, for there is no sin that affects the character of another more certainly than the sin of impurity."

"The only ultimate cure of the 'social evil' lies in each man's own purified heart and conversation and life. All we can do by legislation and law enforcement is to suppress 'commercialized vice,' and its districts. But the essential thing is the cultivation of a high sense of honor and chivalry towards woman in man's soul."

Again, not all of us will be competent to lead a crusade against vice as Mr. Twombly has done, but we can bring before our people their corporate responsibility and awaken a conscience of community as well as individual sin.

Now obviously it will fall to the privilege of very few preachers to deliver sermons based on expert knowledge and sound facts on all three fields of industry, politics, and public morals (to say nothing of a wider range). A busy parson is doing well if he becomes expert on the labor problem alone. And so one will hardly be so ambitious in his social preaching as this paper would indicate. But at least the preacher of the social gospel may demand in every field of human activity a correspondence between religious faith and conduct. And whenever an issue appears, he can at least set it against the proper background of relevant Christian truth. The Archbishop's Fifth Committee again has valuable advice on this point: "That the clergy should regard the maintenance by their example and precept of a high standard of citizenship and social morality as part of the duties of their office, and should, when practicable, take the initiative in promoting reforms."

To be prophets, forth-tellers of the social gospel, then demands a recognition of the value of both the individual and society. Mere criticism is ineffective; social reformation alone is not religious. But even after we have approached the subject thus far correctly there is much that is essential. A sound mind, well trained and competent to analyze the issues involved, must be a part of the preacher's equipment. He might well remember the tribute paid to a certain United States Senator, of whom it was said he had "the eloquence of accurate and temperate statement in the discussion of mooted questions." And one thing more. Bishop Williams wrote in "The Prophetic Ministry for Today": "Many that imagine they are persecuted for righteousness' sake are persecuted for their own sakes because they lack the spirit of love." Graciousness is hardly emphasized as a characteristic of the prophet, but surely St. Paul was not wrong when he wrote: "If I speak with the tongues of men and of angels, but have not love, I am become sounding brass or a clanging cymbal. And if I have the gift of prophecy, and know all mysteries and all knowledge; and if I have all faith, so as to remove mountains,



RATIFY THE FEDERAL AMENDMENT

but have not love, I am nothing."

The preacher of the social gospel is the prophet of a "new world wherein shall dwell righteousness," conscious that in his ministry "God hath not given us the spirit of fear, but of power and of love and of a sound mind."

HAVING A REAL IDEAL.

A Braham lawyer in Madras is quoted in the Church Missionary Review as saying to a missionary during the course of a long conversation about the spread of Christian ideals among the educated classes: "It's an interesting thing that though there have been Mohammedans in India for a thousand years, you never hear a Hindu say, 'I wish you were more like the Prophet.' We have known of Christianity for only a quarter of that time, but there is no educated Hindu but

who would not say to any Christian, 'I wish you were more like Jesus Christ.'"

SERVICES IN DENVER MOTOR CLUB

Church services are being held each Sunday during July and August at the mountain home of the Denver Motor Club, in Starbuck. The preachers at these services include Bishop Johnson, Bishop Ingle, Dean Dagwell, and a number of Denver clergy.

CITY OF TOKYO GIVES MONEY TO ST. LUKE'S HOSPITAL

The Department of Missions has received word from Bishop McKim in Tokyo that the City Government has made St. Luke's Hospital a gift of 150,000 yen. The value of the Japanese yen is a little less than half a dollar.

Women Missionaries Urge Christians to be Internationalists

Say that Christians Should Not Only Profess Belief in the Oneness of Humanity but Should Act that Way

A large conference of Christian women was held in June at Vassar College. There was a very large group of missionaries in attendance and before the closing of the conference they passed the following resolutions which we believe will be of interest to Witness readers:

The Institute for a Christian Basis of World Relations meeting at Vassar College has made us face the unity of the human race with what that implies of inter-racial understanding, economic interdependence and possibility of political co-operation. It has increased our consciousness of the vital, inseparable connection between international relations and missions, at home and abroad. We realize that international relations to be effective and productive of lasting peace must be Christian.

The Church should be an exponent of Christ's basis and program of internationalism. Her leaders must now assume a share in new responsibilities along international lines presented by political and economic issues among the countries so rapidly coming into close touch one with the other.

