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THE SINE QUA NON OF DECENT CIVILIZATION

By Bishop Johnson

“IT SEEMED to be the aim of scientists and capitalists alike to reduce the body of mankind to subservient and impersonal reflections of a mechanical and colorless deity, whose prophets were salesmen, whose altars were banking houses, and whose destiny was business success and material comfort. All political platforms are a bundle of bribes which result in congressional action that is the collective imbecility of a lot of fairly intelligent gentlemen. It is not fashionable today to have definite convictions in politics and religion and, in consequence, people with dull eyes mistake a fog for a halo.”

Cheerful Confidences

By George Parkin Atwater

"DECENTLY AND IN ORDER"

When a busy clergyman has had one office for a sufficient number of years he finds himself swamped with an accumulation of books, papers, magazines, records, sermons, letters, pictures, programs, and other articles too numerous to mention. In odd corners are dust-covered files, reminiscent of his good intentions to save clippings for sermon material. A dozen half-worked systems of some sort leave their trail across his possessions. There may be exceptions to this demoralized state of affairs, but most men in the ministry have some thoroughly disorganized desk or corner.

What is the clergyman to do? He may own and read that excellent little book on how to keep a desk in order. But I found that it did not treat of one-fifth of the material that needs arrangement, classification, and disposition.

Wise Ben Franklin had a saying that scarcely needs repeating because it is as familiar as the Golden Rule, "Have a place for everything, and put everything in its place." But the colonial patriarch did not have the thousand things to care for that fall to the lot of the average man today. The persistent postman did not appear at his door twice or thrice a day, and leave each time a budget of papers, letters, appeals, reports and gas bills. If he had, then Franklin would soon have run short of places.

Abraham Lincoln had a system. But he had one drawer marked in this manner, "If it is not anywhere else, look for it here." That was an inspiration.

There are certain rules about keeping one's affairs in order that will always help. I venture to offer them because they have been tested by experience.

(1) Have a special place, a set of drawers possibly, for all papers, clippings or what not, which are being preserved for purely sentimental reasons, and which will not be consulted or searched for, except when the mood for looking over the past strikes one.

(2) Have a big tin box for all important papers, receipts, documents and insurance policies. Classify your important papers in envelopes and keep them together in such a box.

(3) Have one shelf for all reports, pamphlets, and catalogues.

(4) Have one place for magazines.

(5) Have three trays on your desk. Mark one "Urgent." Put letters from your bishop, and other "quick" assets in it. Mark another "Soon." Put less urgent letters and notations there. Mark a third "Sooner or later," and let it gather the fragments. Go through tray one every day, and through the others at proper intervals.

(6) Fill your waste-paper basket every day.

The rest of the system unfolds from these fundamental things.

As you may judge from the tenor of



Rt. Rev. N. S. Thomas, D.D.

this article, I have been having a house-cleaning and have been making good resolutions. "Trimming ship" for the winters voyage is one of the duties of vacation.

BOSTON CHILDREN PLAY TOGETHER

The first joint picnic of the vacation schools and the play rooms maintained by Boston City Mission was given last week. In spite of the heat forty teachers and more than 550 children of the 1200 enrolled in the eight centers were in the party that went en masse to Waverley Oaks early in the morning. After luncheon the day was given up to games and special stunts by various groups. St. Mary's, East Boston, under Miss Annice Anderson, leader for a number of years, presented some graceful dances, as did those from Emmanuel House under Miss Larson. Songs and games were the chief features of several parishes—the Church of the Redeemer, under Miss Carty; the Robert Gould Shaw House, Miss Ridley, leader; St. John's, Charlestown, under Miss Berry. St. Francis of Assisi, led by Rev. George G. Chiera, vicar, made melody with songs and cheers. St. Cyprians', under Mrs. Agnes Gould, gave an interesting display. A baseball game and races helped to liven the day. A not unwelcome thunder shower drenched the picnickers without dampening their spirits. Most of the play rooms closed their work yesterday, but the Church of the Redeemer, South Boston, and Emmanuel House will continue next week. Thursday evening the former will have an exhibition and Emmanuel House will have a special display. Robert Gould Shaw House will have an exhibition of finished work early the coming week at the House. Excellent work has been done by the pupils in the various schools and some new features have been introduced, under the general direction of Miss Ethel Spurr.

The Council's Work

By Alfred Newbery

LET'S TAKE A WALK

There are some people so dead to the joy of a walk for the walk's sake that they look upon walking merely as a means of reaching some objective. To them the invitation to take a walk must be decked out with a worth while terminus. They have to know just where the walk will get them and why they should go there.

Part of the time all of us are that way. We have to be shown that certain efforts will produce certain results before we embark in the efforts. Do we need examples? The man who doubts whether the Chinese can ever be converted is one. He asks whether they are convertible. He has forgotten that he has been divinely enjoined to go unto all the world. He stops to ask what will be accomplished by it, he wants it reduced to a chemical formula. He knows that so much sulphuric acid on so much salt will produce so much chlorine. He wants to know that so much Gospel introduced into so many heathens will make so many Christians. Then he will go. He has forgotten the assurance, "Lo, I am with you, alway," as the guarantee of worthwhileness.

Some such point of view hinders a wider spread acceptance of our mission to the Indians. We are likely to think of them as unpromising material, as a vanishing race, and on that basis to justify our lack of interest.

Surely it must be obvious to us that our lack of interest is a spiritual fault in ourselves rather than a defect in the Indian as human material.

And while mere argument will never heal the soul's sickness, it sometimes breaks down our subterfuges and enables us to realize in just what way our souls are sick.

So with no idea that we can make missionaries by so doing let us face the Indian as he is with and as he is without the Church.

In the first place, he is not vanishing. Between 1910 and 1920 the Indian population increased by ten per cent. In the second place he responds. Do you realize that an Indian in priest's orders sat in General Convention at Portland as deputy from Duluth? There are between thirty-five and forty Indians in priest's orders.

Self-supporting parishes among the Indians in Oklahoma made rich by oil, yearly contributions from the South Dakota Indians toward a school, gifts of a dollar or five dollars by bed-ridden invalid Indians for the Church's mission,—these are some of the indications of the red man's desire to do his part. Five of the six Indian congregations in Nevada exceeded their quotas early in the Nation-wide Campaign.

Of the 300,000 Indians in our country, at least two-thirds are unable to read or write English. And yet we are preparing to accept them as citizens. There are forty thousand of them unreached by any Christian influence. They need the ministry of the mind and of the body as well as of the soul. They need the Church,

they need schools, they need Christian homes.

Much can be said on the theme of our injustice to the Indian. On what was once his continent, we now allow him a few reservations. We broke agreements, we introduced rum and disease, and today on the reservations, certain of our governmental attempts at education are failing.

That condition alone would make the responsibility one of justice.

But always there is the other motive, calling insistently. No matter on whose continent they are, they are part of the field to which we are sent, to do more than render justice. We know God. It is good to know God. It is eternal life to know Him. The Indian is a creature of God, but does not know Him. Does God look yearningly on the Indian or indifferently? Do we look to God to interpret His will from His countenance? Get a copy of "The Story of the Program," turn to page one seventy-three and begin to read. It will make you proud of what your church has done and it will put before you yourself an unavoidable duty and an appealing opportunity.

Summer Reading

By Dean Chalmers

Once again it is a pleasure to direct the attention of readers of the "Witness" to the "Pilgrim,"—the quarterly journal of Christian Politics and Religion, edited by the Bishop of Manchester (Longmans, Green & Co.). I have just finished the July number, and the temptation is strong to praise the whole issue in what must seem extravagant terms to those who have never read this review. Instead of doing so I content myself with some quotations from the first article, "The Will of the Voice," by Miss Evelyn Underhill,—assuring all who are interested that the other contributions reach a uniformly high level. Especially stimulating is the contribution of Paul Florensky, "Christianity and Culture."

"When we think of the perpetual miracles of personal redemption worked by the supernatural grace of God, can we dare to say that the wider miracle of social redemption is beyond the Christian plan? Surely we cannot venture to limit the influence and possible transfiguring power of God upon the history which He pervades, sways, yet transcends."

"Every member of a Christian Church is a member of a society that believes it is trying to follow Jesus Christ,—that accepts Jesus Christ as revealing the real character of the Infinite God, the nature of Reality, the conditions of fellowship under which alone we can be truly real."

"We continue our devotional basking in the sun, our religious self-cultivation, and let the maiming influence of environment play on these myriads of other souls, pressing them back to the animal level. We just don't give them a chance."

