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HELPING CHILDREN

I have spent a day at the camp for crippled children conducted by the Rotary Club of Akron, at a nearby lake. The camp was managed by a committee of Rotarians, headed by Kenneth Smith, who was at one time a choir boy and acolyte at St. Peter's Church, Chicago.

All the crippled children in Akron had been gathered for the ten days camp. The services of a nurse had been secured, as well as the four teachers of the public schools who had charge of the crippled children's rooms. Four or five Rotarians and their wives were there to help, and each Rotarian spent one day at the camp to help entertain the eighty children, all of whom remained for ten days.

It was a delight to see the enthusiasm of the children. On the day I was there everyone wanted to go fishing. So I got a row boat and took them out by squads. I had to limit each boat load to three children, as I could manage no more. When those children grow up they could get jobs with the war department in devising new stunts in wire entanglement. There is no doubt that if they could make such a mighty net with fish lines, they could do wonders with wire. The telephone company would have employed them at once as exchange operators if they could have seen their aptness for wire entanglement. Before I could get one and two disentangled, number three would lob his tackle over the boat and hook into the mess of lines like a skilled angler striking a bass. Then fishing would cease, while I set to work on a task that made a crossword puzzle seem like a simple sum in mental arithmetic. The prevailing note of the entanglement seemed to be hooks, worms and knots. Finally I got one line clear, minus everything but sinker. The child on the other end of the outfit joyously cast the sinker into the water, and sat there patiently for ten minutes, with expectant face, hoping, no doubt, to kill a fish by lead-poisoning.

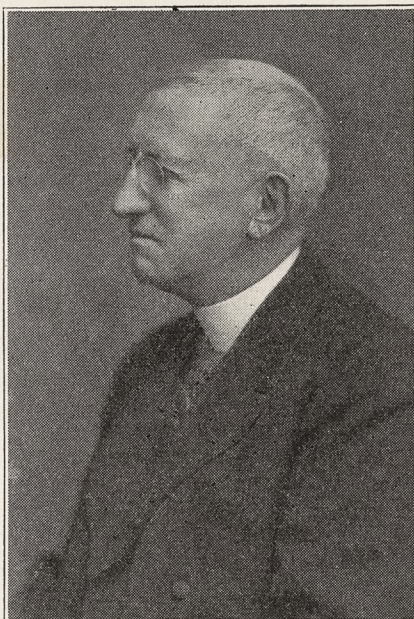
When I cleared up the others and had baited the hooks, they all cast out, but into a bed of weeds. Then came squeals of delight as each one thought he had caught a whale, weighted down by Jonah, possibly. By the time I got them clear the bait had been dragged off the hooks. Then it was time to go ashore and get a fresh load of clamoring Isaac Waltons.

After this was repeated several times I called it a day. The fish had a real holiday. If we caught two more, we should have had within four of half a dozen.

But the children had a glorious time.

The Rotarians had borrowed a pony from an amusement park. Those who were not fishing, lined up to have a hundred-yard ride on the pony. The line of children was almost as long as the bridle-path. Each one would wait twenty or thirty minutes to ride two minutes. He would then toddle to the end of the line. The pony looked somewhat discouraged about five p. m. when the line had not diminished.

But it was a great camp. And the crippled



Rt. Rev. John H. White, D. D.

pled children, deprived as they are of so many out-door games, had a splendid time.

If you want to get a whole boatload of satisfaction, start such a camp in your community and bring a touch of heaven to the crippled children.

The Council's Work

By Alfred Newbery

A PIECE OF LITMUS

A few issues ago I described a test given to a class at a summer conference studying China. I explained why that particular set of questions was given. I am repeating the questions here and adding a possible set of answers. Would you like to try them on yourself? And then possibly on somebody else?

As you read them over I should be glad if you would have in your mind for consideration this thesis; that the only real and lasting motive for Christian missions is Christian belief, and that the only real obstacle to Christian missions is Christian unbelief in the Church. Is it true or is it not true? Use this test as a piece of litmus paper and see what your reaction is, for or against, or neutral. Then try it on somebody else.

Why should the Church know about the missionary field?

Knowledge about the missionary field helps to break down prejudices, makes intercession more vital, reminds us of the bigness of the Church's task, makes us co-operate more intelligently with those forces of the Church already at work, widens our horizon so that we understand more fully the application of the spiritual truths we hear and learn, stimulates our gifts of things, money and life, and has an educative value of itself. A real problem is involved in the fact that at present there is little wide-spread knowledge of the Church's task among Church people.

Why is China peculiarly important?

Knowledge about the mission field of China is peculiarly important because of the size of the population involved, the fact

that we are, in our contact with the Chinese, helping to make the paths on which will develop the entire Yellow Race, the fact that relations between the West and the East are multiplying rapidly and the danger to world peace and development lies in failure to give our best to the rising East.

List the types of opposition to missionary work for China.

The common objections one meets to missionary work for China are

- (1) Charity begins at home.
- (2) Let the Chinese alone, they are happy with their own religion.
- (3) Missionaries merely pauperize the Chinese.
- (4) Christianity is not adapted to the Chinese.
- (5) If we "civilize" the Chinese they will overwhelm us.
- (6) The job is too big.

List the answers to those arguments.

The answers in brief to such objections are:

- (1) Charity does begin at home, but it does not end there. A Christian cannot geographically limit to any territory a message from a God who has made of one blood all nations and Whose Son came to preach peace to them that are far off and to them that are nigh.
- (2) The Chinese are not happy in their own religion, but rather, are slaves to superstitions that bring suffering, mental, physical, and spiritual, to millions.
- (3) The existence of a mission field in China set off by the Chinese, supported and staffed by them, the ostracism that native Christians have suffered, their financial loss in shutting up business on Sunday, the self-supporting parishes formed, and the great numbers of those who have died for the faith under persecution, belie the notion that we make only "rice" Christians.
- (4) Christianity historically is an Oriental religion, by definition it is for all men and all times, by belief it is the revelation of God the Father to all, not merely certain races, of His creatures, and in actual practice, starting among the Jews it has spread throughout the world, making a home for itself in the heart and life of men of every race and custom. The original inhabitants of Britain and their conquerors might easily have seemed as alien to the spirit of Christianity as any foreign nation might seem to us, and yet it is through them that we are a Christian nation.
- (5) We cannot avoid "civilizing" the Chinese. If it be an evil, it has already been started and cannot stop. It gives all the more weight to the aim of more vigorously spreading among them the purest and noblest of our civilization and that takes its roots in the Christian religion.
- (6) The accomplishments of our mission in China, in raising up national leaders, in politics and bus-

iness, in training native physicians and nurses, and in founding a native Church with a native ministry—all in a tiny fraction of the centuries that China has existed as a nation, are remarkable for their size and rapidity of growth. We cannot teach, train and convert all the Chinese. We can win and guide some to the task of teaching, training and converting their own people, and in that, our task, our achievements have been more than gratifying. Nor should it be forgotten that as we are divinely urged to this task so we may and do rely upon divine aid and guidance.

What is the relation between China and us as (1) fellow human beings, (2) American citizens, and (3) Christian American citizens?

As fellow human beings or the Chinese, we cannot but be moved to pity at their sufferings from poverty, disease, superstition and ignorance, and lend to them every help we have to conquer these obstacles to a happier life and growth.

As American citizens, we should feel both the claim of justice and of self-preservation. China has received from Western civilization much that is harmful, of that civilization we are in her eyes a high exponent. Having shared in taking to her some of the lower sides of our civilization, we owe it to her to give her also the best. Again, if China's four hundred million awake to a materialism that rends us, it will be because we have not been diligent to win her to those of our own ideals which combat materialism.

Finally, as Christians in an American Commonwealth, we cannot close our ears to the cry of Millions who however unconsciously are seeking the relationship with God without which we count everything of life as vain, we cannot forget that we are peculiarly placed under responsibility, we have in our hands the fine flower of Christian civilization, and the religion which makes it grow. Further, we are responsible for the faults of that civilization when it undermines other peoples. Our duty as Christian citizens to China, therefore, is not only to pray for China's conversion, to support the Church's efforts, to give our services, but also and at the same time to make purer that community in which we live, for from that community, China is daily learning, through pictures, periodicals, moving pictures, and commercial contacts and it is for us to determine whether what she so learns is for her welfare or to her detriment.

BISHOP PADDOCK PRESENTS BOOKS TO UNIVERSITY

Right Rev. Robert L. Paddock, formerly Episcopal bishop of Eastern Oregon, now of Williamstown, has given several hundred volumes of books to the University of Oregon, according to a letter the University has received from Mrs. Fannie Paddock Miller of Hood River, Ore. The books are part of Bishop Paddock's personal library, which he did not move on leaving Oregon two years ago. He is distributing them among several educational institutions.

Our Bishops

John Hazen White, the Bishop of Northern Indiana, was born in Cincinnati in 1849. He was graduated from Kenyon College in 1872 and from the Berkeley Divinity School in 1875. After serving a curacy at St. Andrew's, Meriden, Conn., he became the Vice-Rector of St. Margaret's School, Waterbury, Conn. In 1879 he went to Saybrook, Conn., as Rector, and in 1881 to Joliet, Ill., as Rector of Christ Church. In 1889 he became Rector of St. John-the-Evangelist in St. Paul, Minn., leaving there after two years to become the head of Seabury Seminary. In 1895 he was consecrated Bishop.