We feel that the international leaders whose emphasis is political and social, and the mission leaders whose emphasis is religious, are mutually dependent and should increasingly become mutually appreciative of each other's spirit and co-operative in each other's efforts.

Since the Church is an instrument able to affect public opinion leading to constructive action for a high Christian ideal in our home and foreign relations through contact with her large, intelligent constituency, we believe it to be our duty to inspire missionary groups to study and to act upon their responsibilities for world relations.

We desire, therefore, to affirm the following convictions:

I. Faith that our Lord's Prayer will be fulfilled and God's Kingdom be realized on this earth as His truth, His insight, His love flow increasingly through Christian folk, leading them to greater open-mindedness and deeper yearning for beauty and righteousness in human relations.

II. Belief in and desire for world co-operation and world disarmament in order that world peace may be attained.

III. Belief and desire that America should take her full share of responsibility in all efforts toward such achievement.

IV. Belief in the essential oneness of humanity.

V. Belief that the Christian basis of justice, good will and co-operation must be adopted by all people in matters of race relations, since the individual contribution and participation of each race is essential to the world's civilization and best development.

VI. Belief and desire that the economic resources of the world should be

considered in their bearing upon world co-operation and world peace.

VII. Belief that the distribution and use of opium and other narcotics, except for medicinal and scientific purposes, is destructive of moral principles and progress, and conviction that Christian peoples should co-operate fully with all agencies charged with their suppression.

VIII. Belief that the potency of the moving picture in this and other lands imposes a responsibility upon all Christian leaders and people to utilize resources of influence and helpfulness to forward the attempt of educators to improve the character of films produced and exported.

IX. Belief that all Christians must diligently seek to bring about allegiance to the laws of our country and use their utmost influence to promote respect for and obedience to the law.

X. Belief that all Christian people should help to create public opinion on these matters and should express themselves, not only through church life and church organizations, but also through civic and political responsibilities.

To this end Be It Resolved: that the Missionary Group in attendance at the Institute recommend that all missionary organizations bring to their constituencies and to the general public the convictions above expressed with a view to securing personal commitment to these principles and thus to achieve a more effective functioning of our national life in the larger problems of humanity.

NEW PARISH HOUSE AT COLUMBIA, TENNESSEE

Saint Peter's Parish, Columbia, Tennessee, of which the Rev. H. K. Douglass is the rector, is building a large and up-to-date parish house. It will measure seventy by seventy feet and provides for individual class rooms for the Church school, a large auditorium with stage, a choir room, guild room and kitchen. The architecture and materials will harmonize with the church, which was built in 1860.

On July 10th the foundation stone was laid by the director in the presence of a large gathering, among whom were many visitors, including a number of the clergy of the Convocation of Nashville. The stone is the same one Bishop Meade of Virginia laid in the foundation of the first Saint Peter's on July 2, 1831.

Bishop Otey, first Bishop of Tennessee, and Bishop Polk, first Bishop of Louisiana, were both rectors of the parish; Rev. George Beckett, D. D., served longer than any other priest (twenty-two years), while he was the president of the Columbia Institute, oldest school for women in the Church, founded by Bishop Otey in 1835.

The Holy Eucharist was celebrated at an early hour, and late in the afternoon, just before the service, the Guild of the

Holy Child served refreshments to the large crowd to raise funds to clothe a girl at St. Mary's School, Sewanee.

THIS COMES DIRECT FROM JAPAN

Some of the readers of The Witness may have seen notices in the papers of the doings of some of the Christian leaders in Japan who seem to think that the missionaries had better go home, as they are no longer needed and are now no longer persona grata, etc., as a result of the action of Congress in regard to the immigration question. It may be a source of gratification to some of those who have seen these accounts to know that none of the workers of the Sei Ko Kai have been concerned in any way in any such move. The Sei Ko Kai seems to be about the only large body of Christians in Japan who have any connection with America that has not had more or less of this very unpleasant agitation, and this fact is an eloquent testimony to the far-sightedness of our mission policy and to the character of the men and women who are carrying on the work.

This does not mean that these people do not feel that the action of Congress was unchristian and unjustified, but simply that they recognize the fact that the missionaries and the Church people are their friends, and so, instead of turning on them as enemies, they are asking us to help them to right the wrong that has been done.