Do you know the Layman's Library—

Our Bishops

Nathaniel Seymour Thomas, the Bishop of Wyoming, was born at Faribault, Minnesota, in 1867. He graduated from the University of Minnesota in 1890, after which he studied a year at Cambridge, England, returning to take up his studies at the Kansas Theological Seminary, where he later taught the New Testament. His early ministry was served in Kansas, first at Grace Church, Ottawa, and later at St. Paul's, Leavenworth. From 1895 to 1897 he was a chaplain in the United States Navy, leaving that work to become the rector of St. Matthew's Church in Wheeling, West Virginia. In 1899 he became the rector of the Holy Apostles in Philadelphia, a position which he filled until consecrated bishop in 1909.

another Longmans Green publication? For a number of years I have found no more helpful books as a background for Bible Class, and Study Class preparation. They are not, at least in my experience, very well adapted for text books for the average class. But as material for the leader they are quite remarkably helpful. Here are the names of the volumes I have used:

What Is the Gospel?—J. G. Simpson.

Revelation and Discovery.—H. F. Hamilton.

The Faith of the Old Testament.—Nairne.

The Teachings of Christ.—E. G. Selwyn.

The first two volumes are very useful at the present time, and another volume, "Some Alternatives to Jesus Christ," by J. L. Johnstone, is a good book to hand to anyone who is troubled by the thought that other religions than Christianity have been founded on belief in an incarnation. The title is not, perhaps, as good as the book. I once recommended it to a brother clergyman who indignantly refused to read it, saying, "There is no alternative to Our Lord." Which is profoundly true, but the world is not yet entirely convinced of that fact.

HERE IS A RECORD TO EQUAL

For twenty years Miss Grace McIntosh has attended every session of the Sunday School of St. James's Episcopal Church, Danbury, Conn., "a record probably unequalled in Connecticut."

MONEY RAISED FOR NEW PARISH HOUSE

The Church of the Holy Spirit, Lake Forest, Ill., the Rev. Herbert W. Prince, rector, reports a subscription of \$40,000 toward the erection of a new parish house and an addition to the church building.

The Real Story of The Witness

By Rev. William Porkess, D.D.

I have been feasting upon the able editorials and other columns of The Witness, for several years, without ever realizing, until quite recently, what a real story forms the background of this National Religious Weekly of the Church.

For the year 1923, practically the entire expenditures in connection with the printing and work of The Witness, was earned money. This indeed is a remarkable accomplishment. There is no other religious paper that comes anywhere near it for economical handling. A few comparisons may serve to emphasize the import of such a statement. There is a certain monthly, sent out from a New York office, of thirty-two pages, that sells for \$1.00 a year. Its circulation is but six thousand each month, yet their budget calls for twice the amount spent by The Witness. Further, there is a Religious Weekly, mailed from another office, of the same city, with a circulation considerably less than that of The Witness, and selling for \$4.00 a year, and of thirty-two pages size. One person gives \$11,000.00 each year towards its maintenance, and there are also other substantial donors. Again, from another city, there is a weekly Church paper issued, and towards this, last year, \$8,000.00 had to be raised to break even. The financial difficulties, as demonstrated by these three specified illustrations should make all the clearer how well The Witness has been managed in practically maintaining itself on the income from subscribers—a modest subscription of \$2.00 per capita. An additional fact, well worth considering, is that the Monthly, already referred to, spent over \$15,000.00 during the last year for editorial work and office help. The Witness, for 1923, expended \$3,760.47 for this type of work, and carrying out a weekly circulation at that. And more, this Monthly paid \$1,404.00 for the year's office rent, while the working staff of The Witness labored in the front part of the print shop, with the buzz of machines in their ears, thus saving rental expense. For what is known as promotion, The Witness spent almost nothing, while the Monthly, previously quoted, expended for 1923, \$4,800.00, while another weekly of a religious character has spent \$60,000 during the past three years, in order to build its circulation from eight to fifteen thousand. All the facts herein given should tend to deepen our appreciation of what it means to have placed in our possession, and for our profit and enjoyment, this Religious Weekly of the National Church, which, on such small funds, has grown from an eight page paper to one twice that size, with still further improvement, I am told, pending for this fall. Our interest should be greatly stirred. Expenses kept down to a minimum; the work effected in the atmosphere of many inconveniences. Such a story furnishes positive and convincing proof to its host of readers that their money goes exclusively into the paper they peruse week after 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

The Sine Qua Non of Decent Civilization

By Bishop Johnson

Christendom has known three political systems, each having its own peculiar and distinct characteristics.

(1) The Roman Empire was an imperial solidarity emphasizing the sovereignty of one man over the whole world. This came to an end in the 5th century.

(2) The Feudal system was a transition stage in which human classes were pyramided both in Church and State. It was known as the holy Roman Empire although it was neither holy, Roman or an empire, but "barbarism protesting against itself."

(3) The National idea, coincident in its beginnings with the calling of the Third Estate in France and the parliament by Edward, in order that these monarchs might successfully resist the encroachment of ambitious prelates.

There seems to be signs that this third political system is breaking down under the strain of the Great War and one catches a glimpse of a fourth system which may yet arise, known now as the International, whose star is rising with incredible rapidity in Europe.

Running through these political systems are four sources of culture which have created the civilization of the present world. These four sources are:

(1) Greek philosophy as developed by Socrates, Aristotle and Plato, who were its masters.

(2) Roman law as framed by Augustus, Constantine and Justinian.

(3) The Christian religion as taught by Jesus Christ and organized by Paul.

(4) That combination of modern science and corporate industry which is known as Industrial Capitalism.

There are other forces that have helped to sustain our civilization but these are the big four which are chiefly responsible for its development. Without these powerful agencies, we would still be Goths, Vandals and Anglo-Saxon savages.

Let us analyze these forces which have been the sources of whatever grace the civilization of our fathers and their ancestors enjoyed and then note the present situation and the elements needed to make

the inter-relations of society such as may make decent living more possible than it has been heretofore.

1. Greek Philosophy.

It was the effort of the Greek mind to solve the riddle of human society by mental processes.

To postulate the unchanging oneness of truth and the ever changing diversity of that truth as expressed in human life. It was the endeavor of three most brilliant intellects acting successively to reduce man's relations to the true, the beautiful and the good, into certain logical syllogisms of thought and action. This trend from Socrates through Aristotle to Plato was away from the conception of an intimate personal God, such as Socrates seemed to sense, to an impersonal idea or force which is the underlying principle of Platonism. This Greek Philosophy, like its modern successors, had certain grave limitations.

(1) It was confined to the privileged class who had intellect and leisure to pursue its difficult paths.

(2) It lacked any strong motivating spirit which could bridge the gulf between academic theory and personal righteousness.

(3) It regarded the vulgar crowd as hopelessly incompetent to be included in its beneficent influence.

It created an aristocracy of intellect which stood aloof from the aspirations and needs of the common man. It gave out a pale phosphorescent light which lightened no paths, warmed no disciples and energized no potent forces.

II. Roman Law.

As the lamp of academic Greece flickered toward extinction, there entered the practical, executive power of Rome. It lacked originality, imagination and brilliancy. Like most dominating forces it was as rigid as an iron post and as interesting. It endeavored to find the solution of human order in the enforcement of civil law, and succeeded for a time in bringing the whole world into a fairly well ordered and efficient machine.

It lacked, however, the power to inspire its rulers with high ideals or to endue them with the principles of human rectitude and found little or no sympathy in the anguish of the common crowd, holding their loyalty to the Roman Eagles by the profuse distribution of bread and games, the opiates by which the crowd could forget its misery and which would sap them of such manhood as could claim them. It created an imperial aristocracy to which men were slaves, who more and more ministered to the unbridled license of predatory rulers. In this system human liberty was neither desirable or possible, but the efficiency of armies, courts and tribunes made for a well ordered system without soul and without virtue.

III. The Christian Religion:

Into this Graeco-Roman world came the Gospel of the Hebrew Messiah with his message so hateful both to Greek Philosophy and to Roman power. The Gospel of Jesus Christ was to the Greeks foolishness and to the Romans madness. It was ridiculed by the Greek sophists and persecuted by the Roman rulers. It is illuminating to see how the Roman power treated

the growing Christian power in successive persecutions.

1st. The persecutions under Nero and Domitian, of contemptuous arrogance.

2nd. Under Marcus Aurelius, of executive anger at impractical visionaries.

3rd. Under Diocletian, of baffled rage.

And then the patronizing paternalism of Constantine and his successors, who proceeded to use that which they could not destroy. This imperial patronage was disastrous to the leavening democracy of the Christian Church.

As soon as the Christian spirit began seriously to threaten the privileges of Aristocracy—Aristocracy began to use the vanity of Christian leaders by offering them an aristocracy of ecclesiastical privilege.

