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## *THE REAL DANGER*

By

*ALFRED NEWBERY*

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## *A CHURCH SCHOOL OF THE MIDWEST*

By

*GEORGE R. BENNETT*

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## *INCURABLY RELIGIOUS*

By

*GEORGE P. ATWATER*



## Cheerful Confidences

By George Parkin Atwater

### INCURABLY RELIGIOUS

Last week I spent an evening at the home of Mr. and Mrs. William Bye, of Akron, who were celebrating the fiftieth anniversary of their wedding. It seemed difficult to realize that they were married before I was born. Mr. Bye was a member of the Church when I came here, but his wife has always had other church affiliations.

But the reason I am mentioning the anniversary at all in these columns, is to record the fact that Mr. Bye has been a regular attendant at the services for my entire rectorship. Soon after the Church door is unlocked William Bye appears. He is not a vestryman, or usher, or teacher, or officer, but he is there.

And to add to his laurels, he has never once in all these years, addressed me as "Reverend."

Both these facts will look well on his tombstone.

I couldn't call Mr. Bye a man of academic education. He would look puzzled if you mentioned "Modernism" to him. He could not take Dean Lathrop's job, and lead our social service work. Nor is he a correspondent, filling the pages of our papers with the Church's minor ailments and the remedy. But he has done the one necessary thing, without which we would soon go out of business. He has gone to Church.

I am rather disturbed by that fact. He has been a sort of challenge to me. I could not preach a sermon so poor as to dislodge him. He didn't budge when I asserted that I believed the creed. We involuntarily tried him with poor music for a spell. But he stuck. Surely an appeal for money would get him. But it didn't.

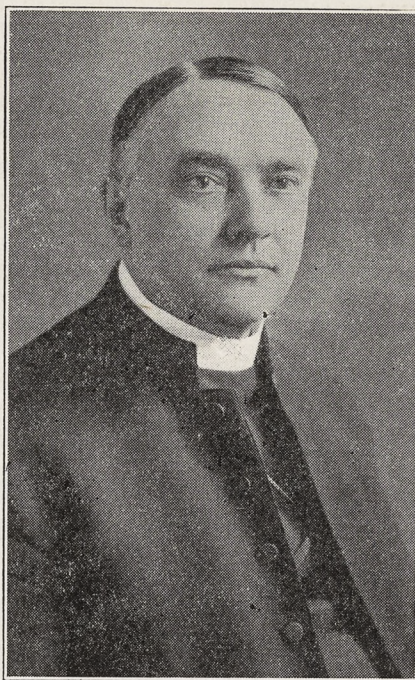
Then came the flank attacks. His wife got an automobile, but William Bye still trudged to Church. The homeopathy of the golf course never attracted him. It looked rather hopeless, and I felt that there must be something that would meet the case.

An overheated Church did not give him a cold that lasted three months. The open windows on a cold day did not make him shiver home for a vacation. He found his pew filled one day and we took hope, but it was no use. He greeted the intruders with a smile.

I somehow feel that we are in for a complete failure. After twenty-seven years I can't keep him away. I even gave him the opportunity to present six or eight of the standard-make excuses. But William wouldn't even nibble. He was going to Church, and that was the end of it, and we could do what we pleased about it.

And he has a following, too. There are a dozen persons who agree with him. When we vote, by our practices, on the need of irregularity, William Bye and his imitators keep it from being unanimous.

His philosophy about it is simple enough. If he could put it into words, it would be like this: "If everyone would go to Church, we should have a religious nation, and the only nation that can survive is a religious nation. If people will not go to Church



Rt. Rev. H. S. Longley, D.D.

the Church will die. If the Church dies, the nation perishes. That's a fine way to treat our children and grandchildren. You may count me among the builders of the nation, not among its destroyers."

Now what in the world can I do about it? The banner of William Bye is unfurled before the world. Long may it wave!

## The Council's Work

By Alfred Newbery

### THE REAL DANGER

We used to sneak up behind him on the street and then pound furiously with our feet as if we were heel-and-toe entrants in a walking match. It never failed to work. Without turning his head, he would throw back his shoulders and throw himself into "high" and presently he would be half a block ahead of us, serene in the confidence that he was taking nobody's dust. Day after day on our way to school we thus imposed on the elderly gentleman. Opposition put him on his mettle.