PUBLIC AND PRIVATE SCHOOLS CO-OPERATE

Church leaders charged with religious educational work express keen gratification over the action of the National Education Association, at its annual meeting this year, in endorsing private schools and in expressing official recognition of the part religious education must play in world betterment and progress. For years efforts have been making to bring secular and religious education into closer relationship. The latter has at times been fearful of the attitude of the former, although as individuals, teachers in public schools have been ready in large numbers to serve religious education in their respective churches. The Washington meeting of the association, the largest body of instructors in the world, adopted two resolutions.

One resolution relates to private schools. It relates that a broad citizenship is sought to be fostered by the public schools, but acknowledges the contributions made to education by private schools. The right of parents is recognized in full, and the high standards of education attained by private schools is mentioned and commended. The other resolution deplores tendencies in certain quarters to war on religious schools, and says there ought to be no antagonisms. The association commends the place and part of religion in education, and warns big interests against the danger of seeking, as the association seems to think some do, to drive a wedge of prejudice between the public and other schools. Christian leaders are saying, since the Washington meeting adjourned, that the way now is open, as not before, for better co-operation.

Rector of Trinity Church, New York, Sees a Revival of Religion

Parish with Nearly Ten Thousand Communicants with Extra-Parochical Offerings of a Quarter of a Million

The Year Book of the Parish of Trinity Church, New York City, was issued last week.

In his Annual Statement, the Rector, the Rev. Caleb R. Stetson, D.D., calls attention to the period of general unsettlement in every department of life through which we have passed, and goes on to say:

"It is becoming evident that this period of unsettlement is nearing an end, and that the inevitable reaction is beginning. It is certain that there is today a very keen and widespread interest in religion. Never in the lifetime of most of us has so much attention been given by the public press to religious matters and to theological discussion. This in itself is significant. Though it is possible that much harm has been done and that many have been astranged from any Church affiliation by the theological controversies which have marked the past two or three years, on the other hand, the great mass of Church people have been led to examine for themselves the grounds for their belief, and as a consequence, have been stirred to a deeper loyalty to the Christian Faith and to a more serious devotion to the Church. The differences between Christian and non-Christian are growing in importance as they are more clearly known. We no longer consider definite religious faith a matter of slight consequence, for it is at last seen that sound and true faith makes for right conduct. It may be that there is a widening gulf between those who are indifferent and agnostic, and the Church. But on the other hand those who have learned to love God and are loyal to our Blessed Lord are finding a bond of fellowship in Him and are drawing closer together."

In Trinity Parish there is evidence of new and vigorous religious life. This is borne out by large confirmation classes, and increased attendance at the services for business people held on weekdays in Trinity Church and St. Paul's Chapel. It is especially interesting to note that there are 12 members of the Parish studying for Holy Orders.

There is reference to certain special services held in Trinity Church, particularly the memorial services for President Harding and ex-President Wilson, and the service for the dedication of the new organs in Trinity Church. These organs are regarded by many people as the finest Church organs in the United States.

Dr. Stetson reviews at some length the changes at St. Cornelius' Chapel, Governors Island, necessitated by the retirement of Chaplain Edmund Banks Smith, D. D. In 1868, Governors Island was dropped from the list of army posts for which chaplains were commissioned, and since that time Trinity Parish has maintained a chapel on Governors Island, and supported a chaplain there. Under this new arrangement, the relation of Trinity Parish

to the spiritual welfare of the officers and men is as close as it has been in the past.

There is also a statement of the reasons for the demolition of St. Chrysostom's Chapel, 39th Street and Seventh Avenue. An exhaustive survey of the whole neighborhood was made, and it was definitely established that the location of the Chapel was not favorable for any work which it was fitted to undertake as it was surrounded by loft and business buildings and theatres.

The offerings in the several congregations of the parish for benevolences and Church Extension amounted to \$150,501.65—and this does not include gifts and contributions made through the many societies and organizations of the Parish. The appropriations by the Vestry for benevolences outside the Parish amounted to \$87,907.83—making a total of contributions for missionary, charitable and educational purposes of \$238,409.48.

The total number of communicants reported in the Parish is 9,205; Sunday School children and teachers, 2,600. There have been 314 baptisms; 318 confirmed; and 448 marriages.

Session of the National Assembly in England

By A. Manby Lloyd

The summer session of the National Assembly of the Church of England was concluded yesterday (July 10). There were proposals before the Assembly for the creation of two new bishoprics, those of Shrewsbury and Leicester, the former being taken out of the existing dioceses of Lichfield and Hereford, the latter out of Peterborough.