The King and the High Priest became friends together and the European state knew a third privileged class—the ecclesiastical hierarchy, who vied with secular rulers for temporal power. The common people were no longer incipient kings and priests, but impotent serfs unable to give articulate expression to their spiritual desires.

4th. Into this body politic in recent times entered a more modern overlord—who pushed in ahead of more ancient princes. We call these new imperators, captains of finance and they have been aided and abetted by the Masters of Modern Science to create a world in which the mass of the people labor to build up enormous pyramids of corporate wealth.

This quartette of aristocrats still ruled in Europe until 1914, when the power of them all was rudely shattered and the nature of reconstruction has not yet been determined.

Neither the intellectuals, nor the monarchs, nor the Pope, nor the Captains of Finance can be said to rule today. They are rather engaged in watchful waiting. Each is trying to regain his sway but the result of the changing order is not apparent to the keenest observer.

Europe today is without form and void, and darkness is upon the face of the deep.

Let us now glance at the history of Europe in order farther to visualize the situation.

When Rome fell in the 5th century, there was darkness over the earth for many centuries. A civilization which materially, at least, was as fair as ours in its palaces and villas and aqueducts and temples, was submerged by a militant barbarism that is not unlike the merciless savagery of modern communism. The dark ages reveal no great luminaries for over six centuries—a long time when you consider it. And then certain factors began to restore those powers which had been "loved long since and lost awhile."

The seige and fall of Constantinople restored Greek Philosophy and the medieval schoolmen built up again the Aristotelian logic, which was subsequently developed and used by John Calvin and Martin Luther, who were belligerent scholastics rather than lovers of mankind.

The donation of Constantine, the forged decretals and the long line of capable ecclesiastics in the Papacy rescued Europe from the seemingly hopeless chaos of the 10th Century into the well ordered ma-

chine of Hildebrand working on its Cardinal hinges. The resuscitation of the fiction of the Holy Roman Empire, restored the theory of the Divine Right of kings and caused impotent sons of incompetent kings to wage a losing battle against the encroachment of able Roman Pontiffs. And last of all, came that modern Frankenstein,—capitalistic industrialism, to make human beings as drab and as monotonously alike as the tenements of a factory town, or the pickets on an iron fence. Life ceased even to be picturesque, and men became like the standardized nuts and cranks of a Ford factory—as has been well said, “with heads, legs and arms which could be automatically interchanged without loss of individuality.” It seemed to be the aim of scientists and capitalists alike to reduce the body of mankind to subservient and impersonal reflections of a mechanical and colorless deity, whose prophets were salesmen, whose altars were banking houses, and whose destiny was business success and material comfort.

Life today as compared with previous centuries is a comfortable material existence by standardized intellects on a spiritual main street. Of course the soap box radical has things much his own way as no one else seems to be willing to say or do anything but read the patent insides of the pale pink sheet which we call public opinion, but which really is transparently inspired. The test tube taken from the River of Life is muddy. We need some chemical which will precipitate the solution and make life something bigger and richer than party platitudes, pious platitudes and plutocratic platitudes.

I think the answer is as simple as the application of it is difficult. It is not enough to offer the public today solutions of our social complexes unless you dress it up in pretentious clothes and advertise it in glaring headlines. We are so dull inside that we crave bright colors outside. He who knew what was in man and therefore would not trust himself to man, summed it up in these illuminating words: “Because I tell you the truth, therefore you will not believe me.”

The Syrian Captain, more conscious of his own importance than of the simple dignity which is the garb of truth, was disappointed because the prophet did not ask him to do some great thing in order that he might be cured of his leprosy. To wash in the insignificant Jordon, was beneath the consciousness of his own importance. He had the nature common to us all—we are modern Namaans. We want to be redeemed in an aristocratic fashion, for are not we men of individual distinction?

The elements by which the real forces that run the energies of the world are generated are simple elements. These elements are not the external adornment of education, art, society, business, or legislation. The individual man is the irreducible factor in the problem. It is like the gold upon which the government places its superscription—there must be a basic value in the coin for it to become a medium of exchange.

An inflated paper currency like the German mark is a hopeless medium of exchange. You must have something of

real value on which to stamp the image and superscription of God's grace. We cannot go on educating spiritual morons without producing such samples of higher culture as those two products of successful business, higher education and modern society who are being tried in Chicago for the murder of one of their own number. Caligula, Nero and Domitian have reproduced themselves in successive ages because they are the products of a false emphasis on material values.

Let us take any given community in this state as a cross-section of the whole. What is needed to change a dull, drab, dreary dumpheap of humanity into a community which radiates real joy? Just one thing—decent leadership. Give me a leader with definite convictions about God and Christ, who believes in a definite faith which he lives—(not something that he prates about) and you will see youth responding to his personality in such a way that the whole lump is gradually leavened.

But the conviction must be real. He must be a man who believes the platform on which he stands, not one who draws his salary from one church to teach the doctrines of another.

The shallow heresy of society today is that it doesn't make any difference what a man believes so long as he does what is right, which is about as inane a remark as if one were to say that it doesn't make any difference what a surgeon knows about anatomy so long as he cuts up people successfully. The answer is that surgeons who do not know anything about anatomy do not have a successful career in surgery. A selfish, pleasure-loving, egotistical person wants no other standard than his own prejudices, for then he is free to regulate his conduct by his desires.

A conviction is the dynamo of human action. All political platforms are a bundle of bribes which result, as has been well said by a notable educator of Colorado, in congressional action that is the collective imbecility of a lot of fairly intelligent gentlemen.

It is not fashionable today to have definite convictions in politics and religion, and in consequence, people with dull eyes mistake a fog for a halo. Until we learn the moral truth that a man who doesn't think straight is a demagogue and a man who doesn't teach the creed that he professes is a charlatan, we can never get definite results in either politics or religion. If we would precipitate the muddy solution in our test tube, we must do it by clear thinking and honest adhesion to definite standards. If one plays the game of golf, one realizes that there are rules to which he must conform, no matter how much he may differ as to their wisdom. The man who substitutes his prejudices for the rules is denied the privilege of the course. No one wants to play with him. But of course all golfers know that golf is important—as well as base ball and prize fighting. We couldn't have these games if we didn't have rules to define action and umpires to enforce the rules.

But of course politics and religion are unimportant and enter very little into the

life of the ordinary man. Therefore, we bait the umpire most viciously if he tries to carry out the principles for which he is employed.

You can take your choice in both politics and religion. You can recognize that there are common standards of belief and action which must be binding upon those who profess to be governed by them, or else we must play our games without rules and have the results determined by the passions of the mob. I do not advocate that a man shall adhere to a constitution or a creed for one moment after he has ceased to accept it, but I do advocate that trained public opinion shall see the necessity of politicians and preachers either playing the game according to the rules to which they have subscribed—or else that they shall have the courage to come out as individuals, demanding that the public shall accept their personal integrity and their personal views as a substitute for the constitutions and creeds which they affect to despise but which they are prudent enough to use. God respects a brave man but has no use for a liar. And it is a lie publicly to subscribe to a platform or a creed which you do not believe and do not intend to practice.

We hate definite standards because they carry with them definite responsibilities—and we Americans want all the privileges that a platform or creed may bring to us, while at the same time we want to elude the responsibilities which such profession entails. Men call this liberalism. I call it lying—and the results will demonstrate the indictment.

But we cannot precipitate the solution merely with a conviction. There must go with the conviction an attitude of heart. It is God's commandment not only that we shall love Him but that we shall love our brother also. There are not only rules of the game but the courtesies of the game as well. There is no joy in playing any game merely by the rules—there is a personal element in all social intercourse.

It is this also which the social order requires.

“Now the end of the commandment is Charity out of a pure heart and of a good conscience and of faith unfeigned, from which some having swerved, have turned aside into vain jangling.”

I do not know of any word that could more adequately describe the present political and religious situation in America today than this word, “jangling.”

There are two key thoughts which describe the only element which can precipitate order out of chaos that is now impending. The one is that men shall be held to the platforms or creeds which they profess; and the other, that they shall try to find a solution of the complexes of modern society through an effort to mutual understanding and not through the instruments of bitter passion.

After all, God gave us our conscience with which to audit our own accounts, and I am inclined to think that He will hold us more strictly than we fancy to the rather humiliating task of minding our own business and confessing our own sins.

A CLERGYMAN GOES TO CHURCH

St. Andrew-by-the-Sea, Hyannis Port, Mass.

BY REV. N. R. HIGH MOOR

The writer took two young men with him this morning when he, at 9:30, backed his car out of the garage and headed toward Hyannis Port. One of these young men is studying for the ministry. The other is in business, having graduated from Princeton University last year. He is a member of the Methodist Episcopal Church.