THE EAGLESMERE CONFERENCE FOR CHURCH WORKERS

With a total attendance of 163 delegates, the Third Annual Summer Conference for Church Workers, held at Eaglesmere, Pa., under the auspices of the Bishop and Department of Religious Education of the Diocese of Harrisburg, was the most successful held thus far. There were 37 parishes, and 6 dioceses represented at the Conference—Harrisburg Diocese leading with 25 parishes represented, Pennsylvania with 8 parishes, and the Dioceses of Milwaukee, Maryland, Florida, and Sydney, Australia, being represented by one delegate each. Bishop Darlington was the president of the conference, while the Rev. J. O. S. Huntington, O. H. C., acted as chaplain. The courses given were all of a very high order, and the lectures delivered reflect great credit upon the faculty, of which the Rev. Charles Everett McCoy, rector of Trinity Parish, Williamsport, was the dean. A distinguished Welsh-Australian, Major William Lloyd, a cousin of the Rt. Hon. David Lloyd George, formerly Prime Minister of Great Britain, added much to the interest of the Conference by his lectures on "The Eastern Church" and "Affairs in Turkey," where he has been for some time. Major Lloyd was a guest of Governor Pinchot, of Pennsylvania, a staunch churchman. A feature of this year's Conference was the ordination of a deacon and priest, held in the beautiful Church of St. John in the Wilderness. Following the ordination a conference was held for the clergy, attended by 25 clergymen. The principal addresses were given by Bishop Darlington and Father Huntington.

The delegates who attended were delighted with the Conference, and all agreed that Eaglesmere is the ideal spot to hold such gatherings. Plans are being made to hold a similar Conference next year, and from all indications, it will even surpass this year's. The Eaglesmere Summer Conference now ranks as one of the leading summer conferences of the Church.

Bernard Shaw Tells Us About St. Joan

By Rev. A. Manby Lloyd

Many Anglican clergy hold that it is essential for the Church to keep in touch with the stage and that the reconciliation of religion and the arts is much more desirable than the (so-called) reconciliation of religion and science.

So your correspondent betook himself to the New Theatre to see Sybil Thorndike (a clergyman's daughter) as "St. Joan." Bernard Shaw, as I have already hinted, is a Catholic at heart. If he goes on at the same rate, he will be a Papist before he dies.

Such is the first impression. But there is so much talk—and clever talk—and it rattles along at such a pace, that it will be necessary to read the book. In brilliant dialogue Shaw states the (Roman) Catholic case for miracles and the Inquisition. The Inquisitor, the Archbishop of Rheims and Joan's chaplain do all they can to save her. He makes it obvious that English squires and their servitors are hounding Joan to her fate. If she had not suffered, legally, she would have been lynched.

This play is likely to puzzle more by its conflict with current fictions about St. Joan than by its adaptation of facts to the stage. Mark Twain and Andrew Lang assume that Joan's trial was corrupt, her judges scoundrels, her cross-examination crafty. "Joan's judges" (says G. B. S.) "were as straightforward as Joan herself; and the law took its regular course. She was burnt for heresy because she was guided by her inner light to the position taken two hundred years later by the Society of Friends, for which women were judicially flogged at the instance of the Church of England, and would have been burnt had they been Joan's contemporaries. Her insistence on wearing male attire is still a punishable offence. Like all prisoners of war, Joan was tried by her political enemies—but a medieval Catholic court was far more impartial than a modern national one."

Sybil Thorndike's art is perfection; Ernest Thesiger is a very funny Dauphin; O. B. Clarence is splendid as the Inquisitor. The play is alive from prologue to epilogue. In the epilogue the principal actors all come back to life again—at least their shadows group round the bedside of that very blase young Dauphin—now King. Most of them come from the Elysian Fields, but one character has 24 hours leave from a warmer place. The fact is he comes from hell, and it is his "day off!" He gets a day off every year for the one good deed of his life-time. He is the cockney who gave Joan two sticks to make a cross while she was burning.

The epilogue is daring and will create more controversy than the whole play. "But without it" (he says) "the play would be only a sensational tale of a girl who was burnt. The true tale of Saint Joan is a tale with a glorious ending and any play that did not make this clear would be an insult to her memory."

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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 Narrow Way

By Bishop Johnson.

"The Episcopal Church is too self-conscious; too apologetic; so anxious about its religious status in the community that it is like a family rather uncertain of its social standing and too anxious to please everybody to assert itself definitely."

This is the gist of a remark recently made to me by a keen observer.

When one compares the Episcopal Church with such bodies as the Roman Catholics, the Methodists, the Baptists or the Christian Scientists, one realizes that whatever religious status they may have, there is no doubt in their own mind that they are sure of their position and are definite in asserting it.

They are not engaged in a strenuous effort to compromise their position with other Christian bodies or with the world around them.

They have something to sell to men which they themselves believe in, no matter how valuable their offering may be in the sight of God. This quality of confidence in one's position is essential to social position or successful business.

In my judgment this Church has no reason to be ashamed of its heritage or to be in doubt as to the value of what it has to offer. Why, then, are we so timid about asserting it?

There are, I think, three reasons.

* * *

The first reason is that contained in the Master's assertion, "Because I tell you the truth, therefore you will not believe me."

The Master knew the size of the average mind. It is capable of holding one idea tenaciously. You cannot reduce the position of the Church to a single idea. It is bigger than Papal decrees, 'fundamental' interpretations of the Bible; or oracular utterances of an inspired prophet.

You cannot reduce the gospel of Christ to any human program. There is a tremendous difference in dimensions between the Epistle of St. Peter and a Papal Bull, or the Epistles of St. Paul and the oracular utterances of Mrs. Eddy.

The human mind will catch a single idea. It may be the infallibility of the Pope, or the mode of Baptizing people, or a Guide

to Health will stimulate the most zealous propaganda, but the whole truth is too big for the average mind to entertain and too commonplace to arouse interest in the ordinary person.

The Old Testament is full of the stories of the zeal of Baal's followers and the supine indifference of those who worshipped Jehovah.

Men wanted little Gods who were willing to be partners in little plans. The very largeness of Jehovah was terrifying to their petty selfishness.

The sects who opposed Christ were of the same kind, substituting little human traditions for the Divine Plan. So, it is possible to have parties in the Church who are zealous for their own partisan views, but as a rule, they, too, are impartial of the larger idea and criticize the Church as a whole while they justify themselves as a party.

The sect or party idea is the accommodation of little minds to the truth as taught by Christ. His whole spirit was contrary to the sect or party idea.

* * *

The second reason lies in the effort of the Church to be fair and just.

The Church of Christ has the judicial mind which is quick to see the other man's viewpoint, even when the other man fails to see his.

This causes the Church to see the truth in the sect even though the sect refuses to see the truth in the Church.

It is this mind of the Church which causes it to pray and work for the unity of the whole Christian fellowship. One cannot exercise the judicial mind without losing something of the momentum that comes from the partisan attitude.

The Church cannot condemn in toto any religious body which calls Christ its Master and so loses the zeal which comes from condemning the other man. Protestant sects have been kept zealous in proportion as they had some religious body against which they could protest.

Neither Romanism nor Protestantism have been particularly effective when they were in possession of the field.

Italy and parts of Germany have not demonstrated the value of sole possession.

There is a great difference between loyal confidence in a family to which one belongs and offensive aggressiveness on behalf of that family.

People do not think closely and they are apt to identify confidence and aggressiveness as being the same thing.

No one can be accused of narrow bigotry if he is loyal to his own household, or to his own nation, and he should not be so accused if he is affectionately loyal to that institution which he believes to be the Body of Christ.

It is not necessary to be insolent to other families because you love your own, nor indifferent to the value of other families because you are tremendously interested in supporting your own.

It is true that loyalty to one's own family may, if perverted, produce snobbishness and insolence.

But these latter are perversions of a truth. So it would seem that the Church is more of a Household than it is a debating society and that we need to get just that attitude toward the Church.

It is the Household of Faith, the Brotherhood, the Kingdom of God, and, therefore, because it is a household, calls for loyalty and enthusiastic support; and because it is Christ's family, demands also all the kindness and courtesy to others that we can give.

The two attitudes are not inconsistent. They are marks of good breeding in the Kingdom of God.

One does not have to traduce one's own family in order to do justice to his neighbor. Indeed one doubts the idealism of a family which is always criticising itself and lauding its neighbors—just as one refuses to admire a family which is always criticising its neighbors and justifying itself.

Neither group seems to have the mind of Christ.

It is the narrow way that lies between these two rather disagreeable caricatures of the Unity of the Spirit.

It is the mark of strength to have quiet confidence in your own household and also courteous consideration for the other man's household as well.

It is not the popular way of looking at religion today but it seems to have been the Master's way.

MEMORIAL TO FAMOUS HYMN WRITERS

Rev. John Newton ministered and the poet, William Cowper, worshipped in the Olney Parish Church, England. It was at Olney that Newton wrote some of his best beloved hymns:

"Glorious things of Thee are spoken."

"How sweet the name of Jesus sounds."

"Come, my soul, thy suit prepare."

It was in this same parish that Cowper wrote those hymns which are still sung wherever the English language is spoken: "God moves in a mysterious way."

