



Vol. VIII. No. 51

CHICAGO, ILLINOIS, AUGUST 9, 1924

\$2.00 A YEAR

*THE GREATEST NEED
OF THE DAY*

BY BISHOP OLDHAM

*THE GENTLEMAN WITH
A DUSTER*

BY A. MANBY LLOYD

— NEXT WEEK —

*THE SINE QUA NON OF
DECENT CIVILIZATION*

BY BISHOP JOHNSON

Cheerful Confidences

By George Parkin Atwater

PRINTING

Sometimes you see a typographical error in books and magazines and papers. This is the sort of thing that worries Mr. Spofford and other editors. Even high-class publishers issue books with errors in them.

For six weeks I have been reading proof, until my head swims. I passed over one mistake six times. Finally I imposed on my wife and had her read aloud the proof sheets. Then the error stood out.

I have pulled five books through the printing offices, and I always tremble when I put the final O. K. on the page proofs, and say "go to press." One never knows to what nonsense he is committing himself.

Bishop Williams used to tell the story of a sermon preached in Trinity Cathedral, Cleveland, by a gentleman of the old School. The occasion was important and a stenographer took the sermon for the daily paper. After a long argument, the preacher said, "The connection is immediate," only he pronounced it "immedjate." When the sermon appeared in the paper that sentence was "The connection is in Egypt."

It has been my custom to go directly into the composing room, and supervise the "make up" of my books. It saves much time. Last month I was watching the "make up" of a page with a compositor who was a stranger to me. He looked at a page, and pointing to a paragraph, said, "Wouldn't you like a little spice here?"

That was a poser. It was a serious book. But I led him on.

"If you have something very peppery I might consider it," I answered.

"Eh, what?" said he, "I say, now, what about a little spice, right here."

I looked at the paragraph. It was dull, no question about that.

"All right, what's your spice," I agreed.

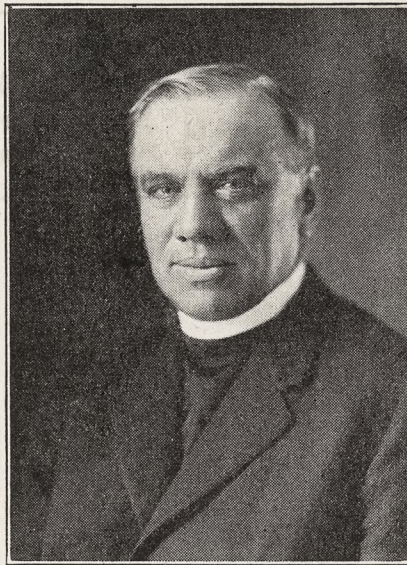
"One non-pareil, don't you think?" he replied. Then I saw his point.

"Are you from London?" I asked.

"Confirmed in St. Mary-le-Bow," he replied.

"Ring out, wild bells," I ventured. "Put in your spice." So he added a little *space* between paragraphs. The text was as dull as before.

With an earlier book I had read the proof five or six times. Two of my friends, very keen men, had read it. The book was printed, and I got the first copy late in the evening. I was too tired to look through it. I awoke in the middle of the night, and being restless, I took up the book and glanced through it. Suddenly to my horror, my eye fell upon a word that I had never written in that book. It was the word "scientific." It woke me up like a fire gong. I hunted up some earlier proof. The word "Semitic" appeared in the earlier proof. How in the world did the word "Semitic" evolve



Rt. Rev. Irving P. Johnson, D.D.

into the word "scientific." The word scientific in that connection was as meaningless as one of Bryan's educational lectures. Had the spirit of Mrs. Eddy bewitched the type to give the words some transcendental meaning? At break of day I rushed to the printers, and ran down the trouble. A workman had let a tool fall on the plate, and had smashed a whole sentence. In repairing the damage, the word "Semitic" had been modernized. The workman had tried to conceal the accident, by not having the correction proof-read. It was a relief to know that I had not overlooked such an obvious error. We had to correct the error as best we could, but that page is not a joy to me today.

I will take off my hat to good proof-readers. They must watch a dozen diverse things at once. They must look for errors of sense, uniformity of capitalization, punctuation, spelling, disarrangement of paragraphs, the use of wrong fonts of type, broken letters, letters upside down, incorrect page references, incorrect spacing, and other difficulties. They are real artists. Don't overlook proof-readers in your prayers.

SEVENTY-FIVE THOUSAND IN TEN DAYS

The recent campaign to build a large addition to the parish house of St. Thomas's Church, Mamaroneck, N. Y., has been most successful. The goal was \$75,000.00 and the total amount received during the ten day campaign was \$77,400. The rector of St. Thomas's, the Rev. Frank Dean Gifford, served as campaign chairman and had a fine organization of over 100 men and women to assist in the work. Great enthusiasm was manifested at the final campaign dinner when the \$75,000.00 mark was passed. The Doxology was sung and the chimes in the Church tower rung so that all the town might know that success in the great venture had been attained. Over 840 gifts and pledges were received, ranging in amounts from \$10,000.00 to ten cents, the latter being from a little girl in the Sunday School kindergarten.

The Council's Work

By Alfred Newbery

HOME FIRES

We wonder if you would like to take a test. Early in July we gave a course on China at one of the summer conferences, and as the rules of the conference called for an examination, we gave the following questions: (1) Why should the Church know about the missionary field? (2) Why is the China field peculiarly important? (3) List the types of opposition to missionary work for China. (4) List the answers to those arguments. (5) What is the relation between China and (a) us as fellow human beings, (b) us as American citizens, and (c) us as Christian American citizens.

You will observe that the second question is the only one that really calls for information learned in the conference. The whole test was designed to find out whether the person answering the questions was likely to go home to his parish and be a center of missionary zeal, in short whether he would be a home fire and keep burning.

For if you have no conviction about the necessity for informing the Church about the missionary field and if you do not know something concrete about one field, you are not likely to assume the task of leavening the Church.

And if you do not know the apathy and hostility your leavening attempts will meet and with what weapons you have to break them down your work will be ineffectual and you will become discouraged.

And finally if you cannot point out your own obligations first as from one human being to another, secondly as an American citizen to a people whose contact with your civilization has not always been for the best, and lastly as a Christian member of a civilization which has responsibilities equal to its opportunities, you are not going to make any converts to the missionary cause.

We contend that the spiritual integrity of an individual suffers, as soon as he loses the desire to bring others into touch with the Way which means so much to him. We contend that he loses again if he limits the spread of his spiritual resources to his own class, or nation, or race, if he allows the prejudices that are human to restrict the promises that are divine. It is therefore of the essence of the spiritual life of an individual, parish, diocese or Church that it be eager to make known the Way to God to all the children of God wherever or whoever they may be.

It is not a question therefore of recruiting missionaries or raising funds. It is a question of making ourselves realize that the very integrity of our own inner life is not to be separated from our desire that others, all others, should have equal access to the throne of Grace. We cannot burn with love for God and not want others to have the same privilege.

If this be our goal, obviously it is not to be accomplished by inviting a missionary to speak to us, or by taking up a collection. It will be done by filling our parishes with Christians who are them-

selves missionaries and who are constantly learning about the field so that they may the more effectually serve to put before the entire membership of the Church the bigness of its task. It would sometimes seem that there are three new orders in the Church, first the missionary, second, the person interested in a missionary field, and third, the great majority of Church people. Let there be but one classification. We are all missionaries because and in so far as we are all Christians.

This unfortunately is news to a good many. Hence the need of consecrated lay people who will tend to the home fires, see that they are burning and that every home has one. Hence our desire to know whether the class on China was made up of such. Hence this particular set of examination questions. Try it on yourself and see what it tells you.

For the Sermon on Labor Sunday

By W. B. Spofford

Due to the effort that is being made by the Protestant Churches, as represented by the Federal Council of Churches, and our own Church, as represented by various groups, to have Labor Sunday more generally observed, it may not be out of place for me to suggest several sources of information for a sermon for the occasion.

I am sure that the greatest help could be found in "Social Service at the General Convention of 1922" a pamphlet issued by the Christian Social Service Department. It contains, first of all, the official position of the Church on industrial matters. The resolutions passed by the Convention are far-reaching and constructive and will make an excellent foundation for a stirring address. The pamphlet also contains the Convention Sermon of Bishop Lines, and addresses given before groups at the convention by the Rev. Russell Bowie and Miss Mary Van Kleeck, all of which contain the best of material for sermons for Labor Day.