Another beautiful day, with the sky cloudless and the sea as calm as a mill pond. A cold breeze continued over from last night and made motoring delightful. While many of the readers of these articles were sweltering in the heat Saturday night, there was need of log fires in the fireplaces on the Cape and folks slept under two blankets.

Sunday morning found the writer again passing through Menauhant, Waquoit, Cotuit, and Osterville. The road carries one past cranberry bogs, through the pine woods, beside little inland ponds, along the shore at Craigville. Here a host, which no man could number, of gay young folks, and old folks trying to emulate them, in bathing suits of all shades, styles and length, graced and disgraced the bathing beach, then up the hill on which the summer colony of Hyannis Port is situated, up and up, until on the highest point stood our church, St. Andrews-by-the-Sea. Old Glory flew from a flagstaff planted in the rocky soil just to the right of the church. The Cross of Jesus Christ, which crowned the tower, gleamed under the radiating rays of the sun.

What a sight greeted the eyes as one stood on the steps of the church! As far as the eye could see swept the Atlantic. Way out, barely on the horizon line, the smoke of a steamer hung like a mystic cloud. To the east, a five masted schooner, with all sails set and filled, looking like a great white sea gull, plowed her stately course. Here and there yawls and smaller sailing craft, their white canvas glistening in the sun, plied back and forth playing in the north breeze.

The writer heard several years ago, when visiting in Newburyport, Mass., a sermon by the Rev. Dr. Wright, Rector of St. Paul's Church, on the Subject, "Purposeful and Purposeless Lives." His text was, "There go the ships; and there is that

leviathan." It was a fine sermon and has always been held in mind. The ships were likened to people who had a purpose in life. They sailed the sea with a cargo and they had a port of destination. The leviathan represented the people who play with life and run aimlessly about without a purpose, save having a good time.

By the way, living by the seaside should give people a wonderful background for the development of their spiritual life. Before them ever stretches the broad expanse of water, hiding within itself mysteries unfathomed. What a challenge to ones sense of daring and curiosity! What an opportunity afforded to take a broad

view of life! The sea teaches one the lesson of the fundamental unity of man's life in God, for do not the rivers and the lakes all empty, at last, into the sea? What length of life the sea suggests? It calls to mind the words of Jesus, "Before Abraham was, I am." One stands on a hill that overlooks the ocean. He throws his glance to the north and then to the south; far, far as he can see stretches the ocean. So Jesus Christ fills the life of the world. "In the beginning was the Word." "I am Alpha and Omega, the beginning and the ending, the first and the last."

Our church at Hyannis Port is built of

GETTING THE BEST FROM THE OTHER SIDE

THE REV. HORACE FORT, the Secretary of the Berkeley Divinity School, who for three years was the Organizer for the Tutorial Classes in the English Church, is at present in England securing articles from leading thinkers for THE WITNESS.

He has secured two notable articles from the Rev. Cyril E. Hudson, the author of "Psychology and the Christian Religion," who is the Director of Religious Education in the Diocese of St. Albans; three from Canon V. F. Storr, of Westminster the Examining Chaplain to the Archbishop of Canterbury; with articles promised by other leaders on two interesting topics: "Modernism" and "Anglo-Catholicism."

We have great things in store for this coming Fall and Winter.

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cobble stones and stucco. The inside is very simple and quaint. There is a seating capacity for two hundred people. The elevation gives the church physical prominence. From all parts of the surrounding country it can be seen crowning the highest ground in that vicinity.

And this morning up the hill came motor cars and pedestrians. People were seeking a common shrine, where they might, in the bonds of peace, and in the spirit of their Master, worship Him, Who is, "The Light of the world."

At eleven o'clock, the organist, who had been playing for several minutes, struck the opening chord of a familiar hymn, "Heirs of Unending Life." The congregation, which filled the church to the doors, stood and entered heartily into the singing of the hymn.

There was no choir. The singing and the response were left entirely to the congregation.

Dr. Abbott entered the chancel, walked into the sanctuary, bowed before the Cross, and then approached the Altar. The service was The Holy Communion, it being the first Sunday in the month.

The Office hymn was, "Love Divine all love excelling." Everyone sang. Right behind me sat a father and mother with their son and daughter. The son and daughter sang soprano, the mother alto and the father bass. Across the aisle a young man, tanned like an Indian, broad-shouldered, and built like a viking, possessed a rich tenor voice. How he did enjoy singing! In fact, one could easily tell that the whole congregation enjoyed singing and that they felt their responsibility for the music.

Dr. Abbott took for his text, a portion of the Nicene Creed: "I believe in one God the Father Almighty—And in one Lord Jesus Christ the only begotten Son of God; begotten of his Father before all worlds, God of God, Light of Light, Very God of very God; Begotten not made; Being of one substance with the Father; by whom all things were made."

The sermon was a masterly historic summary of the controversy between Athanasius, the orthodox, and Arius, the heretic. Athanasius said that Jesus Christ was of the same substance, or essence, as God the Father. Arius denied this, and said that there was a time when Jesus Christ, the Son, was not.

Athanasius and Arius, the Council at Nicaea, Bishop Alexander of Alexandria, the emperors Constantine and Constantius, were graphically introduced. The dramatic ability of Dr. Abbott came into full power. There are few preachers who have the power to make history interesting and to paint word-pictures with such telling effect as Dr. Abbott. One could see the two leaders, Athanasius and Arius standing their ground and fighting for what they considered the Truth.

Dr. Abbott spoke of the controversy, which has been sounding through the Church during the past year, as a recrudescence of the controversy between Athanasius and Arius. "The Church backed Athanasius. The Church always has and always will hold firmly to the be-

lief in the Divinity of Jesus Christ. 'Very God of very God. Begotten, not made; being of one substance with the Father.'"

In referring to certain antagonisms which gave rise to factions within the Christian church, The Preacher told of a conversation he had with a Roman Catholic friend of his. The friend told the Doctor how the propaganda and actions of a certain secret society had brought together the discordant elements within the Roman Church. And today the Roman Church presents a united front to the world. "Thus," said Dr. Abbott, "the Arian controversy united, centuries ago, the orthodox groups within the Christian Church."

The service was over at twelve-fifteen. The writer and his two young friends left the church, came down the steps, which led to the street, entered the car and sped homeward. There was much to think of and talk about and the journey home, of twenty-two miles, passed quickly.

There were two points the writer wishes to make in regard to the services he has attended while on the Cape.

The first is the attitude of the congregation when it files into Church. One notices that the people, when ushered to a pew, always go into the far end of the pew leaving the aisle sittings open for later comers. This is a very courteous custom. It gives a stranger within our doors a very poor impression of our church manners when he observes how frequently our people enter a pew and sit down in the sittings nearest the aisle as though they wanted to hold the whole pew and not allow anyone else in it. Or a wife enters a pew with her husband. She goes to the farther end and he sits down in the aisle end of the pew, leaving the rest of the pew between them, vacant, probably sittings for three people. The clergy should consider it a solemn duty to inform strangers that husband and wife are really not as far apart as they seem.

The second point noted is that the responsibility for much of the service, hymns and all responses, devolves upon the congregation. There has been no dramatic, ecclesiastical performance staged between the Rector and the choir. The Rector and the choir lead, but they do not take the place of the congregation in the rendition of the service. There is a grave danger in many of our churches that common worship will become very uncommon; and the Book of Common Prayer, become the Book of Uncommon Prayer. Now that our people can read, it might not be at all a bad idea to allow them to read the prayers at both morning and evening service, with the exception of the Absolution, with the priest.

The hymns sung in the churches the writer has visited have been ones that the congregations know. Let choirs splurge on the Te Deum and the anthem; to do them well will require more rehearsal time than the average choir puts in, but leave the hymns for the congregation, the choir leading in the singing. The Episcopal church is noted for its lack of enthusiastic singing. People naturally enjoy singing. Give them a chance and they will; the congregations on the Cape prove it.

Bernard Shaw Wants Better Speech

George Bernard Shaw has a new crow to pick with society at large. He cannot understand why young people who are proud of their vigor in lawn tennis and other violent sports are so unathletic in their articulation of the English language as to deserve the epithet of "slovenly." Mr. Shaw's pronouncement was made at a recent conference at Bedford College for Women, London.

The playwright told of a parrot. To visitors in the house where the parrot lived the bird seemed only to make noises, but to the family it seemed to say "Pretty Polly," "How are you?" and "Good day." Originally the parrot had indeed spoken those words distinctly, but its speech had now deteriorated. The speech of human beings deteriorates in the same way, according to Mr. Shaw.

He cited the conversations among porters and merchants in Covent Garden as a case in point. People knew what the porter meant to say, and therefore understood him. But a foreigner who had learned English carefully, and consequently spoke it better than a native of the British Isles, would fail to understand the slipshod Covent Garden lingo, because it was what was left of pure English after a dreadful process of decay. Mr. Shaw wished, not very hopefully, that people would speak so as to be intelligible to foreigners.