"Hark, my soul, it is the Lord."

"Jesus, where'er thy people meet."

"Oh, for a closer walk with God."

"There is a fountain filled with blood."

Cowper also wrote the two poems, "John Gilpin," and "The Task" at Olney.

There has never been a memorial at Olney to these two writers of hymns, which express the deepest craving of the devout soul. This year a movement has been made to correct this oversight. Mrs. Fannie Barrett Browning, daughter-in-law of that great poet of the soul, Robert Browning, believing that Americans who have used the hymns of these two writers of sacred poetry to express their devotions would appreciate the opportunity of having part in establishing this memorial, has written of the project to Rev. Frank W. Collier, Ph. D., director of research at the American University, Washington, D. C., who will be pleased to forward any amount, small or otherwise, or contributors may send it themselves to "The Vicarage, Olney, Bucks, England."

PLANNING NEW CHURCH

Preliminary sketches for the new church for Trinity Episcopal Church, Whitinsville, Mass., have been completed by Chas. C. Coveney, Boston architect. The basement probably will be erected this year and the superstructure next year.

Establishing Peace

By Rev. Smith O. Dexter

A military leaders has recently said: "The trouble with you Church people is that you are not willing to back up your theories with your life, or even with your property. When one of us military men believes in war he is willing to go to war and be shot at. This you Church people are not willing to do. Therein lies your great weakness. Whenever you are willing to pay the price of putting your principles into effect, then we military men will be obliged to retire. Our strength is due to your weakness."

I don't know who uttered this military heresy and I don't care. It only matters that he spoke the truth. The Christian Church can abolish war. Is she willing to pay the price?

What this military leader demands and what the world expects is that Church people shall render more than lip service to the Christ they profess. We call Him the Prince of Peace; are we willing to make Him the Prince of Peace? What boots it to quarrel about ritual and Church government and creeds, if we deny His fundamental teachings? Was the Jesus who said—"Blessed are the peacemakers for they shall be called the children of God," a different being from the living Christ of today? Is He one to change His principles with the changing centuries? Was He joking—bitterly joking—when He said: "Heaven and earth shall pass away but my words shall not pass away?" When He taught: "blessed are the peacemakers" and "Love your enemies" He meant exactly what He said, for He sealed His teaching on the Cross. And He is not the Master of the world unless His principles apply not only to the individual's behavior towards his enemies, but to national and international behavior as well.

The trouble is that most Church people have not thought their Christian principles through. They put Christ's words and acts in one air-tight compartment, and their opinions about war in another, and they never let them mix. For example, Bishop Willis of Fond du Lac is sincerely zealous about the ritual of worship and the Sacrifice of the Mass—all that pertains to the Adoration of the Christ, and yet he is reported to have said to a Rotary Club:

"There are two things that America has to face: first war, not as a possibility, but as almost a necessity; second, pacifism, so shallow that I have never found anyone able to convince me of its merit. It is a case of either put up or shut up."

Our Lord refused all around support against His enemies. We see Christians of today refusing in His name, to take up arms against their enemies. A shallow pacifism, is it, in both cases? Why, Right Reverend Sir, the question whether war is "almost a necessity" depends for its answer on whether you and your fellow churchmen are ready to follow the Christ you worship. Listen to your brother across the sea, Bishop Gore:

"What we have to remind ourselves of is, that the Christ who is to judge the

world—both the living and the dead—is the same Jesus who spoke the Sermon on the Mount and the parables of judgment and mercy, and that He does not change His character with the changes in the Church's disposition."

But to come back to the military leader's words: "Whenever you Church people are willing to pay the price of putting your principles into effect, then we military men will be obliged to retire." This means that war will be abolished. Then how put the Christian principles into effect?

Two main courses are open to Church people. One is the method of direct opposition to all war. This was the stand of the early Christians. A man says, "I cannot in obedience to Christ take part in war any more. It denies everything that He ever taught or did, so I am done with it. You can persecute me, throw me out of a job, cast me into jail, hang me up by the thumbs; but I am determined to back up my Christian principles as completely as the military man backs up his war principles, and I am ready to pay the price." That is personal opposition to war. It puts loyalty to our Lord before all other loyalties, first because He commanded it, and then because of the conviction that His way is the only way to bring a just and settled peace among the nations.

But direct opposition is a heavy price to pay. The power of the State and the more crushing power of public opinion are combined against the Christian pacifist, and not all Christians are ready to pay the price.

Fortunately another road is open which will not compel the individual to take a position against the State. It is the public outlawry of war. A farmer once said to Abraham Lincoln: "I have a log in my field which is too wet to burn, too tough to split and too heavy to move, what would you do about it?" "I would plough around it," answered Lincoln, and his advice applies also to the abolition of war. The nations can plough around it. They can so cooperate as to make war useless; just as the law courts made duelling useless and war between our separate states—useless. For years our wisest students of international law and relations have been formulating practical measures to outlaw war; and today two definite, detailed plans are before us.

The first was framed by an unofficial committee of distinguished Americans. It has already been distributed by the Council of the League of Nations to all governments and is now under discussion in the capitals of Europe. It is called the Draft Treaty. Briefly it makes aggressive war an international crime; and it proposes that the World Court shall have compulsory jurisdiction over all disputes arising under the treaty. It then calls for a progressive reduction and limitation of armaments to a point essential to the security of the nations. It also permits any state to become a party to the treaty; and it allows any state to withdraw upon a year's notice.

The second proposal, called the Borah Plan, is supported by the American Committee for the Outlawry of War, and is to be presented to the United States

Senate, when it reconvenes in September, by Senator William E. Borah. It proposes that the Senate shall declare "our international policy by the passage of a resolution to outlaw war"; that the parliaments of other nations will be invited to pass similar declarations of international policy. When a substantial number of parliaments have so responded, a conference of all civilized nations will then be called to execute a general treaty for the abolition and outlawry of war. Then a code of international law will be enacted to govern the relations of states under the treaty, and an international court created for the peaceful adjudication of all disputes between nations. All states are to stand on an equal footing before the court, and all hearings by the court are to be open,—an echo of Wilson's open covenants openly arrived at.

The Draft Treaty plan is seeking first the approval of the European governments and will then come to the United States for consideration. The Borah plan will first be presented to the United States Senate; and if passed by that body will go to the other governments for their action. But both plans have one ultimate purpose: the public outlawry of war and as such they deserve the deepest interest and study of the Christian Church.

Meanwhile there should be no place on the calendar for the "Defense Test" proposed by the Secretary of War for September 12th. President Coolidge has said that it is far from a mobilization of our military forces and of the civilian and industrial resources available for national defense. The Acting Secretary of War has said it is not a mobilization but "a demonstration of the plans for mobilization." In other words it is a dress rehearsal for the same, but how will the other nations look at it? Already a friendly English paper has called it: "General Pershing's Strange Orders for a Mobilization Day." They will see in it the mailed fist, where they look for a friendly hand. As Governor Baxter of Maine has finely answered to the War Department's request for assistance in the Mobilization Demonstration, "I do not believe in parading our strength to the world, or in calling attention to the fact that the United States is the most powerful nation. The United States should take the lead in establishing world peace. By example and precept we should show that we do not base our leadership in military power, but rather on our willingness to treat other nations fairly and justly. We should show the world that we intend to discard old methods, and should be careful not to 'rattle the sabre' or have great military 'days' as did Germany before the war. Such things are out of date."

These are sound words. It is indeed time for the United States to take the lead in establishing world peace; and to do it not by gestures by "days," but by a well considered plan for the permanent abolition of war, adopted by the Senate and then submitted to the governments of the world for their approval.

As individual Christians we may or may not feel called upon to take a personal position against war. That is for each person to decide according to his conscience. For myself I must take that posi-

tion, for I cannot see how a sincere follower of Christ can do otherwise. But meantime the duty of the Church at large is clear. She must urge and never cease to urge upon our government the public outlawry of war and the erection in its place of fit machinery for a just and amicable settlement of international disputes. Furthermore she must demand of all candidates for president, vice president and senator to know their unqualified position on this matter.

Two years ago our bishops and delegates in General Convention resolved: "That we solemnly commit ourselves as members of a Christian Church to use every consistent means to the end that war may be abolished and the Golden Rule may become the universal law of nations and people."

But the Church must pay the price. When that day comes the military men will have to seek another job and I dare hope they will be ready. What could be a finer prophecy than those words of Major General John F. O'Ryan: "I should be a traitor to my country if I do not do everything in my power to abolish war."

ALREADY LISTED AS AN AUTHORITY

Miss Mary Jane Lovett, a social service worker and an associate of the Church Mission of Help, who recently went to join our missionary staff in Porto Rico, has been invited to give one of the talks in a course given by the Bureau of Social Welfare of the Board of Health in the city of San Juan. Among the other lecturers were two doctors who are authorities on tropical diseases, and Miss Nellie Foster, the government's Directress of Social Sanitation. Miss Lovett writes, "More than anything else it has been such a pleasure to secure the co-operation of these people in my feeble attempts at Quebrada Limon. . . . Dr. Will, the expert on hookworm, will come here and talk on the people; Dr. Ashford will come and give the causes of tropical diseases and their treatment and prevention. And at intervals the Sanidad (Board of Health) nurse will visit Quebrada Limon and help with the work."