For those who care for more exhaustive material I want to recommend a new book which has just come to my desk, "Christ and Labour," by the Rev. C. F. Andrews of the Church of England. Mr. Andrews has been a missionary in India for many years, and a close student of political, social and religious problems throughout the world. In this book he gives an impressive picture of the background of the whole problem and of the physical and moral degradation resulting from many modern labor systems. It is not a harangue by a embittered crank who is using Christianity to bolster up his own theories, rather it starts with the accepted teachings of the New Testament, and in an even tempered manner points out what we must do to create a world in which it is possible for all men to follow the Master. A remarkable feature of the book is the way in which quotations from the New Testament are introduced in settings which give them new vividness and meaning, so that the words and deeds of Christ come as a direct challenge to us today. It is also particularly valuable in that it presents "cases"

Our Bishops

Several subscribers have reminded us that "Our Bishops" have never contained the biography of our own editor. We hasten to correct it.

Irving Peake Johnson was born in Hudson, N. Y. in 1866, graduated from Union College in 1887 and from the General Theological Seminary in 1891. He was a leader in the Associate Mission in Omaha from 1891 to 1901, when he became the rector of Gethsemane, in Minneapolis, where he remained until 1913, when he became a professor at Seabury Divinity School. He was consecrated Bishop in 1917, and has been the editor of The Witness since it was started, exactly eight years ago.

which will do excellent service as illustrations to enliven a sermon.

It is hardly necessary to mention any books by the late Bishop of Michigan, Charles Williams. His books are in every clergyman's library, his latest work, "The Gospel of Fellowship," being particularly valuable.

"The Return of Christendom," is another book to use on this occasion, particularly the contribution to the book written by Father Bull of the Community of the Resurrection.

Another new book which contains the most valuable information is that remarkable work "The People's Corporation," written by the man who made your safety-razor, King C. Gillette. He has gone the way of so many of our industrial lords in that he has sickened of the system which gave him wealth and has turned against it. In the first half of this book he deals with facts, with the skill of an industrial engineer, in a way that completely satisfies a disgruntled soul like mine. In the second part he builds his utopia—a blue print of a future society that I don't want to live in. But that may be because I am chronic in my disgruntleness. In any case you will get facts about which there can be no dispute from the book. Lastly there is "The Wicket Gate" about which I have written before in The Witness. Here we have Studdert Kennedy at his best—and I know of nothing finer to say of the book. It is Christianity down to earth in the year 1924, and contains passages which I wish might be read to all our congregations, regardless of whether they be employers or employees that fill the pews.

MEMORIAL BELLS IN NEW HAMPSHIRE CHAPEL

St. Andrew's-in-the-Valley, the summer chapel at Tamworth, N. H., soon to be completed, will have two bells given in memory of Francis C. Huntington by his wife. The walls will be of concrete, the west end of the church being finished in stone. The chapel is being used for services, in charge of Rev. F. C. Cowper, East Wolfeboro, N. H.

AMERICAN WOMEN TO SEND SHIP TO GERMANY

In The Witness for July 26th appeared an account of America's work of relief in Germany, written by Prof. C. B. Hedrick of the Berkeley Divinity School. Readers of the paper will be glad to know that in order to continue the work of relief for Germany, especially for her women and children, through distinctively American, non-sectarian channels, by which everyone in the country may be represented, the Women's Church Committee on International Goodwill, affiliated with the Federal Council of Churches, will send a "Christmas Ship" to Germany from Philadelphia, November 10. Its cargo will be warm clothing, unbleached muslin, flannels, layettes, food and medicines, such as codliver oil. Contributions will be asked through the National Parent-Teachers' Association, National Council of Jewish Women, Council of Women for Home Missions, the Federation of Women's Boards of Foreign Missions, Y. W. C. A., and National Woman's Christian Temperance Union, as well as such non-religious organizations as the National Parent-Teachers' Association, the American Association of University Women and the National League of Women Voters, also all American organizations working for international understanding and all local federations of churches. Distribution of the ship's cargo in Germany will be carried on through the German Central Relief Committee, which has no church affiliations, and the American Friends' service committee, the Quaker organization. A number of American women, as yet undesignated, will sail for Germany November 19, to speak in different localities and convey the spirit of friendship which prompts the sending of the ship. Fraulein Hulda Zarnack, general secretary of Germany's Y. W. C. A., now visiting this country, will return home shortly to form a committee of German women who will cooperate in distributing the supplies. A conference between them and the visiting American women is planned for about December 1.

Miss Craolena Wood, New York, is the chairman of the committee's executive committee, and Miss Jessie D. White, New York, is executive secretary. Among the seventy members of the committee are Jane Addams, Mrs. Harry E. Fosdick, Elizabeth Marbury, Mrs. Helen B. Montgomery, Mrs. Franklin D. Roosevelt, Mrs. Robert E. Speer, Mrs. Frank A. Vanderlip and Mrs. Henry J. Wurzburg. Boston is represented by Mrs. Caroline S. Atherton of the Unitarian Women's Alliance, Mrs. Charles N. Lathrop, Brookline, and Miss Lucy Sturgis.

The "Christmas Ship" is the first large undertaking of the committee since it transformed itself into a permanent organization. As a temporary committee last winter it helped the committee for the relief of German children under Major General Henry T. Allen of the American Army of Occupation, among whose other supporters was also the Federal Council of Churches. The committee already is turning its thoughts to the possibility of sending some token of friendship from American women to those of Japan.

The Witness

Published every Saturday, \$2.00 a year.

THE WITNESS PUBLISHING CO.

6140 Cottage Grove Ave.
CHICAGO, ILL.



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

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Lot's Wife

By Bishop Johnson

Printed without his permission for the pleasure of his friends.

To science, God is just a force
The "x," from which we start our course
In life's complex equation,
In which our "a" or "b" or "c"
Is quite a well known quantity
Of this mundane equation.

Let "a" denote the protoplasm
Which first evoked a psychic spasm
In this terrestrial ball;
While "b" will represent the cause,
And "c" the automatic laws
Accounting for it all.

To introduce a human soul
As "y" would surely make the whole
Too hard for our solution;
And if we add a future state
Which man as "z" might postulate,
'Tis palpable confusion.

(Right here I've often wished to ask,
When set an algebraic task
In certain mystic letters,
Just why the symbols a b c
Were less obscure than x y z
To my poor mental fetters.)

And so in reading modern lore.
I put the question, "What we're for?"
In meek interrogation;
The answer is, "Are you so dumb
As not to see that 'where we're from?'
's our only consolation?"

"Do you not see that all we know
Is 'whence we come?' not 'where we go?'
In our perplexing travel?"
So like Lot's wife, I turn around
To see what facts these folks have found
My worries to unravel.

And so you see, it's not my fault
If thus perplexed I turn to salt,
And miss my destination.
For scientists must not rebel
If they become NaCl*
In solving their equation.

If "a" + "b" + "c" will make
The answer that we undertake

To bring to its conclusion,
We surely mustn't hesitate
If we at last precipitate
A sodium solution.

And so Lot's wife was not so slow
In getting where we all must go
In expeditious manner.
To modern science I'll suggest
A salty pillar as the crest
Emblazoned on their banner.

For did we not spring from the sea?
As salt as it, so now are we,
To the minutest fraction.
So when at last our life is o'er,
We'll just be salt, no less, no more,
By chemical reaction.
(*The chemical formula for salt.)

DR. FREDERICK C. GRANT TO BE DEAN OF BEXLEY

The Rev. Frederick C. Grant, the rector of Trinity Church, Chicago, has been elected Dean of Bexley Hall, the theological seminary of Kenyon College, and the Witness is able to state authoritatively that Dr. Grant will accept. During the past year the school has been in charge of Professor Stribert as Acting Dean, following the resignation of Dean Mercer a year ago last June.

Dr. Grant is well known as a scholar and as a leader in educational work. Besides being the rector of Trinity Church he is the editor of the Anglican Theological Review, a scholarly journal founded in 1918 by Dean Mercer.