The distinctness of spoken language was of special concern to him as a playwright, he said; yet there also were times outside of the theatre when he wished that people would work a little harder to make their words comprehensible. He continued:

"Somebody asks me to a gathering. I do not often accept such invitations, but when I do I always find a number of people eager to meet the celebrated Bernard Shaw, the distinguished writer. Some come up boldly and pretend we have met before and been friends for years, whereas I know I never saw them before. Eventually my hostess says, 'Oh, Mr. Shaw, may I have the pleasure of introducing to you—mumble, mumble, mumble?' I sometimes feel like saying to my hostess, 'If you had only been articulate when you came to the name of Miss Smith or the Countess of So-and-So you would have been of some use to me, for I could assume the rest.' That is one of the things children should be taught in schools as part of good behavior—to look out for key words.

"Then again, a hostess who has asked me to luncheon has heard that I am a vegetarian. She will probably provide that unpleasant vegetable called asparagus. When she finds I will not eat it and do not like it she will say, 'Oh, Mr. Shaw, you are a pessimist.' That is an example of the way people hear a word and use it for a hundred different purposes. Words should have a special meaning in your mind. Take 'preposterous'—I never use it unless characterizing such a blunder as putting the cart before the horse. But

the word is applied to all sorts of people, animals and weather.

"When I was young—which is a long time ago, for I am really a seventeenth century Irishman—you used to hear of 'Hymns Ancient and Modern.' Modern was then pronounced almost as a trisyllable, but is now a dissyllable, and in a short time every one will be making it 'modn.' You are getting a shorter word, though you may spoil some good poetry of the past. But you have to be careful, because that is slovenliness.

"You ought to cultivate a certain athleticism in your speech, just as you do in tennis or other games. There is athleticism in articulation, and I do not know why it is that so many young people who are quite properly proud of athleticism in lawn tennis and other sports should yet be intolerably slovenly when they come to speech. I think they ought to be made a little ashamed of it, and be taught to understand that the most intelligent and cultured people are rather particular about their articulation. I am, for example, but, generally speaking, in public one has to be."

It is not true, according to Mr. Shaw, that a fallacy clearly enunciated in public is easily upset. He proceeded to reiterate a sentence declaring that "black is white." His audience would, he insisted, in time come to believe it. If they did not agree with him, they had only to think of the number of times they had believed it when it was set forth by prominent statesmen. The maker of ironical phrases told how he instructed the late Lewis Calvert, in "John Bull's Other Island," to hurl the unnecessary words across the footlights as important and mumble the rest. "That," he said, "is the secret of political oratory in England."

"Do not make the mistake," Mr. Shaw concluded, "of getting a correct language. There is no such thing. There is a genuine demand for something else. People know very well that certain sorts of speech cut off a person from ever earning more than three pounds or four pounds a week, and consequently they say: 'Will you teach me an English that will pass if I am King, Lord Chief Justice, or Prime Minister?' One solution would be to get a really good actor, or take a really great one like Sir William Forbes-Robertson, whose English is perfect, and make him the model."

SUMMER SUNDAY PILGRIMAGE TO RURAL MISSION

On Sunday morning, July 27, several adjacent parishes and missions united in a pilgrimage to Trinity Church, Dryden, N. Y. The occasion was the visit of the Rt. Rev. Philip Cook, D.D., Bishop of Delaware, acting for the Bishop of the Diocese, to confirm a class of ten young people and adults. Worshipers to the number of two hundred crowded the little church to the doors. Rev. Mr. Stevens celebrated a solemn Eucharist, the class alone receiving the Sacrament, and the Bishop preached a strong sermon on the commandments of Christ, laying particular stress upon three, "Repent ye," "Do this," and "Go ye."

Final Plans Are Outlined For Students Mission in Fitchburg

Seminarians Are to Follow the Plan of the Famous Student Campaign
Which Was So Successful in Derby, England

The Witness was able to print a few weeks back a brief story of the mission which is to be held in Fitchburg, Mass. in September, under the auspices of the combined religious forces of the community and in cooperation with about

are to come into the city for a week for street and factory preaching, while five of them are at present in the city conducting a survey. The following letter, setting forth the plans, was recently sent to the larger group of students by this survey committee:

"The aim of the Student Christian Mission is to assist the local religious forces of Fitchburg to extend the Gospel of Jesus Christ to the people of Fitchburg and to create in them a greater allegiance to Christianity as a way of life by stimulating personal, social and community-wide salvation; especially is the Mission intended for those not vitally touched by the Churches and it seeks to bring them into the fellowship of Christians.

"There is a committee of five students working full time this summer in Fitchburg to survey the town so as to diagnose the religious situation and also to prepare for the Mission. The ministers and the prominent laymen of the town are solidly behind the movement.

"The purpose of the survey is twofold:

"1. To obtain information regarding those people who do not attend any church and to learn their position toward religion in general.

"2. To investigate the attitude of different classes of people both socially and racially.

"The complexity of the industrial situation increases the necessity for this work and the fact that there are various separate communities comprising Finns, Germans, Jews, and French-Canadians gives evidence that among these groups a survey must be made. The result of this analysis should make it easier to understand the needs of Fitchburg and should provide valuable material for the Mission.

"The result of merely a cursory survey and the testimony of the ministers have shown us the magnitude of the work up here. We should not attempt it did we not trust in the guidance of the Holy Spirit and the constant prayers of those interested in spreading the Kingdom. The great need is to have a corps of campaigners who will help to make articulate the Gospel of Jesus. In the words of the report of the Students' Campaign in Derby, England: 'The one indispensable thing for a campaigner is that he should know something at first hand of God in Christ, and what He can be to and do for a human life that makes room for Him. The imme-

diate object of the campaign, so far as the individual is concerned, is to communicate this something to other people and thereby induce them to make trial themselves of the source of power that is at their side. The further aim of the Mission is to show the need and possibility of "applying" Christianity to the community in all its social and industrial, economic and political, national and international relationships.' This Mission is to be held in Fitchburg September 14-21, inclusive.

"Our great need is to have earnest and forceful Christian men who will be willing to give their time to deliver this message. We hope that you will respond to this call. In company with at least forty other students you will have the opportunity to present the Gospel in varied ways, such as street preaching, talks before factory groups, brief speeches in theaters, meetings, schools and institutions, in fact wherever the occasion offers. Such a program calls for courage and consecration. To quote again from the Derby Campaign Report: 'The campaigners experience of the grace of God may be limited, partial and immature; but if so far as it goes it is "real," then he may face any person or crowd with the certainty of having something to say to others which they tremendously need to hear.' We are going forward in the assurance that the Holy Spirit is invincible where there is a free, willing and consecrated agent. Your task and ours this summer is to devote as much time and thought as possible to understanding the presence of God in our lives and how He may work through us into the hearts of other men. During the summer reading lists and other data will be sent you for preparation in this crusade for the Kingdom. However, the first and indispensable need for us is to have a hold on the fact of a living and loving Father whom we can lead others to know and obey.

"Each day the work of the Mission will culminate in a great evening meeting to be held in the City Hall and addressed by some well known Christian leader. Negotiations have been made with Dean Brown of Yale, who is favorable to the proposition.

"A retreat is to be held beginning September 10-13 for all those who take part in the Mission. It is most important that you be present for the whole Retreat and Mission. The Retreat is to weld us into a fellowship of Christian understanding and to store us with spiritual power to carry through this commission for the Kingdom of God.

"Your constant prayers are asked for all those who are connected with this work and for those that may be influenced by it. 12:00 o'clock noon is the moment

devoted to silent prayer for the success of this Mission.

"It will be an inspiration to you to know that the Ministers Union is planning to carry on a Religious Educational program that will harness the zeal aroused by the Mission. And also the Christian Way of Life Committee in New York will help to conduct discussion groups and forums to inquire into the local application of our message. Thus in the life of the town will be furnished outlets for the Christian expression of our slogan, 'Everyday Religion Every Day.'"

LARGE GIFT TO WESTERN SEMINARY

A gift of \$50,000 is announced from William Horlick, Racine, Wis., founder of the Horlick Milk Company, for the erection of a refectory building in connection with the new seminary of the Western Theological (Episcopal) Seminary at Evanston, Ill. A total of \$350,000 has been subscribed and it is decided that as soon as a total of \$600,000 is reached ground will be broken. It is hoped to open the seminary for teaching in the fall of 1925.

STORY FROM THE PRESIDING BISHOP'S DIOCESE

A young lady with philanthropic motives was teaching a dozen or two little ones in the mining district.

"Now, where did I tell you the Savior was born?" she asked one morning.