CROSS DESIGNED AND MADE BY RECTOR

Designed by the rector, Rev. A. B. Rudd, and carved by him and Mrs. E. C. Smith, a Gothic floriated cross, or rood beam, was blessed Sunday last at St. Luke's Episcopal Church, St. Albans, Vt. It has 110 carved and painted Gothic pateras and shields bearing the biblical emblems of Christ, with symbols of the Virgin Mary and St. John at the foot. It is a memorial from the church altar guild to Annie C. Moore, Annie M. Holcolm and Jennie E. Osborn, fellow-members.

MISSION CONFERENCE OF SOCIETY OF THE NAZARENE

The Society of the Nazarene will hold its annual Mission-Conference in Washington, D. C., commencing with services in participating Churches on Sunday, September 14th, and ending September 19th.

Church Dramas

By Rev. W. B. Spofford

Christianity does funny things to some people. I knew a young Jew not long ago who took on Christianity. He had escaped from Russia for doing things the Czar didn't like, and had finally landed in Canada. Here he came to know a number of Christians who persuaded him to read the Bible. He liked the prophets—the life and teachings of Jesus struck him as a light from above. After a bit of persuasion on the part of his friends he joined the Church and determined to enter the ministry. He went to a seminary and immediately proceeded to make an ass of himself. He got the idea into his head somehow that Jesus meant what He said. He insisted upon loving everyone, even those whom his Christian friends felt that it was not respectable for him to love. Believing that if a person asked for his coat he should give his cloak also, he gave it. To court poverty he considered a Christian obligation and would quote the Sermon on the Mount in the most obstinate way when his friends tried to show him the error of his ways. Seeing that this Jew was completely lacking in reasoning power, they tried to save him by pointing out the consequences of his rashness. Whereupon he would say: "Blessed are ye when men shall reproach you and persecute you—rejoice and be exceeding glad, for great is your reward." He stubbornly believed that following the Master would bring to one the Master's reward—he even went so far as to think that persecution was a sign of one's loyalty to Him. A silly fool, of course, who obviously needed the guidance of a competent modern religious guide. A sad tale with a tragic ending. He is at present a labor leader in Chicago.

The Church from time to time has to deal with such madmen. Bishop Paul Jones is a case in point, who further complicates the matter by being a Bishop instead of a theological student, as was this Jew. The latter could be quietly dealt with. It is not so easy with Jones, who still believes that the Church is the Body of Christ, and aims to be loyal to Her. His foolishness is much the same as this Jew's, for he apparently lacks the mental energy to properly understand such sentences as "love your enemies," "do good to those that mistreat you," and "overcome evil with good." We all know the story—Jones held to the literal interpretation of these sayings of the Master at a time when it was embarrassing to have him do so. He, therefore, is without charge of a diocese at the present time.

There apparently are many in the Church today who feel that he should again be given jurisdiction. I think I am quite accurate in saying that the majority feel that way. I have inquired of many as to their feeling (it is still a matter of feeling rather than reason) and I have found but one who feels otherwise, and I am happy to say that I have yet to find a Bishop who does not feel that Paul Jones should be given his rightful place again. They give various reasons. A few go so far as to state that Jones was right on the war question, and they were wrong. One whom I met not long ago put it this way: "It is for us to determine, when we meet

in October, whether this Jones case will be a comedy or a tragedy. A farce soon reaches a point where some action must be introduced which will determine that. As I see it, to elect him to jurisdiction again will make this drama a comedy, not to do so, and it is a tragedy. Preferring the comedy, I shall vote to give him jurisdiction."

I wanted to ask him who would play the role of the victim in case the drama developed into a tragedy—Paul Jones or the Church; also who is the comedian in the comedy. But I am learning the wisdom of not pressing such questions.

INTERESTING REPORT OF A VENERABLE SOCIETY

Not for general reading among us, it may as well be admitted, but for every true missionary enthusiast, for everyone who believes in and loves the mission of the Church and who finds good reading in the story of its triumphs and difficulties and its heroes, there is an English book issued every year which is full of interest. It is a paper-bound sketch or summary, some 200 pages in length, of the work of the Society for the Propagation of the Gospel in Foreign Parts, that great and venerable English society now well into the third century of its life.

The name of the report, "A Goodly Fellowship," was intended to emphasize the oneness of the contributors at home with the mission workers on the field. For us it should further emphasize the oneness of the work of the Anglican Communion throughout the world. Americans will find a special interest in the chapters about those regions where our own work is carried on—sometimes in a much smaller way than that of the older English society—in northwest North America, South America and Africa, and in the West Indies where, in view of the constant migration of some of the strongest Church people from the English islands to ours, one English missionary writes, "Our work here seems largely to consist in training recruits for the American Church."

In the Orient where the young national Churches are the product of English, Canadian and American work, the book is as interesting for us as our own Story of the Program or The Spirit of Missions. English missionary writing, especially in the S. P. G. reports, the East and the West, a quarterly, and the little monthly Mission Field, is unfailingly interesting and not infrequently subject to thrills. There can be no doubt that a wider reading of it by those of us who have learned to value our own publications would greatly encourage us and increase our efforts in the work for which we are directly responsible.

EXHIBITION OF WORK

During the past week, exhibitions have been given of the work in the playrooms of the Episcopal City Mission, at the Robert Gould Shaw House and the Church of the Redemmer, South Boston. The standard of work done by the classes has been greatly raised during the past few years. The needlework done at the Shaw House is especially noteworthy.

A CLERGYMAN GOES TO CHURCH

St. John's Church, Sandwich, Mass.

BY REV. N. R. HIGH MOOR

Except for our churches in Falmouth and Woods Hole, there are no evening services held on the Cape during the month of August.

The writer was unable to attend church this morning. He preached in St. Barnabas' church, Falmouth. After the service he took dinner with the Rector, the Rev. Mr. Sharp, and his good wife.

The visit with these charming people was so enjoyable that the moments hurried by, and before he realized the hour, it was three o'clock.

Immediately the problem of where to attend church arose. The plan had been to motor to Plymouth, look up any stray Pilgrims who might still be roaming around and then drop in for evening service. This sounded very interesting and was adopted as the schedule. But a telephone call to the Rectory at Plymouth disclosed the fact that there was no evening service.

The Episcopal Church is also located at Sandwich. The Rector, the Rev. A. L. Fenderson, is also Rector of the Episcopal Church at Wareham, Massachusetts. He motors over to Sandwich for an afternoon service. Phoning to Sandwich was then in order. Working on the supposition that it was undoubtedly hot in Wareham, which by the way is the Door to the Cape, and that there would be no evening service and the Rector would be with his congregation at Sandwich, the writer phoned and located the Senior Warden and was informed that the service was at three-thirty.

It was five past three when this valuable information was communicated over the wire, and there was no time to be lost.

Bidding Mr. and Mrs. Sharp good-bye, the writer jumped into his car and hurried home. There he found his wife and invited her to go with him. She readily consented, glad to have an alibi for not cooking the evening meal for three men and three small boys, whose appetites are rarely appeased.

Well, fortunately there were no Massachusetts motorcycle police buzzing around to make life uncomfortable for motorists. The writer "stepped on her"—no, not on his wife—on the accelerator. Kind reader, the car traveled! Up and down hill, over wooden bridges which seemed as though they were constructed of loose planks—now running through the forests, skirting little inland ponds, flashing through small villages, the car raced. Every car on the road within passing distance was overhauled. People along the wayside and in the villages must have thought bootleggers were on the rampage. If they had been informed that the occupants of the car were harmless, and merely hurrying to church, they would have died of surprise, and who wouldn't?

People race their cars to business and parties, to shows and ball games, but who ever heard of anyone going at breakneck speed to church?

If Paul Revere had been around and

noticed the speed with which the car covered the ground, he would have been deeply chagrined.

The writer had a precedent for the wild pace set. He recalled having heard a dignified Bishop of the Church, a man old enough to know better, rehearse a ride he took through the streets of Syracuse, New York, when saving time meant everything and "speed" was the word passed on to the chauffeur. It is great to be blessed with such an apostolic precedent.

But, "speed" got the writer into trouble. No, not arrested; you can put your money back into your pocket, he does not need it, thank you. The trouble was that the car missed the right road, stupid car, and getting on the wrong road down here spells delay. Seven miles too far to the north that speeding car flew and seven miles south it returned at even a hotter pace. Fourteen miles of unnecessary travel. Did you ever hear of anything so stupid, and on a hot day?

It was four-fifteen when the car drew up in front of St. John's, Sandwich. The writer and his wife, the latter somewhat, quite somewhat, blown to pieces, got out and, leaving their wraps in the car, there are no thieves around these parts on Sunday, entered the church and crept into the last pew, like naughty children, tardy for school.

The Rector was just launching into his sermon and the writer was sorry to miss the opening, but he bull-dozed Mr. Fenderson, after the service was over, into allowing him the use of sermon notes.

The text was Galatians 1:16. "That I might preach Him among the heathen."

The main thought of the sermon was based around a common saying often heard among thoughtless people, that "It does not matter what religion a man or a country has, just so that it is firmly believed in."

The preacher used as an illustration of the fallacy of this statement the Mohammedan faith. He told how intense was the earnestness of the Mohammedan believers; how far they had pushed their missionaries and propaganda. He mentioned that there were 220,000,000 of them and that their activities were not confined to so-called Mohammedan countries.