The Dean of Hereford opposed the measure. Broad Churchmen seem to favor broad acres and rate Ruskin as an arrant humbug for proposing (in his day) an overseer (Episkopos) for every hundred persons! The Bishop of Durham (Henson)—who attacked the Astor Liquor Bill and the "prohibition" principle earlier in the week in another place—also opposed the sub-division of the ancient dioceses. He was confident that large bishoprics were far more helpful to the ministerial and spiritual welfare of the Church than small ones.

Lord Hugh Cecil, M. P., urged that nobody trusted episcopal administration. He thought the Bishops were overworked. General approval was given to the Measure and it was referred to committee.

THE "TIMES" ON AMERICAN IMMIGRATION LAWS

The economic consequences of the new exclusion policy, says the "Times," will be of profound importance to the United States, an object of extreme inconvenience to some nations, and of great interest to

all. It really amounts to a high tariff on foreign labor. The inflow of cheap foreign labor is reduced by one-half. It is calculated that the number of immigrants to be admitted from Europe will fall from about 350,000 annually to about 162,000. Moreover, the census of 1890, on which the new Act is based, gives a great preference to peoples of Northern and Western European stock. Latterly the proportion of such peoples to those of Southern and Eastern Europe had been 55 to 45 per cent. Henceforward the ratio will be 90 to 10 per cent. We have already commented on the fact that the chosen basis is of singular advantage to the Irish Free State, whose quota is to be reckoned separately from that of Great Britain and Northern Ireland. With a population of about 3,200,000, Southern Ireland is still to be allowed to send over 20,000 emigrants yearly to America. To other countries the change will be nothing less than a tragedy. Greece, who has been sending over 3,000, may now send 135. The quota of Rumania falls from about 7,000 to about 700. Italy, perhaps, feels the restriction most acutely of all. Her nationals have crossed and recrossed the Atlantic in large numbers. They have played a great part in railway construction and other feats of manual labor in America, and they have been in the habit of remitting annually considerable sums, estimated at about seventy-five million dollars a year, to their native country. These remittances have in turn been a great help to Italy in making purchases in America, from which she has derived large quantities of wheat and cotton. It remains to be seen whether Italy will not now be driven by economic law to purchase wheat from other countries where she can pay with manufactured goods. And the drastic restriction of cheap labor is bound to affect the price of production in the United States, and must be a handicap to the exportation of her goods. Yet these economic disadvantages seem to weigh as light as air to the American mind in comparison with considerations of race. Both of the great parties are apparently equally determined that America shall be white, and that it shall be as far as possible of Nordic and Celtic origin. The Republican Party passed the new Immigration Law; and the Democrats have already decided not to tamper with it; for in the official program which their Convention has drawn up occurs the explicit declaration that they will maintain their "established position in favor of the exclusion of Asiatic immigration."

BISHOP WHITE COMMENDS WORK AT GRANITE CITY.

Bishop White of Springfield visited St. Bartholomew's Church, Granite City, Ill., on St. Peter's Day. The usual choral eucharist was taken by the priest in charge, Mr. Tomlins, with a large congregation present, mostly young people. The Bishop in his address commended the hearty worship and the fact that the Church school stands first in the diocese in Lenten offerings.

In the afternoon he administered confirmation in St. Thomas Mission, Glen Carbon, returning to Granite City for a later confirmation service when he confirmed fifteen.

IN ORDER TO PAY LARGE DIVIDENDS

Work among the women and children makes a very strong appeal in connection with St. Andrew's Church, Wuchang, China. The church is in a crowded mill district. Some of the children, mere tots, actually stand for thirteen hours at night before the machines, with nothing to eat but the cold rice they may have carried to the mills, which they eat while they stand at work.

One day in ten the mill workers have a holiday. Some of them come to call at St. Andrew's, bringing their friends. For the night workers, who have one evening free in every ten, the mission has formed a class for instruction and recreation. Thousands of tired women and girls pour out of the mills each morning at six, and the missionaries hear the sound of the tramping of their little bound feet.

The opportunity is especially great for a day nursery where the mill women can leave their babies. The mission has a new parish house nearing completion and a church is to follow within a year. This helps, of course, but schools are an essential part of the work, and as the funds were insufficient for school buildings, the parish house must provide space for them, which at once limits the other work that can be done. With school rooms provided and the space in the parish house released, room could be found for a day nursery which would not only salvage babies but draw their mothers into the circle of the Church's influence.