"Allentown!" shrieked a grimy twelve-year-old.

"Why, what do you mean, Johnnie? I told you He was born in Bethlehem."

"Well," replied Johnnie, "I knowed 'twuz some place on de Lehigh Valley Railroad."

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Rural Churches Suffered Rapid Decline During Last Generation

Recent Investigations Show That the Church Attendance in Rural Districts Has Fallen Off Over Fifty Percent

The rural Protestant church in this country has suffered a rapid decline in attendance in the last generation, according to researches recently completed by Dr. C. Luther Fry for the Institute of Social and Religious Research of New York City.

Thousands of rural churches were studied in what was intended as a constructive effort to help denominational executives ascertain the truth about church conditions. A report on the methods and results of the study has been published for the Institute in a volume of more than 200 pages, under the title, "Diagnosing the Rural Church." It shows that church attendance in country areas is now only half what it was a generation ago.

This is a revelation of the utmost importance, yet the outstanding contribution of the book perhaps is the scientific analysis, based on the results of extensive rural church surveys, to determine the trustworthiness of the two commonly employed standards of church comparison, money contributions and membership figures.

Both these were found to be misleading; and neither gave any indication of the real status of the rural church, which was discovered only by the use of precise statistical methods developed by Dr. Fry in the course of his investigation.

Regarding the use of money contributions as a basis for the study of churches, the report says:

"The church in its financial life is closely dependent upon economic conditions and unless the churches have equally prosperous members there is no ground whatever for the conclusion that differences in the average contributions of members indicate differences in religious interest."

Estimates based on membership figures were found to be less reliable than those based on attendance figures. Windsor County, Vermont, was selected as a field for specially intensive study and it was found that the proportion of Protestant Church members in the population there had remained constant throughout the entire period since 1888.

During this same period, however, the average attendance at Sunday services dropped from 3,456 to 1,843, showing a loss of 47 per cent.

"But this figure," says the report, "does not take into consideration the increase in the Protestant population over the last generation, which was 11 per cent. In proportion therefore to the Protestant population the decline in church attendance over the last 33 years is 52 per cent. In other words, attendance at church is only half that of a generation ago.

"No matter how much one may explain

away the decline in attendance as the result of the new age in which we live, certainly it is important for church leaders to know that even though the proportion of members throughout the country is increasing, people may be growing more and more apathetic to the Church's services. Should the decline continue in Windsor County at its present rate, it is only a question of a few decades before the church will become a deserted institution."

Other phases of the study showed that there is surprising uniformity from region to region throughout the United States in the influence of the church as measured by "attendance interest"; and that, contrary to the general belief, there is no greater apathy in the far west than in the east or the south.

The report contains an array of facts, figures and analyses to show that the relatively small differences among counties in the matter of attendance is accounted for largely "by such purely environmental factors as density and age of the community, and therefore that differences in church development from one locality to another should not be attributed entirely to interest or lack of interest of the church members themselves." This phase of the study also "bears out the hypothesis that organized religion is even more highly sensitive to changes in social and economic conditions than has generally been believed."

The report stresses the need of more precise church studies and of denominational action for the standardization of statistical terms. "Even the meaning of such elementary terms as 'members,' 'benevolences,' 'contributions,' etc.," it says, "differs from denomination to denomination. Hence at the present time it is out of the question to secure accurate and comparable data about individual churches from denominational headquarters."

"To further our scientific understanding of the church, the most immediate need is the standardization of local church records. To this end a conference of denominational leaders should be called either by the Federal Government in connection with the next religious census or by the Federal Council of Churches. Such standardization, however, would not necessarily involve the keeping of additional church records but would merely aim to make the information secured so precise and accurate that it would be of significance for comparative purposes. Having available large bodies of detailed and comparable information about churches, we would then be in a position to gain a new insight into the working of the church."

Bringing the Church to Virginia

By Rt. Rev. Beverly D. Tucker

A sermon preached on the occasion of the three hundred and fourteenth anniversary of the founding of Elizabeth City Parish, Hampton, Virginia.

We come, today, to this sacred spot, not simply in answer to sentiment, but because it witnesses to the truth of the Psalmist's words, "Lord, Thou hast been our refuge from one generation to another."

We may welcome, therefore, the increase of interest in these historic places where the story of our people in America began.

Virginia is especially rich in its memorials of the past. Cape Henry, where those first pioneers landed: Jamestown, with its sacred shrine, and this holy site of a Church, where our fathers worshipped more than three centuries ago; old St. Luke's which still stands across these waters; these are all places where our English civilization, and above all our English Christianity had their beginnings in America, and therefore, should be dear to our people.

I was struck, when in Japan, by the stronghold of their history on its people. At the beautiful City of Nikko, rich in patriotic memories and associations, I saw three thousand school children, sent there, at the expense of the Government in order that they might learn the lessons of patriotism which their past taught, and draw from them inspiration for citizenship, for love and for service for country.

And so we come here today, to this hallowed site of one of the earliest Churches in America.

It is only in recent years that it has been identified. We owe to that consecrated layman, Jacob Heffelfinger, who has gone to the Church above, but who lingers in our memories, the recovery of this foundation, so long forgotten. Here we can offer to God our praise and our prayers, in the old familiar words of our service, which were spoken by voices which are still. Here, as we read God's Holy Word, we feel that its message to us is the same as its message to those who sleep around us and this bears its testimony to the faith once delivered to the saints "Jesus Christ the same, yesterday, today and forever."

It seems probable that the first Church was here in 1620, and that in its walls, Mease, and Keith and Cisse and Belton and Fenton and Stockton ministered to God's flock. Here may have been baptized that first English child born in Virginia, daughter of John Layden and his wife, Anna, who were the first couple married at Jamestown, Virginia Dare on Roanoke Island, Virginia Layden at Jamestown and Kecoughtan, these two are the leaders of that great womanhood of America, which may mean so much for God and for our Country.

This first Church must have been a homely thing, but it, doubtless, surpassed the simple homes in which the people dwelt, for in their hearts, as John Smith said, was the feeling that the stateliest house in every community should be the House of God.

It is helpful to picture these first settlers in Virginia, to learn something of the high

courage that guided them across the seas, and above all of their faith in God, and of their realization of the truth which applies to the family, to the community and to the nation, that except the Lord build the House, they labour in vain that build it.

It was in what Milton calls "The spacious times of Great Elizabeth," that the thought of claiming that continent of North America for England and for Christ first came to our forefathers. Men like Sir Walter Raleigh, Sir Francis Drake, Sir Humphrey Gilbert were those who helped to save this broad land for English speaking people. They were comrades of Will Shakespeare, of Rau Ben Johnson, of Spenser, of Marlowe, and of Bacon. They were men of mixed character with their frailties and their faults. But back of it all they had the pride of race, the love of England and unfaltering loyalty to God and to Christ.

It was the sons of this generation who sailed from England in three small barks, whose aggregated tonnage was not over 300 tons. They made their first settlement at Jamestown on 1607, but a little colony was established here as early as 1610.

The story of that first settlement in Virginia, with all its perils and hardships, is a story of recurring disaster, and at times of strife and dissension. What hand it was that back of it all was the realization that the only safe guard for human life was the shelter and the nurture of the Church of God.

They made many mistakes, these first settlers. They were sometimes cruel, harsh, selfish, for those were times which tried men's souls, but the saving power was the belief in Christ, as shield and defence, and as guide to higher and better things.

It is hard to picture the difficulties with which they had to contend, what hardships they had to endure, what perils they encountered. It required courage and faith to build an English civilization on virgin soil where there were no roots of the past. As we think of what they endured, famine, massacre, isolation, we feel that they were only preserved by their trust and faith in God because they could say, looking back through the glory of their people. "Lord, Thou hast been our refuge from one generation to another."

They came to seek their own fortunes, to extend the domain of old England, but above all, to help to build in a strange land the Kingdom of God.

And so they speak to us, today, from the past, and bid us, as we build for the future to remember that for a high and pure and ideal civilization there is no other foundation than that which is laid, even Christ Jesus.

When they came to this strange land, they brought with them tools and clothing, and food and weapons for defence, things which were needed for a settlement in what to them was a wilderness. But they brought with them also the Word of God, in a tongue which they could understand, that Word which they owed to their fathers, who died at the stake that it might be saved for their children. They brought with them the habit of prayer, the sacraments of Christ's grace, the worship of Mother Church, and priests of God like

Hunt and Beck to minister to them in holy things.

They realized that without these things of God, the great adventure would fail. They know that no nation can really prosper, no family, no society, nor life be pure and high except there be the guidance of God and of Christ.