The Following Writers Have Contributed Articles to the Witness the Past Year

Miss Maude Royden
Prof. Stephen Leacock
Rev. G. A. Studdert-Kennedy
Rt. Rev. James Freeman
Rt. Rev. Charles Fiske
Rt. Rev. Charles Brent
Rev. Horace Fort
Rt. Rev. Hugh Burleson
Rev. George Thomas
Miss Emily Tillotson
Dr. Norman Thomas
Rt. Rev. Paul Jones
Rev. James Adderley
Rev. Gilbert Symonds
Rev. Harold Holt
Rev. C. B. Hedrick
Mr. John W. Irwin
Rev. N. R. High Moor
Mr. Warren S. Stone
Rev. Wm. Porkess
Rev. Thos. F. Opie
Dean Francis White
Rev. B. Z. Stambaugh
Rev. Paul Micou

Rt. Rev. Charles Gore
Hon. Geo. W. Wickersham
Lord Robert Cecil
Rev. R. W. Patton
Rev. Phillips Osgood
Dr. Sherwood Eddy
Rev. H. Percy Silver
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Rev. Charles Street
Mrs. Grace W. Johnson
Rt. Rev. C. S. Reifsnider
Rev. Louis Tucker
Rev. W. B. Loring Clark

Mrs. Mary Wilcox Glenn

THIS HIGH STANDARD WILL BE MAINTAINED
A CONTRIBUTED ARTICLE EACH WEEK

A CLERGYMAN GOES TO CHURCH

The Messiah, Woods Hole, Massachusetts

BY REV. N. R. HIGH MOOR

Sunday, July 27th, dawned bright and clear. Typical Cape Cod summer weather prevailed, from Provincetown to Woods Hole. What a day on which to go to Church! But the writer was denied the privilege, at least for the morning, as he had promised to hold the service and preach for the congregation that meets each Sunday morning in the Union Chapel at Hyannis Port.

Hyannis Port is twenty-two miles north, "Up Provincetown way," from Davisville, the center from which these articles radiate. It was necessary to leave home about nine-thirty in order to arrive a few minutes ahead of time to confer with the "Service Committee" and the organist. The road carried one through Menauhant, Waquoit, Osterville and approached Hyannis Port from the west, circled part of the Port and then branched off the thoroughfare, made several sharp turns and ended in front of a quaint little frame chapel.

The writer of this article surely was on the *qui vive* during the hour between eleven and twelve o'clock Sunday morning, July 27th, A. D., 1924. He knows what it is to memorize a list of football signals over night. Well he had to get the signals for this service into his head in short order. He did not feel at ease until the hymn before the sermon, there was something suggestive of our own service at this point and he began to feel more at home.

After the service the writer jumped into his car and wended his way inland through the woods five miles until he drew up in front of the hotel at Camp Opeechee. He ordered a lobster dinner. Ten minutes elapsed and notice was served that dinner was ready. The hotel dining room overlooks Lake Opeechee and the cooling breezes from off this little body of water were most refreshing, especially since a clerical vest is not the coolest garment in the human wardrobe.

A very attractive young woman waited upon your humble servant. You see I do not want you to miss anything, so I am giving all the details concerning this dinner. It was fit for the gods and goddesses on Mount Olympus. Now listen, first of all came a great plate of steam clams and a cup of clam bouillion. Then tomato soup which was followed by broiled lobster with all the trimmings. A salad was next on the menu and for dessert, peach ice cream and coffee. Dinner over the writer looked for some of his favorite stogies, but was informed that they were no more. The famous "three for a nickle" kind, like many other things, have passed out of existence. A pipe is always a happy companion, especially when cigars are twenty-five to fifty cents apiece. Fortunately a pipe was within reaching distance, heart pocket, and a bountiful pouchful of tobacco rested "On the hip."

It was time to start homeward. The trip was made without trouble, for after one who lives in Ohio becomes used to

these cork-screw roads, he finds his way with comparative ease.

This evening I went to Church. Woods Hole, you will recall from last week's article, is situated on "The Heel of the Cape." It is six miles from where the writer is sitting at this minute. Our Church there is five minutes walk, up hill, from the center of the town. It is built of stone and is very attractive. The Church is situated on a knoll and overlooks Little Harbor. In front of the Church there are numerous pine trees and through them one can see the water. In the harbor lie many small sailing and motor craft and occasionally the Cape Cod Light tender.

At seven-twenty-seven the Church bell tolled. Soft strains from a rich, mellow-toned organ waved themselves through the Church and out the open doors to be carried by the gentle evening breeze over the harbor.

The sun was slipping into the ocean for its evening bath when the bell ceased tolling. Out-of-doors all was peaceful and the same spirit of peace rested upon the congregation. The strains of Handel's Largo filled the little Church. The atmosphere of worship hovered close. One instinctively felt that God was very, very near.

The choir, composed of one boy, twelve girls and women, and one man entered quietly. The Rector, the Rev. Mr. Bancroft, followed them. He knelt by the Prayer Desk for a moment's silent devotion, arose and announced the number of the opening hymn. Evening Prayer was read. The prayers from "The Prayer for Bishops and Clergy," were omitted.

The sermon was of just the right length for a summer Sunday evening, seven minutes. A simple Gospel truth was drawn from St. Paul, Second Epistle to the Corinthians, Chapter Ten, verse two. "Entreats them by the meekness and gentleness of Christ."

The Preacher first gave his congregation the historical setting of the text. Trouble had been brewing in the Church at Corinth. Paul had written the members telling them in a severe tone that he would come and rebuke them publically for their unChristian behaviour. He visited them, but manifested a spirit of meekness and gentleness while with them. Some disgruntled members accused Paul of being a coward and afraid to reprove the congregation. In writing his second letter to them, Paul tells them that he "Entreated them with the meekness and gentleness of Christ," and not in the severe, sharp way they seemed to deserve. His method was Christlike.

The introduction was followed by a definition of the words, "Meekness" and "Gentleness." "Meekness," the Preacher defined as "Faith and self-control. Faith in God which trusts implicitly. Self-control a mark of this faith." "Gentleness,"

was defined as "Unfailing fairness." "Jesus Christ was fair in all His dealings with His fellowmen. He studied their problems from their viewpoint as well as His own. He never forced His demands upon them. He listened to their problems with sympathy. He looked to their rights."

And Paul in his dealings with the church people of Corinth had endeavored to manifest faith and self-control and fair-dealing with them.

In closing, this thought was made practical for everybody living—"Meekness is an inward attitude of heart and mind toward God, faith and self-control. Gentleness is an outward attitude of mind and heart toward one's fellow men, unfailing fairness in all of the relationships of life. When problems perplex us and troubles surround us we must remember these virtues of Christ, practiced by Paul when among his fellow Christians of the Corinthian Church." "We must imbibe the Christlike spirit of meekness and gentleness. Thus we will bear witness of our Master. We will solve our problems and right unhappy situations."

The sermon was clearly thought out. It was ably delivered. It gained and held the respectful attention of the congregation. It surely helped them.

The writer was happily surprised at the size of the congregation. There were eighty-odd men and women, boys and girls in attendance. Most of the congregation was composed of younger men and women. This was of interest for the Church service was competing against a perfect evening. Young folks have a healthy habit of enjoying such evenings out-of-doors. The fact that there was no moon does not enter into the case, for one, or shall I say two, do not need a moon on Cape Cod in order to enjoy themselves. There were hundreds of stars visible and to young folks and old folks with young spirits these stars look as big as the moon. Add to the starlight, the cooling breeze from off the Sound, and the lure of the swishing waves on the white sands, and you will realize that it took religious conviction on the part of these young folk to draw them to their Church service. We Episcopalians have some religion after all, despite what is said by people who do not understand the broadness, beauty and depth of "Our Mother the Church."

Six pews from the front of the church sat a father and his boy. It was a noble sight to see them sitting side by side. So many fathers pal with their youngsters to the ball game and the movies. One wonders why that palship does not include Church attendance. This father found the places in the Hymnal and Prayer Book. His boy joined with him in singing the hymns and in the responses to the prayers. The youngster probably did not understand very much of what he tried to sing and read, for he was not over six years of age. The thoughts hidden in the words of

the hymns and in the prayers were far over his head, but, father, his father, was there with him. Father was singing the hymns and reading the prayers and he wanted to do and be like father. God will bless such little youngsters and such fathers.

The problem of how to make the church service simple so that little children will understand it has seriously puzzled the clergy for a long time. It seems to the writer that the problem is not how to simplify the services, but how to win fathers and mothers to a point where they will realize that the devotional life and spiritual growth of their little ones lie in their wonderful privilege and responsibility? Little children revel in imitating others. They are filled with a spirit of trust. It is the imperative duty and holy joy of parents to guide this instinct of imitation and spirit of trust in their children until they grow into the likeness and stature of Jesus Christ. Human parenthood must pattern after the Divine. The Son and His Father are spiritually approached through the words and deeds of fathers and mothers.

After the service, which lasted for fifty minutes, the writer had the pleasure of calling upon the Rev. Mr. Bancroft and his sisters at the Rectory. The visit was most enjoyable. These good folks are prayerfully and joyfully serving the Master in this out of the way corner of His Vineyard.