Then he went on to explain their belief and customs. He pointed out the low estimate that they placed upon woman. The members of the congregation were asked if they would like the Mohammedan religion to be the prevailing religious belief in the United States. He warned them of the dangers which lie in the easy-going, unmissionary attitude of many Christian people.

Certain beliefs of the Mohammedans were outlined.

God is the creator of all things and He rules and preserves His creation. He is without beginning; omniscient, omnipresent and omnipotent; but full of mercy. He has no offspring.

The Koran supercedes the Gospel.

Jesus is superceded by Mohammed.

There are over 250,000 Mohammedan prophets and 313 apostles.

The Mohammedan believes in the Resurrection and the Final Judgment. The soul awaits the "Great Day" in one of five resting places—near the grave where the body is buried; with Adam in the lowest heaven; in the well, Zemzem; in the trumpet of the resurrection; and, in the shape of a white bird, under the throne of God.

Prophets enter paradise immediately.

(If the prevailing hot weather continues, the writer would appreciate it if those who assign abodes would allow him to spend his allotted time in the well, Zemzem. It sounds cool).

Hell is divided into seven apartments. The top floor is reserved for Mohammedans, Jews inhabit the sixth floor and Christians the fifth. Sabians, Magians, Idolaters and Hypocrites follow downward, in order.

(The writer had hopes that there would be but one apartment in the next world. He saw too many in South Boston.

It seems that there is no choice. The owners of the apartment make the assignment. There is some consolation for Christians in the knowledge, that they are located on the fifth floor, where there should be a little breeze on hot nights. It is not altogether pleasant to contemplate a large Jewish family, "More than the sands of the sea," in the apartment just over our heads, but we have no choice in the matter. At least, there is this to be thankful for, the Hypocrites, on the first floor, will have to do most of the scrapping with the janitor, while Christians should have much more pleasant relations with the elevator man.)

Sandwich has a few summer visitors compared with other places down here. This makes a difference in the size of the congregation and it is not fair to compare it with Falmouth, Woods Hole and Hyanis Port.

There were forty-three persons at service. The writer judged that most of them belonged to the local church family.

And how those forty-three good folks sang! The writer thought that he must be in the Methodist-Episcopal Church.

There were two soloists. One, a woman from Washington, D. C., who sings in a large Episcopal Church choir there. Tardiness prevented the writer from the pleasure of hearing her sing. The other, Jetson Ryder, is a concert soloist. Whenever he is at home, (Wareham, Mass.) he volunteers his services and not only sings in the choir there, but journeys with his Rector, fourteen miles to Sandwich, on Sunday afternoons and helps with the music. A splendid spirit of loyalty, surely.

After the service was over, older members of the congregation, graciously introduced themselves to strangers. The Rector greeted all at the door and had a personal word for each. People could feel immediately at home in this little church.

The writer and his wife spent half an hour chatting with the Rector and members of the congregation, and then went over to The Lavender Kettle, a quaint little tea-house, for a bite to eat. Just down the elm-lined "King's Highway," was the Daniel Webster Inn, but it looked too ancient for our modern appetites.

Sandwich, despite its name, is a beautiful town. It was built in 1635; old, too old for a sandwich, especially a cod one, but, as a community, its atmosphere is very fragrant and its people cordial.

Seven o'clock, and out on the road again, through Sagamore, Monument Beach, North and West Falmouth, to Falmouth and home.

Tonight the writer and his wife are a little the worse for wear, but the car has not complained. It does cars good to race churchward anyway, and it would do people good, too, if they were that much in earnest, don't you thing so?

It has been terribly hot today. A most disgraceful way for the Cape weather to act.

Tonight, however, a cool breeze is blowing from the north; the moon and the stars are shining and the ocean is offering to lull one to sleep, without fee.

BISHOP TALBOT HONORED IN ENGLAND

Bishop Talbot writes, "On Wednesday, July 23, my D.D. degree was conferred on me at 2:30 p. m. at the Steel-domain Theatre, Oxford. There were several hundred people there as quite a number of students received degrees. Mine was the only D.D. degree conferred. The address about me was in Latin. Suffice is to say it was quite complimentary and at the same time decidedly facetious. I have received since a Latin copy of it accompanied by a translation. The orator refers to my life in the West, my experience in Central Pennsylvania and in Bethlehem. He also made reference to the quotation 'Charming little book called "Tim",' for as a true shepherd I made use of a watch dog to round up the sheep and drive them back into the fold if any had wandered from it. It was not long and for the most part, as is generally the case on such occasions, it was in the lighter vein."

The Bishop and his daughter dined at Lambeth Palace with the Archbishop of Canterbury.

The Bishop writes he has the following engagements: He preaches at Teuksbury Abbey August 10th; on August 17th at Westminster Abbey; on August 24th at Holy Trinity Parish.

The Bishop will return on the S. S. Pittsburgh sailing from Cherbourg, France, on September 6th and going to Halifax and from there to Yarmouth, where he will spend some time with the Rev. and Mrs. Leonard Haslam. He expects to return to his diocese about October 1st.

CALLED TO BETHLEHEM

The Rev. William R. Agate, M.D., B.D. of Clinton, Iowa, has accepted an appointment to the Missions of Warwick, Morgantown and Churchtown, Pa. He will take up his work about September 1st.

Sewanee Conferences Fill Leaders of the Southland with Inspiration

Young People and Adults are Presented with Well Rounded Program Generously Mixed with Good Fellowship

What are the young people of today thinking of—the sheiks who walk with a swagger and the Shebas with bobbed hair, khaki shirts and knickers? The Young People's Conference now being held at Sewanee furnishes one answer. Until this year these young people met with their elders and were accounted one division of the Sewanee Summer School for Church Workers, but the numbers attending this school have become so great that the University authorities have insisted on a division, and this year the young people are holding their meeting two weeks earlier, followed by the adult conference from August 7th to August 21st. So for two weeks the young people and their leaders have it all to themselves. And what are they doing? They are playing, singing, yelling, playing baseball and tennis, taking hikes, getting up "stunts" and having a royally good time. But play is only a small part of that which occupies their time. The day begins with a celebration of the Holy Communion at 7 a. m. in the chapel, or, in fine weather, out under the trees. Then comes breakfast, followed by inspection. From 9 a. m. to 1 p. m. they are very busy in classes. Under such leaders as Bishop C. S. Quin of Texas, Rev. Gordon M. Reese, Rev. E. C. Seamon, Miss Annie M. Stout, Miss Nettie Barnwell, Mrs. F. H. G. Fry, Miss Helen Hargrave, Rev. Clarence Parker, and Miss Mabel E. Stone, they are studying the Bible, the Prayer Book, Missions, Social Service, Church Pageantry, Young People's Service League work, and many of the units of the Standard Normal courses for Church School Teachers. It is not all sitting still and being instructed. Their leaders are wise enough to put much of the work on the young people themselves, and the latter respond with a readiness, earnestness and originality which would dispel the gloom of a pessimist. They get up programs for League meetings, use their ingenuity in making effective posters, make prayers which show a wide knowledge of the opportunities for service which lie before the youth of today, and breathe a spirit of genuine devotion.

After dinner comes a rest period of an hour, and then two hours given over to recreation. Then come various informal conferences, and at 6 o'clock all assemble for a short devotional service and listen to heart-searching devotional addresses by Rt. Rev. W. G. McDowell, D.D., Bishop Coadjutor of Alabama. Supper comes at 6:30 and the evenings are given to various matters of special interest. Sometimes it is a model league meeting, arranged by one of the teams into which the Conference is divided. Sometimes it is an entertainment put on by one of

these teams. Sometimes it is a religious pageant. Sometimes it is a service of stunts or songs gotten up by the groups representing the various states. Or it may be a pow-wow around a big camp fire. It always ends with the reading of the "We Tell 'Em Daily" in which the events and jokes of the day are recorded, and when it is over, everybody, tired and happy, files silently into the Chapel for the short, solemn Campline or Good-night Service which closes the day.

There are about 192 young people here, representing nearly all the states of the Southland—not a very big number for such a wide territory, but they are representatives of thousands of others in all the parishes of the Episcopal Church in the South in which the young people's movement has gotten under way; and they are here to carry back to their various local camps all the inspiration and ideas and devotion which they can crowd into their hearts and minds, to make the work of the Church for young people and the work of the young people for the Church, effective.

Dean Wells of the Sewanee Divinity School, spoke to the boys on Friday night on the subject of the Ministry, and from the number who crowded around him afterwards to ask questions and to continue the discussion, it was evident that some at least, were thinking of it seriously.

What are our young people coming to? What are they thinking about? Here are the sheiks and Shebas in all their wild regalia, enjoying life to the full, thanking God for it all, and tremendously intent on "following the gleam" which will guide them to the fullest and highest service and enable them to enlist other boys and girls in the same holy quest.

On Thursday, August 7th, the conference for young people ended and their elders took possession of the buildings of the University of the South. The enrollment was in the neighborhood of two hundred, with every diocese in the province of Sewanee represented, the banner delegation coming from Alabama. The program was a full one—from 8:45 until noon the members were in their classes—forty-one courses in the program, thirty-one in the Department of Religious Education, with a thorough training in the Christian Nurture Series under the best instructors procurable, three in Social Service, with courses by Rev. H. H. Lumpkin, Miss Christine Boylston and Rev. W. B. Spofford, two in Missions with courses by Dr. John W. Wood and Rev. W. J. Loring Clark, with several special courses also on the program.