Generations have passed since then. This ancient Parish has known many vicissitudes. War after war has battered the walls of its Church, fire has destroyed its interior, famine and poverty have threatened to close the doors of the House of God. But still the Church, which had its feeble beginnings on this site, preaches the Gospel of Christ and cares for the children of God "one generation shall declare Thy works unto another."

There is something after all in lineage, in ancestry, in inheritance. All the past belongs to you and what you are you owe in no small part to the past. There are names associated with this parish which have their representatives in all parts of Virginia, in a large part of America. The Armisteads, the Hopes, the Seldens, the Fontaines, the Careys, the Tuckers, the Latimore, the Watts, the Mallorlys, their blood runs in the veins of our children. They helped to make them what they are. We are all heirs of the past and therefore we must turn back to it, with gratitude to God, for the inspiration of the future.

We thank God for these latter years of prosperity and of spiritual advance. For the Ministry of men like Gravatt, and Bryan and Estill and Carter and McAllister, with his large vision of the future, who have builded on these ancient foundations, and helped to make St. John's Church known in Virginia, and in the Church at large, as a Church which deems it a privilege to help to extend Christ's Kingdom to all parts of the earth.

As we look at our country today, with its great peace among the peoples of the world, leading all nations in wealth, in power and in opportunity, we can only pray God that He may guide us as a people to seek those higher things which he has revealed, righteousness and peace, purity and love.

There are perils before us, as there were perils before Israel, the perils of selfishness, of pride, of forgetfulness of God, of the realization that duty and service to God and to man are the highest things in life.

America has a great mission to the world, as Israel had. She can only fulfil it, as she hears the voice of the generations that have gone, telling us that Christ alone is the Way, the Truth and the Life.

We must look to the past and say, "Lord, Thou hast been our refuge from one generation to another."

And then we must look to the future and say, "This God shall be our God forever and forever."

DR. ABBOTT PREACHES ON CAPE COD

St. Andrew's-by-the-Sea, Hyannis Port, is being served this summer by Rev. Almon Abbott, rector of Grace and St. Peter's Church, Baltimore, Md., this being his sixth consecutive season.

DEAN ROBBINS AND DR. FOSDICK
STIR ENGLAND

A London correspondent asserts that not since Henry Ward Beecher visited England—in certain respects, not since the memorable Moody-Sankey mission—have American preachers in that country aroused so much interest and made such an abiding impression as have Dean Howard Robbins and Rev. H. E. Fosdick. News of the Fundamentalist controversy naturally intensified interest in the personality and views of the latter. Almost every day for two months these men have been addressing large congregations and enthusiastic audiences in the principal centres in England, Wales and Scotland. Over and over again the capacity of the churches and halls in which they have spoken has been taxed to the uttermost and frequently they have had to address overflow meetings. Reports received from Edinburgh, Glasgow, Cardiff, Manchester, Liverpool, Birmingham, Leeds, Bolton, Nottingham, Newcastle and other places show that large numbers of people have been deeply stirred. Dr. Fosdick's straightforward frank account, in which there was not one ungenerous word, of the Fundamentalist controversy, was listened to with the keenest interest. Reviewing the visit, Mr. D. Campbell Lee, a barrister, who organized the tour says: "Verily we have had a mission whose influence will not die with this generation. Our friends have not spared themselves. Accepting a schedule of truly heroic proportions, they worked day and night, going to small places as well as to large, and giving of their very best."

Our correspondent also is enthusiastic. He says: "Dr. Fosdick and Dean Robbins have rendered a double service. They have presented the Gospel in a way that appeals to the modern mind, and they have interpreted to us the mind and heart of America. The garden party given by Lord Leverhulme at his home on Hampstead Heath was a happy finish to a memorable visit. The perfect weather and the environment of natural beauty showed the English summer at its best—and is there anything more exquisite? A large number of people of all denominations assembled to do honor and say good-bye to the American visitors. All the speeches were marked by great warm-heartedness. Dr. Fosdick's little daughter announced her desire to come to England every year, even at the sacrifice of three weeks' schooling. We hope she spoke also for her father."

In commenting upon Lord Leverhulme's garden party, which, by the way, was given at his residence, "The Hill," Hampstead

Heath, July 11, the British Weekly says: "After music and refreshments the guests sat beneath the shade of the trees and listened to addresses from the veranda. Lord Leverhulme was in his most genial mood, giving his guests the warmest of welcomes. Dr. Fosdick said that the British had been much misrepresented in certain parts of America, and he was glad to come to know us in our 'native lair.' We were not as cold as we had been described by the Irishman, who defined an Englishman as 'a being who has all the characteristics of the poker except its warmth.' Dr. Fosdick said that he had found the English audience more responsive than the American. A speaker liked to feel an audience 'come up at him,' as an English audience did. He was going back to America with the conviction that the heart of Great Britain and America are beating to the same tune—the tune of goodwill and peace."

"Whereas Dean Robbins has gone from one cathedral city to another, Dr. Fosdick has visited a greater variety of places, giving the most wonderful exposition of the Christian basis of international unity. As President Coolidge has said: 'There is just one way of gaining international peace—and that is through religion.'"

"The British committee for the interchange of pulpits has been at work for six years, but never before have the people of England had a better opportunity of learning the point of view of the best people in the United States."

"Dr. Fosdick has sailed for America, after a tour which might almost be described as a triumphal progress. Few visiting preachers have so completely succeeded in winning both the affection and the intellectual assent of their hearers, and he carries back with him to his own side of the Atlantic a vote of confidence on the part of a great multitude of British friends."

The Rev. Herbert W. Hunter, rector of St. Peter's Church, Carson City, Nevada, has accepted a call to the rectorship of Trinity Parish, Renovo, in the Diocese of Harrisburg.

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**A STRONG VOICE FOR
CHRISTIAN UNITY**

The Bishop of Liverpool showed a fine spirit in seeking to make the proceedings at the consecration of the great Cathedral, July 19, in the presence of the king and queen, help to promote the cause of Christian unity. Conspicuous in the program was a remarkable allocution to Free Churchmen, unique in ecclesiastical history. At the entrance to the choir, the bishop, with the chair and ministers standing on either hand, said: "Where charity and love are, there God is. The love of Christ shall gather us together in one. Let us rejoice and be glad in Him. Let us fear and love the living God; and let us love Him with a sincere heart. When, therefore, we are gathered together in one, let us take heed not to be divided in mind, and let Christ, our God, be in the midst of us; together also with the blessed ones who now see Thy face in glory; Christ our God, a joy that is infinite and good for endless ages. Let us rejoice, singing to the Lord with cheerful voice."

After the singing of "Old Hundred," the bishop said: "Brethren, I bid you welcome. You who sail in our ships, when forth we go to cast the net of everlasting love, welcome to our Cathedral Church of Christ, to the glory of whose resurrection this whole place has been consecrated. You make us glad by your fellowship with us in the rejoicings of this work. May He who has fulfilled His gracious promise to us in the beauty of this place, grant also unto us to see the fulfillment of His promise that we shall all grow into visible oneness in the fullness of Him in whom we are even now one spiritual temple not made with hands, eternal in the heavens. In this spirit let me declare to you how

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at the consecration of our cathedral, yours and mine, all things were accomplished according to the very ancient order and dignity of the Church and realm of England. Their gracious majesties, the king and queen (God save the King!) were pleased to witness my sentence of consecration, and this precious deed was further signed by His Grace the Archbishop of Canterbury, His Grace the Archbishop of York, the Lord Derby and the dearly beloved originator of this Cathedral, Bishop Chavasse."

The spirit shown by the Bishop is greatly appreciated by English non-conformists.

MAUDE ROYDEN CARRIES ON AT GUILDHOUSE

Although she has lost the co-operation of Dr. Percy Dearmer, Miss A. Maude Royden is maintaining at a high level the Fellowship Services at Eccleston Guildhouse, London, of which she now is in sole charge. At the recent annual meeting a membership of 571 and an average attendance on Sunday evenings of about 1000 were reported. She continues to conduct a religious service in the evening, while the afternoon meeting, called Five Quarters, because it lasts for seventy-five minutes, is being broadened in its scope and appeal. In the autumn will begin courses of lectures by experts on "Ideals in Politics," "Science in Relation to Life," "The Message of Art," etc., the idea being to relate these subjects to daily life. The Prime Minister and other political leaders are expected to contribute to the program. The Guild has decided to contribute regularly to the famous mission in the French Gabon, Africa, of Dr. Albert

Schweitzer, who abandoned a musical career eleven years ago to become a medical missionary, and who returned to his post last May. The first collection at the Sunday evening service for this purpose realized 56 pounds. In addition to her work at the Guildhouse, Miss Royden frequently conducts in different parts of England social crusades, under the slogan, "Can we set the world in order?"