There was once a Navajo Indian who noticed that he could see the stars and wondered whether they could see his lantern. The missionaries, trying to squeeze a few pitiful babies and factory victims into a corner and do the impossible without room or workers, can see the evils of our western civilization sweeping ahead of national and international control. They must sometimes vainly wish that the great force of public opinion, industrial progress and Christian internationalism could see the babies and the hopeless worn-out women.

MEMORIAL CHURCH AT CHATEAU THIERRY

Many Americans gathered at Chateau Thierry to take part, Sunday, July 13, in the dedication of the Chateau Thierry Memorial Church, erected by gifts from America. Nearly every part of the church and its fixtures have been given as a memorial by the families of men who lost their lives in the World War.

Among them is the lectern Bible given by Mrs. Theodore Roosevelt, Sr., in memory of Quentin Roosevelt, who was shot down by a German airplane in the summer of 1918. She had written an inscription of her own for the inside cover of the Bible, to be read when the church is dedicated.

The church itself has been given by the Reformed Church in the United States as a memorial to the five hundred men of that communion who lost their lives in the war. It is a part of the whole program of aid to the French Churches that has been

been carried on under the general auspices of the Federal Council of the Churches of Christ in America.

NEGRO METHODISTS ADOPT OUR METHODS

The Negro postman in a city in Georgia, who delivers the mail to the diocesan executive secretary, asked her the other day if she would meet a committee from his Methodist Church, to help them work out a financial plan for their church on the budget system. Surrounded by eleven committee men she told them how to make up a parish budget, how to run an every-member canvass, and what the group system is! One of them was quite taken with the group system and thinks it is the thing they need. They were most interested. The secretary adds, "I gave them Bishop Johnson's 'Stewardship' pamphlet, Mr. Pepper's 'Proportionate Giving,' the Bulletin on Group Organization and Sugges-

tions to Canvassers, and also told them how to organize themselves into a working committee with sub-committees on finance, education, canvass and prayer! They were perfectly delighted."

CHURCH SCHOOLS IN CHINA ARE CROWDED.

The crowded condition of so many of our mission schools in China throws a sidelight on the disordered state of that land. The Rev. Dr. Hawks Pott, President of St. John's University, Shanghai, observes that there is an increasing demand for popular education and at the same time the government is not functioning in that department. As a result, mission schools and colleges and private institutions are called upon to supply the need and are taxed to the utmost. The enrolment at St. John's last year was the largest there has been: University, 347, Middle School, 258, total 605.



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CONSECRATION OF A GREAT CATHEDRAL

The reproach, "Cathedrals are not built nowadays," has for some twenty years been in course of being removed in England. The twentieth anniversary of the laying by the late King Edward of the foundation stone at Liverpool of what when completed will be the largest ecclesiastical edifice in Great and Greater Britain was observed last week when his son, King George, was present at the consecration and opening of the first and most important of the three sections of the cathedral. This comprises the whole of the east end, including the choir, two of the four transepts, the vestries, and the chapter house. The superficial area of the entire cathedral is 101,000 feet, and the total length, including the Lady Chapel, is 611 feet. The choir, of three bays, is 152 feet long; next come the two pairs of transepts, each 52 feet long and 52 feet wide, enclosing the great central space 190 feet long by 87 feet wide, which eventually will be surmounted by a great central tower 280 feet high. When completed, the cathedral will be half as large again in area as York Minster, it will exceed St. Paul's by more than that amount, be twice as great as Westminster Abbey, and three times the size of the Roman Catholic Cathedral at Westminster. The superficial area will be larger than that of Milan Cathedral, equal to Seville, and only exceeded by St. Peter's at Rome. The architect, Mr. Giles Gilbert Scott, R. A., son and grandson of architects, was only twenty when his design for the cathedral won the open competition. The style is a free interpretation of fourteenth century Gothic or Decorated, and will be the finest example of modern Gothic. A good view of the cathedral can be obtained from the Mersey. It now presents itself as "a shadowy rectangular mass with pricked ears, with a projection on the right formed by the Lady Chapel, on a low, grey mount, divided from the more bulged part of the city by a slight depression. . . . Remembering that what you see is less than half the building when complete, and that a great tower will rise from the middle of this grey bulk, you then grasp how grandly Liverpool Cathedral, visible to all ships coming up the Mersey, but a little remote, will ride upon the horizon; and that the remoteness will translate a material ascendancy from one point of view into a spiritual ascendancy from any." So far half-a-million sterling has been spent upon the cathedral, the Lady Chapel alone costing 50,000 pounds, and it will be many years before the whole work is finished.