In conjunction with the school was held the School of the Prophets, with Rev. Julius A. Schaad in charge. The clergy

to the number of twenty-five or more attended its sessions. The course on Moral Theology by the Rev. M. B. Stewart of Nashotah being particularly popular and lively. Each afternoon round table conferences were held on such subjects as Recruiting for the Ministry, Devotional Life, Amusements, Music, Young People, Sunday Observance. Then each evening at 8:00 a mass meeting was held in the college union, with the following topics under consideration: Missions, led by Dr. John W. Wood; Religious Education, led by Dr. Tucker of Louisiana; Industrial Democracy and the work of the Church League for Industrial Democracy, led by Rev. W. B. Spofford; Pageantry, with three very notable productions, led by the Rev. Clarence Parker; open forum when International Peace was discussed; and an evening on Mexico, with Dr. C. H. Boynton of the General Theological Seminary, who has just returned from a visit to that misunderstood country.

The devotional life of the conference, led by Bishop Green, was particularly wholesome and inspiring, while the physical wants of the delegates were so generously provided for that Dr. Louis Tucker led a large group of women on an eight mile hike every afternoon in order that they might not lose sleep worrying about putting on too much flesh. The recreational features were particularly enjoyable and the whole group was permeated with the Sewanee spirit of good fellowship.

PROGRESS IN HOME FOR CHILDREN

The Church Home for Children, Jonestown, Pa., has made most commendable progress during the past year. Additional land was bought—six acres—so that now no one can block us in. The buildings were painted and repaired. A fine library was installed, and the children are becoming steady readers. Some blooded cattle were presented and more will be bought, so that the best of milk and butter will be available for the children. To get away from "institutional appearances" the long, narrow tables with oil cloth covers and benches for seats were cast out and round dining tables have taken their places with tablecloths, napkins, silverware, nice dishes instead of tin cups, steel knives and forks and brass spoons. It is a great pleasure to see the children eat—just like the children eat in our homes. Hereafter, when they leave the Home they will not have that awkward and nervous feeling that seemed to say they were poorly taught and ill-mannered. This summer, additional bath tubs and showers will be installed. Also, a chancel will be built to the chapel, or room used as a chapel. Then as they go out from the Home our churches will not seem strange to them. At present, we have only a rectangular room with no altar rail, chancel or sanctuary. The Rev. Mr. Philbrook, rector of St. Luke's Church, Lebanon, has promised the chancel and sanctuary as a gift from his congregation.

Great credit is due Mr. and Mrs. Wagstaff for the splendid work they are doing in really giving the children a Home and love.

Massachusetts is to put on an Extended Go To Church Campaign

Following Suggestions of Federal Council an Attendance Campaign will Begin in October and Run Through Lent

The Nation-wide Go-to-Church movement proposed for the coming church year by the Federal Council of Churches, not only for the pre-Easter period but beginning October 5 and continuing till Easter, will have the full support of the Massachusetts Federation of Churches, Rev. E. Talmadge Root, executive secretary, states. Plans laid last November for a state-wide five-year church attendance program to begin this fall made it unusually easy for Massachusetts to comply with the suggestions of the council, and secure a better start than most states. Both Mr. Root and Rev. George L. Paine, secretary of the Greater Boston Federation, who is a churchman, are away on vacations at present, and no detailed plans have been announced, but the state and city will follow the general outline suggested by the Federal Council, both for this country and for Canada, whose churches have been invited to participate in the movement. Massachusetts already has had experience with several successful "go-to-church" movements, as witness that in Malden January 20-April 20, in Medford, March 12-April 20, and Pittsfield, March 1-May 1, all of which served to give suggestions to the Federal Council's commission on evangelism and life service, the department in charge of the proposed national movement. It is expected that by making the autumn go-to-church efforts, observed by most churches, a concerted action, a great impetus will be given and even the smallest and most remote congregation will be heartened by comradeship with the rest.

In the Federal Council's plan, rally day, already observed almost universally the first Sunday in October, is set for October 5, after which church attendance, leading to membership, will be urged through advertisements, editorial and news matter in the religious and secular press, personal evangelism, for which short training institutes may be held, and evangelistic meetings of various sorts. September will be used for preparation for rally

day, when publicity will be given the movement through reading matter and by lay visitation, suggested for Sunday, September 21, or any time in the two weeks following. Surveys of the community to be visited are recommended where necessary and practicable.

The cooperation of all the Bible and church schools, state and city federations of churches, Christian Endeavor, Epworth Leagues and other young people's organizations, missionary societies and Y. M. and Y. W. C. A. will be obtained, also that of the Boy Scouts and Camp Fire Girls. People to be approached will be divided into two classes, church members who are irregular attendants and non-members.

RECTOR CALLED TO PARISH IN NEW YORK

The Rev. Lloyd S. Charters, curate of St. Paul's Church at Englewood, N. J., has accepted the rectorship of Emmanuel Church, at Norwich, N. Y., to take effect about September 15th.

Mr. Charters is a graduate of St. Stephens College and has his degree of A.B., from the General Theological Seminary and has just completed a course at Columbia University where he will receive his master's degree.

During the late war he held the commission of captain of infantry.

FOR THE LABOR SUNDAY SERMON

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

THE GOSPEL OF FELLOWSHIP

By RT. REV. CHAS. D. WILLIAMS
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THE RETURN OF CHRISTENDOM

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\$1.75, postage, 10c.

THE WICKET GATE

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TRAINING SCHOOL IN MISSISSIPPI

A venture of faith which has proved highly successful in Mississippi was the Summer Training School held at All Saints College, Vicksburg. While small in registration as compared with other Summer Schools, this first attempt at an annual Diocesan School, from the standpoint of faculty and personnel, was the equal of any in the Province of Sewanee, in which so many Dioceses are introducing similar projects.

All Saints College proved a most delightful place for the School. Its spacious building, capable of housing quite a large number of students, and its beautiful grounds, situated in the heart of the wonderful National Park at Vicksburg, has commended itself to Diocesan representatives as possibly the permanent meeting place for many gatherings during the holiday season. Miss Newton, the Principal of the College, and Miss Todd, the Housekeeper, both gave up part of their vacation time to look after the physical comforts of the members of the Summer School.

The School had for its faculty, Bishop Bratton, who, assisted by Rev. J. H. Boosey, gave the course on "The Prayer Book"; Miss Mabel Lee Cooper who taught "The Pupil," "Principles of Christian Nurture," and gave a short lecture course on "How to Tell Stories"; Rev. DuBose Murphy, who taught "The Bible," and "How to Train the Devotional Life"; Miss Mary Bell Conway, who, in addition to her duties as the Registrar, taught "The Teacher," and handled the Manual Work Class of the C. S. S. L. (Miss Conway is President of the C. S. S. L. in the Diocese); Rev. C. A. Ross, Director of the School, and Vice-chairman of the Department of Religious Education of the Diocese, who gave courses in "Church School Administration," "Church School Ideals," and "C. S. S. L. Administration"; Rev. W. A. Jonnard, who held the Young People's Leaders' and Councillors' Conferences, and taught two courses of Christian Nurture; and Miss Josephine Thames, who assisted in the Young People's work and taught a Christian Nurture Course. Miss Frances Withers was to have been present, but an accident kept her from serving as a member of the faculty.

In addition to these regular ten-hour classes, a three days' course on the Conference Method in Christian Unity was given by the Rev. Floyd Tompkins, Jr., and evening lectures by Mr. Tompkins and Rev. Gardiner L. Tucker, D. D., Field Secretary of the Province.

A new feature of Summer Conference work was the holding each night of what was termed a "Practical Application Conference," in which questions were asked or various problems in the parish or diocese were brought up by members of the School, and answered or discussed by the Staff.

Bishop Bratton and Bishop Green were both present, and acted as Chaplains for the School, Early Communion, Sunset Meditations, and a Good-night Service were held daily, and on Sundays the Conference attended services in a body at Trinity and Christ Church.

Recreation, which formed a big feature of the Conference, was looked after by Mr. Jonnard, and Miss Thames, and ran the gamut from a watermelon party, an Indoor Track Meet, and a Faculty Party, to a boat trip up the Mississippi River, and daily swimming parties at the Fair Grounds Pool, conveniently located at the foot of the hill near the College.

During the course of the School, a telegram from Sewanee announced the election of Miss Josephine Thames as Provincial President of the Young People's Service League, and the event was celebrated. Miss Thames is the President of the Y. P. S. L. in Mississippi, also.

THRUSTING OUR RELIGION ON THEM IN JAPAN

Against a background of cherry blossoms and all the charm of a small Japanese city there is a true story which rivals a mystery melodrama. The heroine was a shy country girl who came to the city to live with her sister and brother-in-law, and became interested, through chance attendance at a preaching service, in a Christian Church. Her people

laughed at her, but allowed her to go. With increasing joy and "heart peace" she attended, working hard on Saturdays to have free time next day.