Nine-thirty and once again on the road homeward. Overhead the stars shine brightly, the wind sighs in the tree tops, birds are at rest, rocked to sleep. An occasional auto speeds by. Houses are darkened for folks are tired after a day of sunshine and ocean air. Here and there as the car turns a curve the headlights strike upon a tent pitched on the sands, where tired transients sleep, oblivious to the price of gasoline and oil. One more bridge is crossed, the last turn is made and the car is run into the garage. The writer enters his own home. Out comes the Remington Portable. An article is typed for you. It is finished. The clock in a neighboring Church steeple strikes twelve. Goodnight.

STOWE'S DIRECTORY IS OUT

The 1924 edition of Stowe's Clerical Directory is off the press and is being mailed to subscribers. It follows previous editions in being an attractive piece of work, thoroughly done, for which the Church owes the editor, the Rev. Andrew Stowe, a debt of gratitude.

Washington Cathedral

A Witness for Christ in the Capital of the Nation

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

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The Greatest Need of the Day

By the Rt. Rev. G. Ashton Oldham, D.D.

And Jesus increased in wisdom and stature, and in favor with God and man. S. Luke. 2:52.

These words tell us all that we know about the eighteen silent years of the childhood and youth of our Blessed Lord. They tell us the whole story. They depict the ideal development of the child of God—growth physically (stature), mentally (wisdom), morally (right relations with men) and spiritually (right relations with God). They offer us a standard surprisingly up to date and in accord with modern pedagogy and psychology, which should be the aim for the training and education of every child.

True education—by whatever name it is called—has but a single aim, the development of the individual in right relation to his environment. Secular education deals with only part of this environment—nature and man. It therefore needs to be supplemented by the development of

right relations with that other part of every soul's environment which we call God.

Our public schools are unable to deal adequately if at all with the child's relations to God. Whether this is a good or bad thing is of no concern just now. The chances are in this country that it never will be changed and, even if it should be, we must deal with the present situation as it is. The public schools do not teach religion and therefore if our children's education is to be complete, some agency must. This is both the manifest duty and opportunity of the Church, both for its own well being, for the welfare of the state, and indeed, our whole present day civilization and culture. The Church must betake itself earnestly to this task. It is its most important and imperative duty.

Failure of Secular Education

Secular education alone is and always has been a failure, due in a large measure to its limited aim and scope. Of this we have abundant instances, ancient and modern. The Spartans of old were trained only in their duties toward the state, and Sparta became a despotic socialism. Education for the Athenians included the arts

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- - Edited by - -

FREDERICK C. GRANT and BURTON S. EASTON

- - Published by - -

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of music and literature as well as patriotism, but because it omitted the appeal to the conscience, which only religion can supply, the Athenians became a nation of refined liars, so that "the liars of Athens" became a proverb.

The striking modern illustration is, of course, Germany. Here was a nation the most highly trained in science, art and industry, and yet because religiously it had substituted the valor of Valhalla for the meekness of the Nazarene it produced a nation without a soul and became a menace to mankind. Of course, these are not the only instances but they are the outstanding ones and they serve to illustrate the fact that so called "secular education" alone is woefully inadequate if not positively dangerous. There is much truth in the statement of the Duke of Wellington that "Education without religion will surround us with clever devils"; and Mr. Benjamin Kidd does well to remind us: "Physics with chemistry helping gave us the submarine assassin; chemistry murderous gasses, and biology furnished germs to poison man and beast. Yet, these things, devilish as the use to which they were put, were not in themselves necessarily evil; the anthrax germ might have been used as an anti-toxin; the murderous gases to destroy vermin and the submarine even to transport missionaries."

Need of Control

The fact is, the field of knowledge is now so wide and modern man is now in possession of such gigantic forces that unless these are controlled and directed by religious and moral sanction all our vast knowledge may prove a curse rather than a blessing. Just at present the world is hovering on the edge of a volcano. It is not yet apparent whether our modern education will usher in the New Jerusalem or whether it will result in the annihilation of the civilization and culture which is the product of the centuries. Great powers can only safely be trusted to good men. Consequently the greater our advance in knowledge, the more thorough our secular education, the greater is the need of education in religion.

Pagan America

Let us now turn to our own country. Is all well here? It needs no pessimist but only one with eyes open to see the danger clouds on the horizon. Selfishness, materialism, frivolity, dishonesty, anarchy in high circles as in law, and a general laxness in conduct and morals are evident on every hand. Indeed it is scarcely too much to say that America has largely ceased to be a Christian nation. Originally it was and technically perhaps still is, but as respects the actions and attitudes of its members today it can more accurately be defined as pagan, for the essence of paganism is not the worshipping of other gods, but the living for this world only, and is not that what vast multitudes in this country are doing today? This is perhaps not so surprising when we consider our religious situation as shown by official statistics. We find that five and one-half million of our people are still illiterate; that twenty-eight and one-half millions under twenty-five years of age have no relation whatever to any Sunday School or Church; that fifty-eight

millions altogether are absolutely untouched by the Christian Church. In other words less than fifty per cent of our population is even nominally Christian. To judge by numbers, then, America is pagan and unless the present trend is stopped and reversed it will not be long before pagan ideals predominate.

Indeed, pagan ideals already dominate a large section of our country and a goodly portion of our best educated and cultured people. One particular phase of this, the absence of the restraints of a previous generation in the amusements of the young today, was discussed some time ago in *The Atlantic Monthly* by Mrs. Katherine Fullerton Gerould, who puts her finger unerringly upon the root cause: "The abandonment of religion is probably most responsible of all, since it bears a casual relation to most of these other facts. Though our former religion was so strict that it brought about an inevitable and legitimate revolt, nevertheless when we, as a social group, threw over religion, we threw over, probably without meaning to, most of our every-day moral sanctions."

Knocking Away the Props

Many of my friends are not religious at all although they are moral. But they were nearly all brought up in strict religious forms; and while their brains have discarded the dogma, their characters have none the less been moulded by a fairly firm Christian ethics. Whether they will be able to pass that ethic on to their children without the dogma remains to be seen. We are enduring more and more in America the influence of people who have broken deliberately or violently with any religious law; and yet cannot knock away the props and still keep the structure. You cannot make the Ten Commandments potent by dwelling on their inherent fidelity. If their is no divine command back to them, they lose all power over the man who finds it more satisfactory to break them. For better or worse, our Western civilization has been built upon the Christian religion; and if the Christian religion decays, many accidents will happen that will puzzle the politicians.

Need of Action

All of these signs of the times warrant serious reflection and should result in energetic action. The difficulties admittedly are great, but so is the opportunity. What should be our plan of action? How and where shall we begin? After the battle of Sedan when the great German General Von Moltke was riding in triumph to Paris he is reported to have said, "It is the Prussian schoolmaster who should be given credit for this." Wellington has also told us that "the battle of Waterloo was won on the fields of Eton and Rugby." The recent war was on Germany's part the result of a comprehensive plan of education carried out with typical German thoroughness; and similarly the splendid victories and the crusader spirit of our American boys was the result of their training in American ideals of liberty in the public schools and Christian schools and Christian ideals of service and sacrifice in the Churches and Sunday Schools of the land. Not a Church or Mission Chapel

but had its honor roll and scarce one which has not some blue stars turned to gold.

Another striking example of the fruits of education is to be found in the Far East. Not many years ago a writer produced a book entitled, "The Unchanging East," but the ink was scarcely dry before his entire thesis was disproved. Within the past two decades changes have come over India, Egypt, China and notably Japan such as have taken centuries in the West. Says Mr. Benjamin Kidd in "The Science of Power," "Within the space of less than two generations Japan has passed through the whole interval which separates feudalism from modern conditions. In this space of time a change in general habits, in social and mental outlook, and in national consciousness was accomplished as by the wand of a conjuror."

"How have all these vast changes been brought about? Simply by education. Second, an educational system based largely on science may become a positive menace to the world, and thirdly, if education is to lay hold of the motives and forces that shape conduct and create the ideals of Christian citizenship, room must be made for a real program of moral and religious education." Thought the methods used by the Prussian and Japanese educators have not been ideal, nevertheless they command profound respect. If the educators of America could agree to similar means in less than two generations they could permeate our nation with the pure religion of the Son of God as effectively as Germany became permeated with militarism or Japan with the scientific spirit.