Among visitors present at the ceremony were Presiding Bishop Ethelbert Talbot and his daughter, Mrs. Francis Donaldson, who were especially invited by King

George and the Archbishop of Canterbury. The Bishop will spend some time with his hosts in London and before returning home will preach in Holy Trinity Church, Paris.

REV. R. H. GESNER GOES TO CONNECTICUT

Rev. Richmond H. Gesner has resigned the rectorate of Christ Church, Oswego, N. Y., after eighteen years' service, and has accepted a call to the two parishes of Trinity in Newtown, Conn., and St. John's in Sandy Hook, Conn., in the northern part of Fairfield County. Trinity Church, Newtown, is the mother of several neighboring parishes and famous in the annals of the Episcopal Church in Connecticut. One of its rectors suffered severely at the hands of the Puritans in the Revolutionary days. The church, a handsome stone structure, seating about 600, stands at the center of the town facing the Congregational church, where four wide streets, so common in New England, meet. The church is a conspicuous landmark for miles around, its tall Gothic tower overlooking the churchyard. The whole property is enclosed by a handsome memorial fence. The comfortable rectory is just across the street. St. John's Church, Sandy Hook, is about a mile away in the manufacturing section of the town. The village, which is as neat and thrifty a community as may be found in all New England, lies in an elbow-like gorge of the Housatonic, in the heart of one of the most beautiful sections of Connecticut. The pretty little church, seating 250, has a most energetic lot of workers. Their parish house is a hive of activity. In proportion to the size of the parish it has one of the largest church schools in the diocese. Rev. Dr. Gesner has a brother, Rev. Anthony T. Gesner, only eighteen miles distant from his new location. While in Oswego Dr. Gesner has built up

the church in many ways, has been prominent in church councils, and, during Bishop Fiske's present illness, has been acting as head of the diocese.

TO REPORT ON DEVELOPMENT OF CHRISTIANITY

Christianity's development and its simple and broad essentials will be reported soon by an interdenominational board appointed by the Council of the Outline of Christianity of New York to study the question with the help of leading scholars in this country and England. Contributions will be in charge of a board composed of Bishop F. J. McConnell, Pittsburgh; Rev. S. Parkes Cadman, Brooklyn; Dr. Shailer Mathews, Chicago; Prof. F. J. Foakes-Jackson, England; Dr. E. F. Scott and Dr. Burton S. Easton. Results of the inquiry will be disseminated by publication and lecture tours. Among the twenty-one members of the Council of the Outline are Mrs. Robert E. Speer, president, National Board Y. W. C. A.; Methodist Bishop Earl Cranston; Rev. Henry van Dyke, Dr. John H. Finley and Mrs. Franklin D. Roosevelt.

DISTANCES GREAT IN WEST

In the convocation of LaCrosse, which forms more than half the area of the Diocese of Milwaukee, distances are so great that when the bishop visits some of the parishes he travels as far as from Portland, Maine, to Philadelphia.

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NICE TO HAVE ARTISTS IN THE PARISH

During the past few weeks St. Andrew's, Denver, has received a number of gifts, all, as usual, the work of parishioners. Mrs. Edgar Blackman has made a cope from material given by Mrs. W. W. Grant, Jr., pale-green brocade, worked with gold thread, and edged with cloth of gold. It was used for the first time on Trinity Sunday, when St. Patrick's "Breastplate" was sung in procession.

Miss Viola Roney has made a set of vesting prayers for the priests' sacristy, the lettering and illuminating copied from a thirteenth century missal, and treated with transparent wax in such a way as to give the appearance of antique parch-

ment. She also constructed and colored the frame in which it is set. It is a wonderfully perfect example of artistic workmanship, and might almost pass for a museum-piece. She has also made hangings and canopy for the Lady altar, of deep blue silk.

A young artist, Kenneth Little, has made a large banner of batik work, 54 inches long and 40 inches wide, representing St. Andrew, vested in a cope.