INTERDENOMINATIONAL SCHOOL ON RELIGIOUS EDUCATION

The ninth annual session of the Northern New England School of Religious Education recently held at the University of New Hampshire, Durham, was by far the most successful in the school's history. The increase in enrollment for the full period was over one hundred and the number of part-time students and visitors also was much larger. The freshman class numbered 144 and their zeal for doing good work and obtaining credit was very marked and was evidenced by the fine type of written work done, which also was true of the junior and senior classes.

The denominations represented were Baptist, Christian, Congregationalist, Episcopal, Friends, Methodist, Presbyterian, Universalist, with the Congregationalists far in the lead, Baptists second and Methodists closely following. The States represented were: Maine, New Hampshire, Vermont, Massachusetts, New York, Pennsylvania, Florida, Tennessee, Wisconsin, Illinois.

GET SOME TO USE THIS FALL

The Department of Religious Education for the diocese of Pittsburgh has published

a "Litany for the Rebuilding of the Church in Japan" which has been approved by Bishop Mann for use in the Church Schools of his diocese. This Litany was compiled for use on the Sundays preceding and on May 25th, but it may be used with great advantage at any time during the present year. Sample copies may be obtained by writing to the Rev. R. C. Howell, Sewickley, Pa.

MEMORIAL SERVICE FOR FAMOUS PIONEER

Connecticut churchmen have suggested that it would be appropriate for them to hold a memorial service, early in the fall, to Rev. Hiram Stone, the first missionary of the Episcopal Church to Kansas, who was born one hundred years ago (July 25, 1824). He was ordained a deacon by Bishop Brownell, Oct. 2, 1853, and priest by Bishop Williams the following year, and was in Kansas in very stirring times. Later he was assigned to Fort Sully, and to Fort Totten and Fort Wadsworth, Dakota. His support while a missionary in Kansas was supplied by St. Paul's Church, New Haven, and the church which he established at that time still bears the name of the New Haven parish.

DISPLAYING GOODWILL

A pleasant bit of churchly goodwill is being shown in the message displayed on its bulletin board by Calvary Church, Pittsburgh, for members of the Roman Catholic Church, being constructed opposite. The notice reads: "Calvary Church extends greetings and good wishes to our new neighbors, the Sacred Heart Church."



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CHICAGO

CHAPEL CONSECRATED AT LAKE DELAWARE, N. Y.

Impressive ceremonies attended the consecration of St. James' Chapel, Lake Delaware, New York, which took place on the Feast of St. James. The Rt. Rev. Dr. Richard H. Nelson, Bishop of Albany, officiated. Bishop Oldham assisted in the service, and there were present the Ven. Yale Lyon, Archdeacon of Susquehanna, and some twenty other clergymen, mostly of the Diocese of Albany. Bishop Nelson preached the sermon and pontificated at the celebration, the celebrant being the Rev. E. Russell Bourne, of the Church of the Resurrection, New York, with the Rev. G. G. Moore, of Chicago, as deacon and the Rev. Leon C. Smith, of Gilbertsville, New York, as sub-deacon.

Dr. Ralph Adams Cram, who was the architect of the chapel, and Mr. Robert L. Gerry opened the doors to the Bishops, and Mr. Gerry read the Instrument of Donation. The Chapel was built by Mr. Gerry's sister, Miss Angelica L. Gerry, and is a memorial to her mother. A company of boys from Mr. Gerry's summer camp at Lake Delaware formed the choir, the chaplain of the camp also attending.

St. James Chapel is on the Gerry estate and serves the rural community of the neighborhood under the rectorship of the Rev. Octavius Edgelow. The chapel is an architectural triumph and, together with the parish house and other buildings in the group, comprises a rural church edifice that for beauty and usefulness has hardly a rival anywhere.

CHURCH SERVICES

CHICAGO, ILL.

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St. Luke's Hospital Chapel
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(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
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The Rev. Frederic S. Fleming, Rector.
Sundays: 7:30, 9:30, 11:00 a.m.; 5:00 p.m.
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(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.

TWO ORDINATIONS IN THE DIOCESE OF HARRISBURG

In the Church of St. John in the Wilderness, Eaglesmere, Bishop Darlington recently ordained Francis B. Creamer to the Diaconate.

The candidate was presented by his Rector, the Rev. Charles Everett McCoy, Trinity Parish, Williamsport. The sermon was preached by the Rev. Father Huntington, O. H. C. Mr. Creamer was graduated from Trinity College, Hartford, in 1921, and from the Berkeley Divinity School in 1924. At the early age of 18, he enlisted in the Field Artillery, and saw service at once as Corporal in the Mexican Border Service. As Sergeant Major in infantry he went overseas, and took part in the following engagements: Chateau Thierry, Advance of Ourcq and Vesle Rivers, Fismes and Fismette, Argonne Forest, and the Thiacourt Sector. The Rev. Mr. Creamer has been appointed to St. John's, Huntingdon, to

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.

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

NORTH ADAMS, MASS.

SAINT JOHN'S

The Rev. Arthur Murray, Rector
Services, 8 and 11 A. M. 7 P. M.
Church School 10 A. M.
Saint's Days, 10 A. M.

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

which parish he has been called by the Vestry.

Bishop Darlington also ordained to the Priesthood the Rev. Louis Douglas Gotschall, Deacon, who was presented by the Rev. H. D. Viets, rector of St. John's Parish, Carlisle. The Rev. Mr. Gotschall becomes a Chaplain in the United States Navy.

The Church was crowded during the ordination services, about thirty of the clergy being present from the Summer Conference for Church Workers, then in session.

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

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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.

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Marshall and Knapp Streets.
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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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Daily Services, 8:00, 11:00 and 4:00.

DEAN CHALMERS STARTS AN ARGUMENT

A most interesting discussion developed last week at the Evergreen Conference when Dean Chalmers of Dallas proposed that the clergy should represent the whole Church, rather than a parish, and should be paid by the whole Church, through a national office, whose discipline they should accept. He claimed that the clergy would never be free to express themselves freely as long as they were paid by vestries. Dean Chalmers was supported by several of the clergy present. Bishop Johnson voiced no opposition to the proposition, except to state that it would be expensive to administer.

PARTNERS IN GREATEST OF ENTERPRISES

The Commencements of our two leading normal and industrial schools for negro youth—St. Paul's, Lawrenceville, Va., and St. Augustine's, Raleigh, N. C.—presented this year the same features of interest which have characterized them in the past. The address to St. Paul's graduates

was delivered by Bishop Overs of Liberia, who said he had come all the way from the dark continent to deliver his message of hope and encouragement. Bishop Finlay of Upper North Carolina told the young people of St. Augustine's that there was no young man or woman but would be sensible of the honor of being asked to become a junior partner in some great business enterprise, and he wished to offer them junior partnerships in the greatest business in the world—that of living worthy lives in partnership with God.

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St. John's Church, Arlington, Mass., are in charge of the Rev. Ernest Slack of Ontario. This is the fourth year that Mr. Slack has served as the summer rector of this parish.

MONELL SAYRE HELPS OUT IN ENGLAND

The recently published report of the commission on ecclesiastical property of The Church of England contained a paragraph to the effect that an adequate system of pensions for both beneficed and unbeneficed clergy is essential for the well-being of the Church. It says: "The present system, involving as it does a charge on the successor of a retiring incumbent, often works grievous hardships and cannot be defended." The report indicated the far better system existing in Ireland where, at the age of seventy, after forty years' service, an incumbent is normally entitled to a pension of 300 pounds. A scheme of pensions is now before the Church of England Assembly. It provides that every clergyman who has done forty years' service by the time he is seventy is to receive on retirement a pension of 200 pounds a year. It will be partly a contributory scheme; e. g., a vicar receiv-

ing 400 pounds a year will contribute 10 pounds a year. The remainder will be provided from the central fund of the Church. It is hoped to get a bill through Parliament next year, so that the scheme can come into operation in 1926. The present law, under which the holder of a benefice on retirement can draw a third of his present stipend, will be repealed.

Bishop Henson, in this connection, proposes the establishment of an age limit for bishops and clergy which, he holds, with an adequate system of pensions, would do more for improving the efficiency of the Church than any other reform. He avers that "it would relieve the minds of the clergy from many anxieties, would provide a considerable reserve of excellent clergy who would be available for occasional duties, or temporary charge of parishes and would save parishes from the calamity of ailing and aged incumbents."

A great deal of the most valuable sort of work in connection with the pension plan has been done by Mr. Monell Sayre, the vice-president of our Church Pension Fund.

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regrets that it can not, for lack of room, consider more applications for entrance this autumn. The full enrollment has been accepted. A new dormitory will be ready in February and a few more men can be taken, therefore, at the beginning of the second semester.

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