Begin With the Youth

But where shall we begin? The answer is clear. Little can be done with the older folk to whom all is utterly hopeless. But for the young, for every one under thirty, it's grand—the greatest time in the world's history to be born into. We must begin with the young and what multitudes these are! The first draft disclosed about twelve million young men between the ages of eighteen and twenty-five and the second draft many more. These are the men who are going to be leaders in business and the professions and rulers in our government within a short time. They are the ones who will shape our future institutions. Below them are many millions of boys and girls growing up to take their places and it is not too much to say that the activities of these young persons will shape our institutions and direct the destinies of this land for possibly centuries to come. How heavy is our responsibility and how equally great our opportunity!

Somehow we must see to it that these young persons grow not only in stature and wisdom but in favor with God and man. They must not only have every facility for developing splendid bodies and alert and well stored minds, but they must also learn how to use these bodies and minds for the welfare of their fellow men and the glory of God. Nothing less than this will suffice.

Moreover, we must begin with the very young. Educators assert that the first seven or eight years of a child's life determine whether he is to be religious or not. And if a child passes the age of adol-

escense—about twelve—without having been touched by religion, the chances are against his ever being influenced by it. It would seem clear, then, that the Church's chief tack is really with the little ones who receive so much of the Master's attention and whom He commanded should be allowed to come unto Him.

If for a decade or a generation the Church, if it can not perform both tasks, were to neglect or even abandon much of its work for adults and address itself with all its power and resources to training the coming generation, both the Church and the world would profit in the end. Here is the greatest missionary field in the world and it is already ripe unto the harvest. Others see this, if we do not, and are already taking advantage of it. The Socialist School, the "Red" Sunday Schools, the schools of every craft and "ism" are striking evidences of the wisdom of many of their adherents. Can the Church of God do less? Here is the place for Christian laymen to invest their money if they would secure the largest possible spiritual returns and here is the place for the Church to expend her time, her energy and her prayers if she would reap an abundant harvest.

The story is told of an old Roman general who lay dying. He loved Rome and had labored and fought for her all his life long. Now he was perplexed as to her future. His colleagues endeavored to console him. They said, "We are brave. We love Rome, we will defend Rome." But the old man, seeing that their time was short too, remained unconsolated. Then came his warriors who said likewise, "We are brave, we love Rome, we will defend Rome." Again he told them that they too were mortal and that ere long their day would cease. Then came the young men and repeated the same words. But still he was oppressed with the thought of the mortality of man and derived little consolation or hope. Then came a band of the youth of the city saying, "We are brave, we love Rome, we will defend Rome." More hopeful now he deigned to smile and commend them, but still he could not get out of his mind the thought of their departure and wondered what would happen to his beloved Rome then. At last came a group of little children from the streets of the city who had caught the patriotic spirit of their elders and who voiced their sentiments, "We are brave, we love Rome and we will defend Rome." And with that exhibition of the eternal childhood of the race, tears of joy started from the old man's eyes and with a shout of relief and confidence he cried, "Rome is safe, I go in peace."

FEDERAL COUNCIL TO MEET IN ATLANTA

The quadrennial meeting of the Federal Council of Churches of Christ in America will be held in Atlanta, Ga., December 3-9. While the details of the program have not yet been made public, it is clear that the approaching session will surpass all that have gone before in public interest because of the magnitude of the problems with which the Federal Council is now concerning itself.

The Gentleman With a Duster Takes Crack at Fashionable Society

George Bernard Shaw is Tried by the Public Press and is Sentenced
to a Square Meal a Day for Three Weeks

By A. Manby Lloyd

Everybody should have an annual holiday, whether or no he deserves one, so I am taking mine.

In the Shakespeare country I met J. P. Stent, an Englishman who was in Kansas City in the '70's. He thinks the Jews and the power of the Banks the two most urgent problems; revolution he regards as a certainty and he gave me "The Kidnapped Millionaires," by F. V. Adams to read on my way to Oxford, where I met the author of a book which should make a stir.

As the Rev. W. Lowndes promised me an early article for *The Witness*, I will say no more about him now, except to record his lament that the glory of Oxford had departed, since the "Fellows" achieved celibacy. "Oxford is nothing now," he grimly said, "but nursemaids and perambulators."

At his home I met an American priest, Mr. Edmund Banks Smith and his wife, of Garrison-on-Hudson, N. Y.

Fourteen thousand Americans landed here last week, so I made tracks for London. The "Tower" was full to overflowing with your countrymen, arriving in batches of 500 every few minutes. They are sincere and enthusiastic—so different to the cynical or phlegmatic Briton.

"Say, but I'd sure like that," said Cousin Jonathan in the Crown Jewel Section. No, it was not a Crown; it was a lovely jewelled State sword.

"Poppa, come and see the Kohinoor diamond. Gee, ain't that cute; don't it kinder tickle you here!" I should not have been surprised to run into Mr. and Mrs. Jiggs. But there was a greater treat in store.

It was a phone message from the Rev. Horace Fort, who is over here to line up a shining light or two from this side for the Berkeley Divinity School, of which he is Secretary.

We met at his rooms in Gordon Mansions, W. C. He is the guest of Major Povah, who is the moving spirit in the Church Tutorial Classes Association, which owes its origin to Mr. Fort himself. The Major is a layman who came through the war with undiminished faith; set himself to the learning of Hebrew and cognate tongues; astonished the examiners of King's College by his amazing originality and got his B. D. almost standing "on his head."

On Sunday afternoon I popped into the "Abbey," hoping to hear a learned discourse from Dr. Charles, whose book on the "Apocalypse" is so erudite and unorthodox. Alas! the worthy Doctor announced his intention of discoursing on "Betting and Gambling," and your correspondent fled. When will our Doctors of

Divinity learn to stick to Divinity, and lead the thirsty soul to the Waters of Mysticism, or unravel the tangled Knots of History. The Ethics of Betting and Boozing are better left to Billy Sunday and G. K. Chesterton who know what they are talking about, and can command the right kind of congregation. Dr. Charles was talking to 1500 people, few of whom knew the Ace of Spades from the Queen of Diamonds.

* * *

The modern Pulpit is the Press. "A Gentleman with a Duster," who writes pungent articles in *JOHN BULL*, has a weekly audience of a million (or two million) people. What a tremendous power for good or ill! He is to be congratulated on the use he makes of it. There has been bother in the House of Commons about Communist Sunday Schools, where the Virgin Birth is denied in vulgar fashion. The crime must be vulgarity, for no one minds the Gloomy Dean saying the same kind of thing politely.

"The harm done by the Communist Sunday Schools," (say the G. with a D.), "great as it is and cruel as it is, is in sober truth but as a grain of sand in comparison with the mountainous harm done by Fashionable Society every day of the week. For the C. S. S. teacher has the difficult task of hammering unnatural ideas into a juvenile brain, which is usually provided with a thick skull, whereas Fashionable Society is eternally engaged in advertising to the eyes of an adult population the natural but pernicious notion that the sole business of human life is to have "a good time."

"I am certain," he continues, "that the Bolsheviks have no better propagandists of Atheism and class hatred in this country than those fashionable people who are forever flaunting their wealth . . . Every London Season might well be regarded by the fanatics of Moscow as a kind of Wembley of moral anarchy—a Plutocratic Exhibition of the gross animalism which inspires the present leaders of British Society . . . Journalism has become snap-shotter-in-chief to Jezebel and Dives. It hunts Sin with a bouquet, and would sit up half the night to shoot Vice in a new pose. No plate will it waste on goodness or virtue, for in goodness and virtue there is no "copy." Journalism is no longer a schoolmaster; it is a flunkey with a camera."

This is good writing by a man of the world who gets a hearing, while our Doctors of Divinity, with the best intention in the world, maybe, only reach a few sight-seers and the denizens of the "Precincts."

The "G. with the D." is reputed to be Professor A. E. Zimmern, but it is only a

guess. Anyway, he writes with Socratic irony and Shavian wit.

* * *

Which reminds me that the same journal puts George Bernard Shaw, in jocular fashion, in this week's "Pillory." He is charged with delivering a speech in support of a Labour candidate, in which he "pulled the leg" of the London Press by declaring that he had been a Communist all his life and without Communism this country would be ruined in a week.

"Those of us who know our G. B. S.," said Mr. Watchdog, K. C., "are careful not to take his remarks at their surface value, but pulling the leg of the Press is a very serious matter, etc., etc."

Mr. Shaw is allowed to defend himself thus: "The members of the Jury are all good Communists, for they drink communal water, burn communal gas and pay a communal policeman to keep an eye on dangerous revolutionaries like myself. My only complaint is that they are half-hearted in their Communism, otherwise they would insist on proper control over the coal mines and food supply of the Commune. I am also in favor of communal banks . . ."