SEVEN THOUSAND AT ANGLO-CATHOLIC ANNIVERSARY DAY

A London cable to the Washington office of the Anglo-Catholic Congress states that seven thousand people were present at the meeting of Anglo-Catholics in Albert Hall on Anniversary Day evening, July 16. The speakers were Sir H. Slessor, Solicitor-General of England; Miss Shiela Kaye-Smith, the novelist; the Rev. Prebendary Mackay; and Mr. Sidney Dark, editor of the Church Times.

At the opening of the meeting the Fiery Cross of the Palestine Pilgrimage was borne into the hall amid impressive

silence. A cable from America stating that Anglo-Catholic Day would be observed in twenty cities was enthusiastically received.

Mr. Sidney Dark urged his hearers to read the Anglo-Catholic Congress books and urged the establishment of an Anglo-Catholic newspaper. The General Secretary of the Anglo-Catholic Congress made an appeal for contributions to the Fiery Cross Fund for the training of candidates for Holy Orders and was supported in this appeal by the Rt. Rev. M. R. Carpenter-Garnier, Bishop of Colombo. A collection of a thousand pounds was taken up. The meeting closed with the blessing of the Bishop of Colombo.

A UNIQUE CLERGY CONFERENCE

The clergy in the diocese of Duluth met in conference with Bishop Bennett on the Mission grounds about six miles from Cass Lake, this past month.

The clergy were housed in "Bennett Hall" and "The Lodge," very attractive cottages remodeled early this year by Dr. W. B. Heagerty, the superintendent, and his Indian helpers, from ancient barns built by the Government many years ago when an Indian school was maintained here. The Conferences took place in the new log chapel.

There was opportunity for real recreation—swimming and fishing, and some very exciting baseball games brought into prominence many athletes among the clergy of the diocese, the Rev. T. J. E. Wilson, a rural missionary in the diocese for the past fifteen years, being one of them. The Rev. E. C. Biller of St. Cloud made a great hit as umpire.

The Conference opened every morning with Holy Communion at 7:30 and closed with fellowship around a camp fire on the lake shore in the evening.

It is Bishop Bennett's hope to be able to make this beautiful spot on the shore of picturesque Cass Lake a diocesan gathering place and, aside from Indian Convocations, the clergy conference is the first step in this direction.

Mrs. Heagerty, as hostess on this occasion, was the recipient of a beautiful gift from the assembled clergy as a token of their appreciation.



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CHINA NOT SO SLOW.

The vestry of one of the Chinese parishes, St. Paul's, Nanking, has voted to adopt the plan of parish organization set forth by our National Council, five laymen agreeing to head the five departments and choosing their co-workers from the congregation. The clergy have general oversight as previously and with the catechists will advise when called upon. The plan gives more responsibility to more lay people than was possible before. There are possibly other Chinese parishes doing this though Nanking is the first on record. It is the parish where the Rev. J. M. B. Gill was in charge. The Rev. W. A. Seager is there now.

HELP FOR THEIR BROTHERS
IN JAPAN.

Each year early in the Trinity Season the Bishop of New York takes his newly ordained deacons and goes over to the City Home for Aged and Infirm, for a confirmation service. This year 46 men and women were confirmed, most of them over 60 years old, many on stretchers and in wheel chairs. The service is in the City Mission Chapel of the Good Shepherd. This year those destitute cripples presented the bishop an offering amounting to nearly \$40, earned in little ways or taken from gifts. They wanted it used for Japan, for a Communion service or a cross or some other "token of love for our Japanese brothers in distress, with our prayers."

CHURCH SERVICES

CHICAGO, ILL.

GRACE EPISCOPAL CHURCH

St. Luke's Hospital Chapel
1416 Indiana Avenue
(Until New Church Is Built)

Rev. Wm. Otis Waters, S.T.D., Rector.
Sunday Services: 8 and 11 A. M., 7:30 P. M.

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.

BEAUTIFYING THE PROPERTY.

To beautify the new property of the Church of the Incarnation, Dallas, members of the parish have provided memorial trees.

BIRTHDAY CARDS FROM DR. JESSUP.

Every child twelve years old or younger who is a member of St. Paul's parish, Buffalo, receives a "churchly" birthday card from the rector. This meant sending out thirty-nine cards in a recent month, but the children appreciate them greatly.

A DIAMOND JUBILEE.

What caught the eye was the end of the announcement, referring evidently to some new departure in the way of conferences on Church unity—

Monday—Presbyterian vs. Roman Catholics.