After only a month's time, one day as she was starting, two men came to see her brother-in-law. She had to stay at home and help her sister serve them. After dinner she was called into the room. Her brother-in-law told her he was in serious financial straits, and relying on her sense of family duty he made a contract with these two kind gentlemen, for \$600, to place her in the licensed quarter for three years.

The girl was dazed, and dumb with horror. Her brother-in-law told her to go and prepare the bath, and be ready to accompany the men that evening. Half paralyzed, she prepared the bath and then went to her little room. All she knew of prayer was the service she had heard three or four times at church, but she prayed desperately. Her brother called from the bath for a piece of soap. There was none. He sent her out to get some. She went out—and never came back.

She fled to the little church. It was

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WITNESS BOOK

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CHICAGO

just service time. The pastor turned the service over to someone else, and took the girl as fast as two rickshas could carry them to a Christian family on the edge of the city. They kept her hidden for weeks, knowing that the police would extend their search to every boat and train.

Finally a brave rescue worker undertook her escape. It is a dangerous business to conceal or to aid a girl under contract. Disguising her only by a head-dress for older women, as they wear no hats or veils, after a long, guarded journey, scarcely daring to breathe easily, they came to the great city where she was received into the home of a Japanese clergyman. Even there, later, it seemed necessary to move her again, and she was taken as a helper into the house of some foreign missionaries, who have told her story in a Canadian magazine.

Her religious study was faithful from the first, and she felt she must devote her rescued life to the good of girls like herself, who had not been rescued. She knew the horror and misery of their lives. A year later she went to a Salvation Army Training Home and after another year went to Manchuria to help the rescue work of a great port notorious for its traffic in girls.

In all that time she could neither send nor receive letters. She had heard only indirectly from her mother and her old country home. Her brother-in-law strangely never thought of the Christians when conducting his search. Her sister, inwardly rejoicing at her escape but very anxious, was careful never to mention the girl's Christian friends but felt that she had somehow escaped through them.

DEAN HART CENTRE IS DEDICATED

On the Feast of the Transfiguration the Dean Hart Memorial Conference Centre in Evergreen, Colo., was dedicated; the occasion being also the twenty-fifth anniversary of the ordination of the Rev. Winfred Douglas, which took place in the Church of the Transfiguration, Evergreen. Canon Douglas and his wife have erected these buildings "in gratitude for their many years of personal friendship and religious co-operation with Dean Hart."

This Conference Center is one of the most useful institutions in the Diocese of Colorado, and is in almost constant use. When not occupied by conferences, summer-schools, retreats, and the like, it can be engaged by groups of church people as a holiday house. There are three buildings,—a dormitory and refectory called

Hart House; another dormitory with a class-room, called Faculty House; and a large hall equipped for public meetings, and religious drama and pageantry, called Meeting House.

The dedication services took place in Meeting House, transformed for the occasion into a church. The service of dedication was read by the Bishop of the Diocese, who also preached the sermon. Father Hughson, O.H.C., was Bishop's Chaplain; the Very Rev. Benjamin D. Dagwell, Dean Hart's successor at St. John's cathedral, was Celebrant; the Rev. H.M.S. Walters of St. John's, Boulder, Epistoler, and Canon Douglas, Gospeller. The Very Rev. Robert S. Chalmers of Dallas was Ceremonarius; Mr. Eric Douglas, Cantor, and Mr. Carl Weiseman, Organist of the cathedral in Dallas, Organist. The music of the service, Canon Douglas' edition of Merbecke, was sung by a choir of clergy. The platform in the large hall had been transformed into a dignified sanctuary, and the walls were hung with banners, bearing religious symbols. Two large standard candlesticks stood, one on either side of the altar; six smaller ones upon it; and eucharistic vestments and sanctus bell were used.

Before the service, the entire company, including a large congregation from all parts of the Diocese, formed a procession and encircled the group of buildings, as the Bishop blessed each one.

After the services, luncheon was served to a large company, the guests of Canon Douglas, including the Bishops and Clergy of the Diocese, the Parishioners of the Church of the Transfiguration, Evergreen; the Chancellors and Trustees of the Diocese; the Diocesan Art Commission, the heads of Diocesan departments, the Vestry of St. John's Cathedral, and a number of personal friends.

Canon Douglas spent the early years of his ministry in Denver, first as Dean Hart's assistant, later as Minor-Canon. His home is in Evergreen.

REMARKABLE RECORD OF CHINESE PARISH

Without wasting any words in oratory the rector of the Church of Our Saviour, Shanghai, at a recent gathering mentioned the following social and educational achievements of that Chinese parish. The occasion was the twentieth anniversary of Chants Academy, a boys' boarding school connected with the parish. The new academy building was formerly opened, its entire cost, \$35,000 Mex., having been contributed by parents of the students and members of the congregation.

The parish is located in one of the worst but growing suburbs of Shanghai, where the Church is surrounded by masses of poor ignorant people. The Yenson Community Hall was also opened at this time, a comparatively cheap wooden structure. A campaign for \$50,000 is planned for 1929 (making the rector's twenty-five years of service), for the erection of a substantial church hall to replace the wooden structure and to include an auditorium large enough for 1,500 people.

On the same day occurred also the opening of the Han Memorial Institute,

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Be sure to ask the druggist for the double strength Othine; it is this that is sold on the money-back guarantee.

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Boys may be entered at Mid-Year.
Summer School on a Unique Plan.

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SHATTUCK SCHOOL, Faribault, Minn.

established and supported by Mr. N. L. Han, a vestryman, in memory of his parents. This is to give a primary education in English and Chinese to the Christian children of the parish.

A "School for Popular Education" was begun at the same time, as the share of the parish in the nation-wide movement toward that end.

A tablet was unveiled, erected in memory of the late Mrs. Y. K. Friend, for twenty years "vestrywoman" and choir-mother of the parish.

The Academy school building, though less than four years old, is already too small. During the year the students had an enthusiastic campaign to raise \$6,000 for the purchase of additional land. The land has been bought, a small boy presenting the title deeds to the Bishop at the anniversary celebration. The students raised \$4,000 and the campaign has not yet closed. The land is a gift from the boys of the school.

Furthermore, the celebration marked the seventieth anniversary of the parish itself, which was organized by Bishop Boone. In 1906 it became self-supporting and has since been maintained by the Chinese Christians and administered by the native clergy.

The rector took occasion to say, "It is most appropriate for us to make use of this opportunity to express our sincere thanks to the Department of Missions in the United States for its kind support and guidance upon which the birth, growth and development of this parish largely depended, and this we can do only through its representatives, the Bishop of the diocese, by whose presence our gathering here is greatly honored."

The Rev. George Stem Aldridge, a deacon, has been appointed to take charge of the Church of the Good Shepherd, Milford, Pa., on August 17.

A Leading Clergyman of the South

said at a mass meeting held in connection with the Sewanee Conference, that *THE CHURCH LEAGUE FOR INDUSTRIAL DEMOCRACY* was of the greatest value to him in that it enabled him to have some insight into a fundamental problem—an insight which is essential if one wants to reach men, either workers or employers.

The League will gladly send literature, free of all charge, to those who are sufficiently interested in the work to ask for it. Address

**The Church League for
Industrial Democracy**
6140 Cottage Grove Avenue
CHICAGO, ILL.

JACKIE COOGAN BECOMES A MISSIONARY

Every boy and girl who has seen Jackie Coogan in the moving pictures has wondered about him a great deal. He is an actor. He earns lots of money. He apparently has a wonderful time.

But now he has turned away from it all for a little while to become a missionary. He has been urging other boys and girls to help in caring for orphaned children in Bible Lands.

He has been telling boys and girls all over the United States about the fatherless and motherless boys and girls for whom the Near East Relief is caring. He has been proclaimed the leader of the

Children's Crusade of Mercy to provide food for the 50,000 orphans, the majority of whom are under 12 years of age—in the Near East Orphanages, and the 90,000 who are still without a home of any kind.

In a letter which "Jackie" wrote to the boys and girls of the United States, he said, "We who are in this Children's Crusade of Mercy must do our best for these orphan children. We will do for them as we would like to have them do for us if we were orphans. The Children's Crusade must provide food for those inside the orphanage doors and relieve the suffering of those outside, until Golden Rule Sunday, December 7, 1924."

And he is going to the Near East himself, at his own expense, to see the suf-

October Through Lent

THE CHURCHES OF AMERICA are to make an effort to persuade people to attend Church this coming year.

It is not to be the usual ten-day campaign, but an extensive effort, lasting from October first until Easter.

It is, perhaps, hard to believe, but it is a demonstrated fact, that **THE WITNESS BUNDLE PLAN** is one of the greatest helps yet found to stimulate interest in Church attendance.

We plan an improved paper for this Fall and Winter—a better paper for the present price.

Also, we will guarantee that your **BUNDLE** will be in your hands the week of publication.

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ORDER NOW FOR OCTOBER FIRST

THE WITNESS

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fering boys and girls of Greece, Palestine, Syria and Armenia. He will return knowing what it is to see the starved, emaciated bodies of boys his own age who would enjoy the good things of life just as he does. He will have looked into the eyes of little girls who know not even the joy of a full stomach, to say nothing of a frolic with mud pies and dolls. Jackie will come back with something in his own soul that he never could have possessed had he not become a missionary for a season.