Mr. Justice Bull sums up by saying that G. B. S. has elevated leg-pulling to a fine art; already he has taken us back to Methuselah, and he may yet carry us forward to the Millennium. Meanwhile the moral of his own "St. Joan" should serve as a warning . . . so, instead of sending him to the stake the Judge will order that a steak be brought to him. "As the community's steak is the vegetarian's poison, I think the prisoner will be adequately punished if I sentence him to one meat meal a day for three weeks." Thus ends the mock trial of G. B. S. behind which runs a very serious vein, typical of our English life and humor.

THE OLDEST PARISH IN AMERICA

On Sunday, July 20th, St. John's Church, Hampton, Va., celebrated the three hundred and fourteenth anniversary of its establishment as a parish the oldest continuous parish in the American Church. In addition to the service and other features, an original poem dedicated to old St. John's and written for the occasion by Mr. John W. Skinner, was read by Mr. McAllister, the rector. Owing to the weather it was necessary to hold the service in the old church built in 1727.

St. John's Church, Hampton, today is one of the most thriving parishes in Southern Virginia. It reported five hundred and twenty-five communicants at the last Council and one hundred and thirteen were presented for confirmation in a recent period of fourteen months. The Church School which is the largest in the diocese, is a model school built on Christian Nurture lines. There are at present four young men in the parish studying for the sacred ministry. The Vestry are at present engaged in building an addition to the Parish House and during the past year improvements amounting to nearly fifteen thousand dollars have been completed. With its ancient tradition there is linked a progressive spirit.

Industrial Ideals to be the Subject for Labor Sunday Sermons

Church Organizations Asks Churches to Interpret These Basic Standards to the People of the Country

Various church groups are cooperating in an effort to make Sunday, September 7th, a real Labor Sunday. The Secretarial Council of the Federal Council of Churches, made up of the Social Service Secretaries of a majority of the churches, has decided that the Labor Sunday Message shall concentrate upon an effort to distribute the Social Ideals of the Churches, a platform adopted by the Federal Council in 1919. The secretaries are convinced that these ideals have not as yet got to the members of the churches and that it is vital to do this effectively and as quickly as possible. Copies of the Ideals, in leaflet form, may be secured from the Federal Council at 105 East 22nd Street, New York.

Rectors are also urged to familiarize themselves and their congregations with the resolutions on industry which were passed unanimously at the General Convention, meeting in Portland in 1922. They are contained in a pamphlet issued by the Department of Christian Social Service, 281 Fourth Avenue, New York, together with the convention sermon by Bishop Lines, the Pastoral of the House of Bishops, and addresses made at the convention by Dr. Bowie of Grace Church, New York, and Miss Mary Van Kleeck, the Industrial Director of the Russell Sage Foundation. All of these addresses contain most valuable material for a Labor Day address or a Labor Sunday sermon.

The Church League for Industrial Democracy is also most anxious to cooperate with those rectors who plan to observe the day and is prepared to send valuable literature to any that care for it. The address of the League is 6140 Cottage Grove Avenue, Chicago.

Those who, in previous years, have used Labor Day as an opportunity to speak on Christianity and Labor, have found it quite easy to get a good sized congregation. Labor organizations should receive formal invitations to attend the service, and abstracts of the sermon should be sent to the local papers. The first Sunday in September is a difficult time to get people out

to Church, especially over a holiday with the Ford handy in the garage. However those who have made the effort have been able to establish contacts with Labor groups and leaders which have amply repaid them for the effort made.

IMPORTANCE OF STOCKHOLM CONFERENCE GROWS

Reports from Europe make it clear that the Universal Christian Conference of Life and Work to be held at Stockholm, Sweden, a year hence, will be of even greater importance than its most enthusiastic supporters had dared to hope. Plans for cooperative church work will be discussed by representatives of every Protestant denomination of any size in America and Europe, together with delegates from practically every Greek Orthodox church in eastern Europe. It seems certain that the Stockholm gathering will be more inclusive than any meeting of church leaders since the original split between the two branches of the Catholic church. Some fears have been expressed lest the conference in Sweden interfere with the success of the World Conference on Faith and Order, to be held next year under Episcopalian auspices in Washington, D. C. The meeting in America will be more concerned with questions of church policy than the one in Stockholm.

FOR THE LABOR SUNDAY SERMON

CHRIST AND LABOR

By REV. C. F. ANDREWS
\$1.75, postage, 10c.

THE GOSPEL OF FELLOWSHIP

By RT. REV. CHAS. D. WILLIAMS
\$1.50, postage, 10c.

THE RETURN OF CHRISTENDOM

By AN ENGLISH GROUP
\$1.75, postage, 10c.

THE WICKET GATE

By REV. STUDDERT KENNEDY
\$1.50, postage, 10c.

WITNESS BOOKS

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AUTOMOBILE MAKES 27 MILES ON AIR

An automobile goes 27 miles on air by using an automatic device which was installed in less than 5 minutes. The automobile was only making 30 miles on a gallon of gasoline but after this remarkable invention was installed, it made better than 57. The inventor, Mr. J. A. Stransky, 1120 Eleventh Street, Pukwana, South Dakota, wants agents and is willing to send a sample at his own risk. Write him today.—Adv.

ENGLISH PARISHES WANT UNMARRIED CLERGY

A curious situation has arisen in a parish at Brighton, England. After the Rev. G. K. Olivier had accepted an offer of the benefice his engagement to be married was announced; whereupon he received a letter, "written in the nicest possible way," stating that the announcement has caused distress to the former vicar and the congregation, and that if he came to the church as a married clergyman financial support would not be forthcoming, all the parish workers would resign, and the congregation would disperse! He was told that the church had had only two incumbents, both celibates, in the seventy years since it was built and that his coming with a wife would be a breaking of the traditions of the church and contrary to the views of his two predecessors.

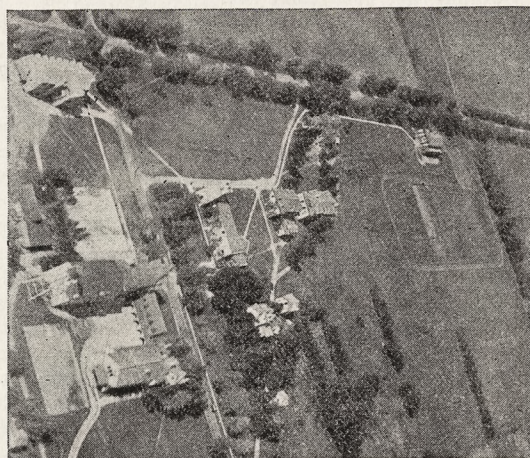
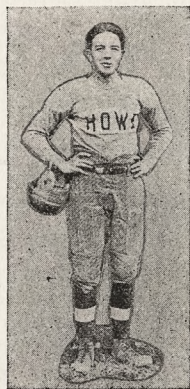
A similar case occurred not long ago in the case of a well known vicar in another diocese. When he announced his

impending marriage members of the congregation expressed their disapproval, and in consequence he resigned. Mr. Olivier had no knowledge of the tradition at the Brighton church, and he mentions that there is at present a married assistant curate (with a wife living) on the clerical staff of the parish. He offered on conditions to withdraw his acceptance of the benefice if the bishop really thought it was for the welfare of St. Paul's that he should do so; the bishop replied that he very much hoped Mr. Olivier would not withdraw, that a stand should be made for the freedom of the clergy to marry after ordination. After much correspondence and interviews Mr. Olivier asked the bishop to defer his institution sine die—which means that the benefice lapses to his lordship and he is free to make a fresh appointment.

The incident has caused much discussion in the church papers and the daily press. It transpires that in certain quarters disapproval of a married clergy is on the increase, and there are lay people who

refuse to receive Communion at the hands of a married priest. Article xxxii of the Church of England lays it down that it is lawful for the clergy, as for all other Christian men, to marry at their own discretion, as they shall judge the same to serve better to godliness, and the Guardian protests that for a particular congregation to insist that they shall have an unmarried priest is an unwarrantable claim.

The Church Times remarks that the Church of England shows no signs of imposing a law of celibacy upon her priests: "She has too great and too valuable experience of the good that has flowed out of the rectory household ever to make the change lightly. If she does we are inclined to think it will be for economic reasons, for by the simple but revolutionary act of enjoining celibacy upon her clergy she could solve at one stroke of her pen almost all her financial problems. The fact that the Church has to support not only her priests but their wives and families is the real crux in the difficulties of church finance."