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.

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.
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

1424 North Dearborn Parkway.
The Rev. Norman Hutton, S. T. D., 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.

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

Tuesday—Methodist vs. Episcopal.
Wednesday—Christian vs. Presbyterian.
Thursday—Episcopal vs. Presbyterian.
Friday—Episcopal vs. Roman Catholics.
Be on hand and root for your team.

It proved to be the schedule for the baseball games between Sunday schools of Alexandria, La. The teams are made up of bona fide members of the schools. No boy can play in any game who was not present on the Sunday preceding, and the series runs for over a month. The rector has promised "ours" a spread if they win.

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.

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.

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

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 8:30.
Daily Services: 7:15, 12:00 and 4:45.

NEW YORK

CHURCH OF THE HEAVENLY REST

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Rev. Henry Darlington, D.D., Rector.
J. Christopher Marks, Mus.D., Organist.
Sunday Services: 8 and 11 A. M.; 8 P. M.
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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.

ORDINATION IN PITTSBURGH PARISH

On Sunday morning, July 20th, at 11:00 in St. Stephen's Church, Wilkesburg, Pa., Mr. John Stanley Taylor was presented for Ordination to the Diaconate by the Rector, the Rev. William Porkess, D. D. The special preacher for the occasion was the Rt. Rev. Alexander Mann, D. D., the Bishop of the Diocese. The sermon was of such a high order as to be in complete harmony with the greatness of the event. There was an exceptionally large congregation present, including a delegation from the Laymen's Missionary League of the Diocese, the latter forming a part of the procession. Dr. Porkess, in addition to presenting the candidate, also read the Litany and assisted the Bishop in the celebration. Mr. Taylor was presented by the Vestry of the Parish with a silk cassock, girdle and set of stoles. An exquisite linen surplice was given him by St. Stephen's Altar Guild. The candidate-elect begins his ministry immediately as the rector of Trinity Church, Rochester, Pa. Mr. Taylor, for seventeen years, filled the position of instructor in the heat treatment of steel, at Carnegie Institute of Technology, Pitts-

burgh. As a worker in connection with the Laymen's Missionary League he holds a rare record, his length of service registering eighteen years, averaging three Services a month, visiting eighteen different Mission Stations, in many cases more than once, and also with visits on various occasions to some of the City Parishes. It is of special interest to note that the performance of this League work has meant covering 19,008 miles and ministering to congregations aggregating 12,960. And it has always been a work of love, for he has borne entirely his own traveling expenses. On October 1st, 1923, Mr. Taylor was appointed by the Rector of St. Stephen's as Lay Assistant, and served in that capacity up to his Ordination. He is the second man from this Parish to enter Holy Orders during Dr. Porkess' Rectorship.

DR. HARRY WARD ON TRIP AROUND WORLD

Rev. Harry F. Ward of Union Theological Seminary, New York, who will arrive in Russia next month on a world tour, will be in India during October, November and December, in Japan during January and February, and in China during March, April, May and June. He will address student groups in all three countries.

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DR. CRAM TO DESIGN NORFOLK CHURCH

St. Luke's Church, Norfolk, Va., has engaged Ralph A. Cram, Boston, to prepare plans and specifications for the construction of a \$300,000 church edifice, including auditorium to seat 800.

FATHER HUGHSON OPERATED UPON IN DENVER

The Rev. Father Hughson of the O. H. C. recently underwent an operation in St. Luke's Hospital, Denver, and is now convalescent.

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Congratulations on the success and enlarged usefulness of The Witness.—*Murray Bartlett, President of Hobart College.*

You are giving us a good paper.—*Richard Wilkinson, Rector of St. John's, Montgomery, Alabama.*

The Witness is always very interesting.—*H. J. Mikell, Bishop of Atlanta.*

You are certainly making a go of The Witness and I am delighted with your success.—*James Wise, Bishop of Kansas.*

You are certainly putting The Witness on the map.—*Carroll M. Davis, Domestic Secretary, Department of Missions.*

The Witness is a necessity in our household and I consider Bishop Johnson the greatest Prophet of our times.—*W. C. Conover, Layman, Detroit.*

I want to do anything I can to encourage its circulation in this diocese.—*William T. Capers, Bishop of West Texas.*

The Witness is a good paper.—*Charles L. Slaterry, Bishop Coadjutor of Massachusetts.*

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