For as his father says: "Jackie has never known what it is to suffer and this trip and campaign will be a wonderful lesson for my boy. The sight of these thousands of destitute, fatherless and motherless children cannot fail to bring home to him the realization of the common duty of all mankind to one another."

Out of the movies into real life for six months is giving this lad beloved by hundreds of thousands an opportunity for the practice of the Golden Rule which will give him in return a deeper content to his care-free boyhood life. "Jackie" has had a good religious training in his home. This new experience will augment it.

RUSSIANS HOLD SERVICES IN OUR CHURCH

Services by a Russian priest in St. Andrew's Episcopal Church, Harlem, New York City, are being planned for every Sunday between 8:30 and 10:30 for the approximately 3,000 Russian refugee victims of the revolution who are being taken under his special care by Rev. A.

CHURCH SERVICES

CHICAGO, ILL.

GRACE EPISCOPAL CHURCH

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

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

CHICAGO, ILL.

ST. PAUL'S CHURCH

Dorchester Avenue and 50th Street

Rev. George H. Thomas, Rector.
Sundays: 8, 9:30, 11 A. M. and 5 P. M.
Holy Days: 10 A. M.

CHICAGO

THE CHURCH OF THE ATONEMENT

5749 Kenmore Avenue

The Rev. Frederic S. Fleming, Rector.
Sundays: 7:30, 9:30, 11:00 a.m.; 5:00 p.m.
Daily: 7:30, 9:00 and 5:30.
(Fridays—10:30 additional)

CINCINNATI, O.

CHRIST CHURCH

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

Sundays: 8:45 and 11 A. M. and 7:45 P. M.
Daily: 12:10 P. M.
Saints' Days: Holy Communion, 10 A. M.

E. Ribourg, rector of the church. Dr. Ribourg has distributed clothing to more than a hundred, for many are left almost penniless after the revolution. Doctors, lawyers, artists and members of the nobility come every week to a concert in the large church auditorium and fill it to capacity, listening to artists from the Petrograd and Moscow opera houses such as Baroness Royce Garret, considered the Russian Nightingale. Dr. Ribourg addresses them in French, and they spend the rest of the evening in a social way. Practically all the members of the colony speak French and German, besides their own language, and are learning English rapidly. They are responding so eagerly to the welcome of Dr. Ribourg that he is considering renting larger quarters in addition to the large church auditorium, and services under the Russian priests may be held Sunday afternoons as well as before the English services in the mornings.

DALLAS, TEXAS

ST. MATTHEW'S CATHEDRAL

The Very Rev. Robert S. Chalmers, Dean.
The Rev. B. L. Smith, Assistant Pastor.
Sunday Services: 8:00, 11:00 and 7:30.
Daily Services: 7:30, 9:30 and 5:30.

ATLANTIC CITY, N. J.

CHURCH OF THE ASCENSION

Pacific and Kentucky Avenues

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

NORTH ADAMS, MASS.

SAINT JOHN'S

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

BUFFALO, NEW YORK

ST. PAUL'S CATHEDRAL

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

CHICAGO

SAINT CHRYSOSTOM'S CHURCH

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

Sunday Services: 8, 9:30 and 11 A. M. and 4:30 P. M.
Tuesdays at 10 A. M.
Thursdays at 8 P. M.

MINNEAPOLIS, MINN.

GETHSEMANE CHURCH

4th Ave. So. at 9th St.

Rev. Don Frank Fenn, B. D., Rector
Sundays 8:00 and 11:00 a. m., 7:45 p. m.
Wednesday, Thursday and Holy Days

PROGRESS IN HAWAII

Some friends who are not communicants of the Church have provided for the erection of a classroom building for St. Mary's Mission, Honolulu. This will relieve extreme congestion which has for a long time been painful.

Two Washington, D. C., churchwomen have given \$5,000 for a church to be erected on the island of Kauai.

The final payment on the new classroom for Iolani has been made, through a check

MILWAUKEE, WIS.

ALL SAINTS' CATHEDRAL

Corner Juneau Ave. and Marshall St.
The Very Rev. C. S. Hutchinson, D. D., Dean.

Sundays: 7:30, 11:00, 7:30.
Week Days: 7:00, 5:00.
Holy Days and Thursdays: 9:30.

MINNEAPOLIS

ST. MARK'S CHURCH

Oak Grove St. and Hennepin Ave.
The Rev. Phillips Endicott Osgood, Rector.
The Rev. Hanford Livingston Russell, Associate.

Sunday Services:
Holy Communion, 8 a. m.; Bible Class, 10 a. m.; Morning Service and Church School, 11 a. m.; Community Service, 4 p. m.; "Hearthfire Time," 5:30 p. m.

MILWAUKEE, WIS.

ST. PAUL'S CHURCH

Marshall and Knapp Streets.

Rev. Holmes Whitmore, Rector.

Sundays: 8 and 11 A. M., 7 P. M.
Church School: 9:30 A. M.
Saints' Days: 9:30 A. M.

NEW YORK

CHURCH OF THE INCARNATION

Madison Avenue and 35th Street

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

Sundays: 8 and 11 A. M.

NEW YORK

TRINITY CHURCH

Broadway and Wall Streets.

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

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

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

NEW YORK

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

from the Department of Missions on the Priorities account. The enrollment at Iolani has almost reached 400.

The number of confirmations during the year, 1911, is so far as can be learned, the largest in the history of the district. There are other matters, for rejoicing in the Bishop's address to the 22nd annual convocation, balanced by several continued urgent needs and many opportunities waiting to be developed.

LIGHTNING DESTROYS GIRLS' SCHOOL

During a severe electrical storm early Tuesday morning, August 5th, the main building of St. Mary's Hall, Faribault, Minn., was struck by lightning and entirely destroyed by fire. Although the building burned slowly it was impossible to rescue any furnishings above the first floor. The new gymnasium, practically completed, was saved.

The blow is a heavy one, but confident of the continued support of patrons, former pupils and friends, the Board of Trustees are already making plans to open school with as little delay as possible, in temporary quarters, and plans for rebuilding are already being considered.

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Applications now being received for 83rd Annual Session, which opens September 18, 1924. Only 200 Resident Students can be accepted. For detailed information address

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OPEN NEW PARISH HOUSE AT HONESDALE, PA.

The parish house of Grace Church, Honesdale, Pa., the Rev. Glen B. Walter, rector, was opened auspiciously a few weeks ago. There is a large auditorium for Church school and public gatherings; there are a number of rooms, furnished by the different Church organizations,—the Daughters of the King, G. F. S., Woman's Auxiliary, etc. There is also a thoroughly equipped kitchen and dining-room.

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address

REV. MERCER P. LOGAN, D. D., Dean,
Monteagle, Tenn.

Much praise was given to the young rector for his zeal and energy in accomplishing this long-felt want. The best is yet to come—the house is paid for and they have started an endowment fund, amounting to \$3,000.00.

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THE WARHAM GUILD — The Secretary will forward, free of charge, (1) a Catalogue of Vestments, Surplices, etc. (2) Examples of Church Ornaments. (3) Leaflet describing St. George's Chapel, Wembley Exhibition, which has been furnished by The Warham Guild. All work designed and made by artists and craftsmen. The Warham Guild Ltd., 72, Margaret St., London, W. 1, England.

MISCELLANEOUS

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FINE CAMP MAINTAINED BY BOSTON MISSION

At Camp Na-E-Co, maintained by the Boston City Mission in connection with Mother's Rest at Oak Island, Revere, girls from many parishes of Greater Boston enjoyed the sea air and other advantages of the beach during July. At present the camp is filled with boys all of the early 'teen age, from eight parishes, not eligible to the larger camps. The schedule for each week is crowded to overlapping with interesting events. One of the delightful features of each group is a trip to Plymouth, with a short stopover in Hanover, an outing made possible by friends. The Mother's Rest has been filled to capacity throughout the season, and many more applications have been received. Mrs. Frances S. Groves, house-mother for more than a generation, still is on hand to welcome each guest and give rest which only a tired-out mother can fully appreciate.

NEW WORKER FOR PORTLAND CATHEDRAL

St. Luke's Episcopal Cathedral, Portland, Me., is to have in its new curate, Rev. Lauritson Castleman, who arrived in Portland this week, its first member of the staff in special charge of the Church

Colorado Military School

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Enroll Now for Sept. 17th.

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OF NEW YORK AND NEW JERSEY

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MARGARET HALL

Versailles, Kentucky

"In the Heart of the Blue Grass"

Episcopal School for Girls; 27th Year.
College Preparatory and General
Courses. Write for Catalogue. Sara
McDowell Gaither, A.B., Principal.

School and young people. Mr. Castleman graduated from the General Theological Seminary, New York, last June, and also has degrees from Virginia Military Institute and St. Stephen's College on the Hudson. He has been on the New York Boy Scout council.

GREEK CHURCH IN TANGLE

The struggle that has been going on within the Greek Orthodox Church in this country and in Canada has come to public notice again with the action of the patriarch of Athens in unfrocking the leader of the independent churches, Archbishop Comvupoulos, of Lowell, Mass. These congregations have been maintaining their independence of the Greek archbishop who resides in New York for almost fifteen years. The official notice of this action declares that the Holy Synod "imposes upon him the penalty of deposition and degradation from the office of bishop, and, in general, from every clerical capacity, unfrocks him, and, hereafter, places him in the ranks of laymen."

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