AN AIRPLANE VIEW

HOWE

A CLEAN MIND IN A CLEAN BODY

Every Boy Recites Every Lesson Every Day

A THOROUGH AND LONG-ESTABLISHED CHURCH SCHOOL FOR BOYS

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FOR ILLUSTRATED CATALOG ADDRESS

REV. CHARLES HERBERT YOUNG, S.T.D., Rector

HOWE, INDIANA

BISHOP CARSON TO DO SOME FLYING

Following the announcement that Rev. E. A. Late, a member of the British and United States aviation forces during the World War, now on his way to Liberia as a missionary under the Lutheran board of Baltimore, is to be sent an airplane by a Lutheran congregation for use in his great tropic field, comes the news that missionaries of a second station are to "fly." Bishop H. R. Carson, Bishop of Hayti, is to have the use of planes belonging to the United States marine force stationed at Port au Prince any time he may requisition them. The order was given by Admiral L. W. Eberle, chief of operations, Navy Department, and transmitted by Major W. P. Ppsher at Port au Prince. Bishop Carson is in New York now, but will return to Hayti shortly.

He will use the planes to travel into the interior of Hayti. The absence of railroads or even serviceable wagon roads there make large sections of the island almost as impenetrable as Liberia, where Dr. Late will work. In his letter of thanks Bishop Carson says he "feels assured that splendid results will follow along the general lines of insuring peace and order in the islands." It will rejoice the hearts of lovers of good will to realize that American instruments of war are to be used again to carry a message, not of armed force, but of kindness and friendliness, as was also the case when our warships rushed aid to Japan during last fall's disaster. Over tropic jungle and impenetrable forest will hum in a few months dragonfly shapes now so familiar to all civilized people, and from the airplanes, as they swoop to earth, will alight the latest kind of birdmen, Christian missionaries.

IN HONOR OF "THE PADRE OF THE RAINS"

Everybody on the Pacific Coast, and many throughout the rest of the country, know the weather predictions made and published for many years by Rev. Jerome S. Ricard, a Jesuit priest, member of the faculty of the University of Santa Clara, and known familiarly as "The Padre of the Rains." His weather indications often surpass the government ones in accuracy, and yet they are made with very crude instruments, and with almost no assistance from persons who report weather

conditions in other cities. These indications have been given gratuitously for many years, and have been of enormous financial value to the entire coast. Father Ricard has given his life to science, with particular reference to atmosphere. His studies have been made in very cramped quarters, as well as with inadequate equipment.

Now Knights of Columbus of the coast have organized a Ricard Memorial Observatory Foundation, and are raising \$100,000 with which to erect a modern observatory, fitted with latest and best instruments. The purpose is not merely to honor the Padre of the Rains, but, if possible, to assist the foretelling of the weather for the benefit of all America. Especially is the aim to secure assistance so that at Father Ricard's death the work may not cease. The expectation is to have the observatory, a large and commodious one, completed within a year.

THEY ARE GOING AFTER IT IN PENNSYLVANIA

The Bishop of Pennsylvania has fixed October 10th-19th as the dates within which the Diocese will conduct its intensive campaign with a view of raising its quota of approximately a quarter of a million dollars for the Japan Reconstruction Fund.

There is both strength and weakness in the fact that this great diocese, by a similar campaign held this Spring, suc-

cessfully raised over a million dollars for the Philadelphia Divinity School; weakness, in that it puts a tremendous strain on the diocese in its giving capacity, and its workers in their resources; on the other hand, there is tremendous strength in the realization that we did it successfully once and we believe we can do it again, even within the year.

The Diocese feels that it has a position of responsibility in the fact that it is, we believe, the first of the big Dioceses to hold such a campaign for this purpose, and that it will be followed in November by quite a number of other important Dioceses who will look to us to set the pace. The sum of \$250,000, which we have set as our goal, is the usual one-tenth of the whole which the Diocese of Pennsylvania is accustomed to assume. The majority mind of the Diocese appears to regard the matter as one of very great importance and privilege. There is the finest kind of feeling of confident optimism.

DR. GRENFELL TO GO AROUND WORLD

Dr. Wilfred Grenfell, now in Europe on a year's vacation after thirty years' missionary work in Labrador, will start on a trip around the world shortly.

Shattuck School

A CHURCH SCHOOL FOR BOYS (58th Year)

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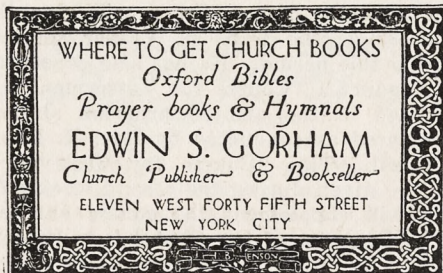
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CAST OF PAGEANT AT CONNEAUT CONFERENCE

HIGH WATER MARK AT CONNEAUT LAKE CONFERENCE

The eleventh annual session of the Conneaut Lake Summer School closed its ten day session Friday, July 18th, at Conneaut Lake Park with great enthusiasm among the three hundred delegates from the parishes of Western Pennsylvania and plans already made for the next session, July, 1925. The number of enrollments reached the high water mark this year and showed a greater number of parishes represented than at any previous school and a greater proportion of young people.

The program was somewhat enlarged over that of last year and was sufficiently comprehensive to be of benefit to every phrase of parochial activity.

The faculty included Bishop Mann of Pittsburgh and Bishop Ward of Erie who gave their entire time to the school alternating in the special course known as the Clergy Round Table. The Bishops also entered into all the activities of the school, including the recreational and amusement features as well as acting as chaplains of the school and celebrating the Holy Communion daily.

Due to the efforts of the Rev. E. J. Owen, D.D., of Sharon, Pa., who has acted as general chairman of the school since its beginning, and the Rev. R. N. Meade, D.D., of Pittsburgh, dean of the faculty, this school has steadily increased during the eleven years in its spirit and enthusiasm as well as numbers. The sense of fellowship has broadened as well as a sense

of the value of religious education which has been reflected in all the parishes of Western Pennsylvania.

CHANGES IN THE PROGRAM OF SEWANEE CONFERENCE

Rt. Rev. Wm. Mercer Green, D.D., Bishop-Coadjutor of Mississippi, has consented to serve as chaplain of the Adult Division of the Sewanee Summer Training School. Bishop Green will give the address at the 6 p. m. Vesper services during this period. He has also consented to conduct a "Course for Vestrymen" advertised in the printed program already circulated as conducted by Rev. R. Bland Mitchell. This "Course for Vestrymen" will be given during the second week only and will supplement the course entitled, "The Program of the Church," to be conducted by Dr. W. J. Loaring Clark during the first week only.

Rev. Julius A. Schaad will give the inspirational addresses during the first week at the noon-day assembly. The course on "The Bible," Unit III, will be taught by Rev. Gardiner L. Tucker, D. D., provincial field secretary. The course on Christian Nurture II will be taught by Rev. J. S. Holland, M.D., of Sewanee. The course Christian Nurture 8 will be taught by Miss Nettie Barnwell of Memphis. A new Christian Nurture Course for Grade 9, "The Church and Her Mission," will be taught by Mrs. M. E. Morrill, of Atlanta, Ga. The course on the Social Service Department, "The Relation of the Parish to

the Community," by Miss Anne T. Vernon, will not be given. In the Clergy Conference Rev. F. D. Goodwin of the National Social Service Department, will give a series of addresses on Rural Work. In the Young People's division the course on Church School Service League Administration will be given by Miss Nettie Barnwell of Memphis, instead of by Miss Nancy Rand of Texas. The two classes on Kindergarten Methods and the Primary Department course will be combined in one class and will be taught by Mrs. F. H. G. Fry of New Orleans, La. The class on Junior Department Courses will be taught by Miss Helen Hargraves of Atlanta, Ga. The inspirational address from 6 to 6:30 will be given during the entire two weeks by Rt. Rev. W. G. McDowell, Bishop-Coadjutor of Alabama.

THE SCHOOL OF THE PROPHETS AT EVERGREEN

The Evergreen School of the Prophets will open Tuesday, August 12th, and continue until August 24th.

The following are the faculty: Rev. Shirley C. Hughson, O. H. C., chaplain; The Rev. Frank E. Wilson, Parochialia; The Rev. Carroll M. Davis, The Church's Program; The Rev. C. N. Lathrop, Social Service; The Very R. S. Chalmers, Clerical Craftmanship; The Rev. B. Talbot Rogers, Problems in Church Unity; Bishop Johnson, Preaching and Preaching Missions.

The school is located 25 miles west of Denver and is open to the clergy.

FLORIDA ELECTS BISHOP

At the meeting of the Council of the Diocese of Florida, called to meet at St. John's Church, Jacksonville, July 22d, the Rev. Frank A. Juhan, rector of Christ Church, Greenville, S. C., was elected bishop of the diocese, in succession to the late Rt. Rev. E. G. Weed, D.D., on the fifth ballot.

The other nominees before the Council were the Rev. Messrs. George Hendree Harrison, D.D., rector of Christ Church, Pensacola, Fla.; Homer W. Starr, Ph.D., rector of the Church of the Holy Communion, Charleston, S. C.; Henry D. Phillips, D.D., rector of Trinity Church, Columbia, S. C., and Walter B. Capers, D.D., rector of St. Andrews Church, Jackson, Miss.

The Rev. Frank Alexander Juhan was born April 27, 1887, in Macon, Ga., the son of Charles J. and Minnie Hervey Juhan. While a small boy he moved to San Antonio, Texas, where he attended the public schools, and the West Texas Military Academy.

While engaged in secular business Mr. Juhan decided to study for the ministry, and entered the University of the South, where he won both athletic and scholastic honors. He was ordained to the diaconate by the Rt. Rev. J. S. Johnston, D.D., at that time Bishop of West Texas, in 1911, and to the priesthood the following year. He was appointed chaplain of the West Texas Military Academy, and took charge of the missions at Goliad and Beeville, Texas, where he remained nearly two

years. In 1912 he became chaplain of the Sewanee Military Academy, and in 1916 he became rector of Christ Church, Greenville.

SUMMER PLAYROOM IN CROWDED PART OF BOSTON

St. Cyprian's parish in the South End, Rev. D. LeRoy Ferguson, vicar, has for the first time one of the summer playrooms maintained by the Episcopal City Mission, and the enthusiasm with which it has been greeted and the high average attendance of the enrollment of 125 proves that such a playroom was greatly needed in that section. The sessions are held in the basement of the new church, which is used as a parish house. Various lines of industrial work are carried on, including basket work and dressmaking. A piano has been added to the equipment, making possible a complete separation of the kindergarten from the other classes

MISS LINDLEY STUDYING ENGLISH MISSIONS

Miss Grace Lindley, executive secretary of the Woman's Auxiliary, continuing her useful tour of missions, has spent July in India, taking advantage of the opportunity to return that way in order to study the work of some of the English missions, that our own work may benefit by their long experience. India, "this great and beautiful land," as Kim calls it, will seem less far away as Churchwomen of both

MILWAUKEE, WIS.

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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, 6:00.

Holy Days and Thursdays: 9:30.

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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

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Madison Avenue and 35th Street

Rev. H. Percy Silver, S.T.D., Rector.

Sundays: 8 and 11 A. M.

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

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

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

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Holy Days: 10 A. M.

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

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CHRIST CHURCH

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

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Daily: 12:10 P. M.

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

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

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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.

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Rev. Don Frank Fenn, B. D., Rector

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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.

countries are brought nearer each other by Miss Lindley's visit there. The month's schedule included Ceylon, Madras, Calcutta, Benares, Cawnpore, Agra, Moradabad (between Lucknow and Delhi), Delhi, and Bombay, from which she was to leave for England early in August.

All along the line of her visit in Japan and China word comes back from the missionaries and native workers of the great help and encouragement they have received from her, and their repeated desire that they might have more frequent visitors from headquarters. Miss Lindley's letters have been appearing in The Spirit of Missions and will continue.

BISHOP BROWN APPEALS

Bishop William Montgomery Brown, of Galion, O., found guilty of heresy by a trial court of eight Episcopal bishops here, recently, appealed the case to a special court of review slated to meet in October, citing a list of twenty points of error.

The appeal, drawn by Attorney Joseph W. Shartz of Dayton, O., and issued by Attorney Edward Bushnell, of Cleveland, declared one of the judges in the trial

court, the Bishop of Michigan, was not a lawful member of the court, and another, the Bishop of Spokane, was not notified of the time or place of the trial and was not given an opportunity to attend.

The appeal also declares the court erred in refusing Bishop Brown the right to examine members of the court and in overruling the defendant's motion to require the church advocate to give him a bill of particulars.

OFFICE OF WORLD CONFERENCE MOVED TO BOSTON

Owing to the death of Robert H. Gardiner, the secretary of the continuation committee planning for the World Con-

ference on Faith and Order, the headquarters of that enterprise have been moved from Gardiner, Me., to Boston, where the acting secretary, Mr. Ralph W. Brown, may be reached at P. O. box 226.

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Two prominent women members of the summer colony at the St. Regis lakes, in New York state, are donors of windows for St. Johns-in-the-Wilderness, the little Episcopal church which is one of the distinctive features of summer life in the Adirondacks. Mrs. Anson Phelps Stokes is the donor of a window in memory of the late Mrs. Edward L. Trudeau, and Mrs. Whitelaw Reid of one in memory of her husband, the former American ambassador to the Court of St. James. The latter window will not be placed until later in the season. Both Mrs. Trudeau and Mr. Reid were pioneer campers of the region and helped establish the church.

HANDING THE RECTOR'S COPY OF THE WITNESS

One of the efforts that is being made to bring the Church into closer contact with rural life at Christ Church, Rushville, Ill., is through a systematic passing on of the vicar's copy of The Witness, which, by a pre-arranged plan, is now going to all our rural families in alphabetical order.

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NEW PARISH HOUSE AT SEYMOUR, CONN.

Trinity Episcopal Church, Seymour, Conn., turned the sod, Sunday last, for a new parish house. The service took on the nature of a memorial to the late Rev. William A. Woodford, for many years rector of the church, and the sermon was by the present rector, Rev. W. O. Roome, Jr., who took for his text, "Enlarge the place of thy camp, lengthen thy cord and strengthen thy stakes." The work of constructing the parish house was commenced this week and will be pushed to completion.

A NEW CAR FOR THE RECTOR

The Church of the Holy Trinity, Lincoln, Neb., recently presented the rector, the Rev. Dwight Howard Dow, with an Essex Coach. The car will be of great assistance to the rector in making the rounds of this parish which now numbers over eleven hundred baptised members.

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Stick to it! You are rendering a most valuable service.—*Ernest M. Stires, Rector of St. Thomas's, New York.*

The Witness is indispensable—an inspiration to all who read it.—*Charles E. Woodcock, Bishop of Kentucky.*

The Witness is greatly needed in the Church.—*David L. Ferris, Bishop Suffragan of Western New York.*

Best wishes for your continued success.—*Frank Warfield Crowder, Rector of St. James, New York.*

Congratulations upon the continued improvement of The Witness.—*W. Postell Witsell, Rector of St. Paul's, Waco, Texas.*

I sincerely congratulate you upon your labors as demonstrated in The Witness.—*C. E. Snowden, Rector of The Incarnation, Dallas, Texas.*

I believe The Witness has a large service to do for the Church.—*Philip M. Rhineland, formerly Bishop of Pennsylvania.*

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You are doing missionary work which is most commendable.—*James H. Darlington, Bishop of Harrisburg.*

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.*

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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. Slattery, Bishop Coadjutor of Massachusetts.*

For fifteen years I have read every thing of Bishop Johnson's in print that I can find and I wish that the whole Church could do the same.—*George Thomas, Rector of St. Paul's, Chicago.*

You are doing a good piece of work.—*Robert P. Kreidler, Rector of St. Luke's, Scranton, Pa.*

You of The Witness are doing a big job for the Church, and are doing it well.—*H. Eugene Durell, Rector of The Ascension, Atlantic City.*

My congratulations upon the paper.—*Chauncey Brewster, Bishop of Connecticut.*

I think The Witness has a distinct value and I wish you success.—*James E. Freeman, Bishop of Washington.*

The Witness is meeting a real need.—*G. Ashton Oldham, Bishop Coadjutor of Albany.*

I want to congratulate The Witness on the admirable paper being sent out.—*Theodore D. Bratton, Bishop of Mississippi.*

The editors of this paper deserve much credit for the splendid service they are rendering.—*Thomas H. Johnston, Dean of St. Philip's Cathedral, Atlanta.*

You are doing fine work and I am glad to have The Witness come to my home.—*Charles A. Johnson, Layman, Denver.*

You have done well to make so good a paper on so small resources.—*George Zabriskie, Chancellor of Diocese of New York.*

I heartily enjoy The Witness and believe in its fine mission which no other Church paper fulfills.—*W. G. McDowell, Bishop Coadjutor of Alabama.*

The paper has greatly improved both in appearance and in contents. You now have a worthy and dignified paper as well as a useful one.—*Frederick F. Reese, Bishop of Georgia.*

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