Lots of us are like that. Hostility, competition, antagonism may anger us, but they also stimulate us. Commendation from the right persons, however, sparingly given is also a powerful stimulant. If you are opposed by certain persons and encouraged by certain others, you are on the right track. If there is no praise, you need not wonder. Many feel it and forget to mention it. But if there is no opposition, then look out, for something is wrong,—either with you or with them.

For the deadliest of enemies is apathy. To be ignored is to be killed as far as effectiveness goes.

I hope that we are all thoroughly familiar with the fact that in the last presidential election for every hundred voters voting there were ninety-six others voters who stayed home. And that leaves out all disfranchised aliens, and other persons of voting age not qualified. If we are, as one

historian has said, a "government of mediocrity," there is the one big reason. Democracy will not work unless we want it to and it is in greater danger by reason of the apathy of citizens than by reason of any machinations to overturn it.

Is there not a parallel situation in the Church. Do we turn out to vote for vestrymen? Do we become at all excited about who attends diocesan convention? Do we feel that General Convention is our own body, duly elected and properly representative? The man who takes the trouble to oppose the Church or to be an atheist, gives you something to work on, but the man who simply ignores the Church presents the real obstacle. For there is something missing either in his make-up or in the presentation of the Church he has received, and it is difficult to locate the trouble as long as he is apathetic. Almost every parish has a fringe of apathetic adherents, and the work of the General Church has all those fringes to combat plus the number of those who are interested in the local parish and apathetic to all else.

You may remember that when the Nation-wide Campaign first started, it was discovered that all the work of the Church was being done by about one third of the Church's membership. That figure has been somewhat improved, but there is still an impressively large body of the inert. What shall we do about them?

Some of them do not know. For some of them the mere presentation of the Church's task in the world as the Church sees it, is an eye-opener. They need to be told by a person, through the printed page, in a conference, or any means and every means that is possible.

Others have prejudices or misunderstandings or past bitter experiences that have to be ironed out with facts and explanations. Others, I suppose, have never had a spiritual awakening and have attended or allowed themselves to be connected with the Church because they followed the line of least resistance, just as some inherit their Republican or Democratic affiliations.

Of course, nothing can take the place of a cultivation of the spiritual life in such problems. "Incentives come from the soul's self" and that is where to begin. But among the means of cultivating the soul's life is the giving to it a job—a big job—a job so big that it will fall back before it, unless it turns to co-operation with God. That is one reason why we should keep before members of the Church the bigness of their task, to break up apathy, and to make them realize that they are helpless and hopeless unless they ally themselves with divine power for a divine mission.

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## Constination in Camp of Anglo-Catholics

By A. Manby Lloyd.

Consternation came into the Anglo-Catholic camp with the news that Canon E. W. Barnes, of Westminster Abbey fame, is to succeed Dr. Russel Wakefield, who recently resigned the See of Birmingham, amid many expressions of regret.

Men of science, like the learned Canon, often talk nonsense about religion, and the Bishop-elect has said things that frighten both Catholics and Evangelicals. He accepts the idea that man is a distant cousin of the ape. He does not like the word "supernatural," not a Bible word, —but neither does Dr. Lowndes. Canon Barnes rejects Sanday's view of miracles. He believes that in connection with our Lord's birth, death and activity there were physical phenomena which we cannot now explain. He is nearer Dr. Headlam, who says that the evidence for miracles, but not for *all* New Testament miracles, is adequate. He appeals to Hort and the Hulsean Lectures in which that sound, sober, theologian laid down two fundamental positions, not proved, but likely to be true —(a) Man's whole spiritual and mental nature has been derived from lower beings having no such nature. "From nebula to man." The second may be crudely as follows: (b) Religion is largely conditioned by a man's digestive organs.

\* \* \* \*

Dr. Lowndes sums up the situation in a letter just received, criticizing scientific people, Sir Oliver Lodge being specially in his mind. He says:—"They do not seem to see that Spirit and Life are the same thing. Evolution they treat as a material affair and think that after the material world had been made, then Life appeared from no one knows where, and after that, Spirit—as if you were first to make a cage and then put a canary in it before your child was awake in the morning. They do not seem to realize, for all their evolution doctrine, that Creation is not mechanical, and that a snail-shell is not first made and then a snail found to go into it, but that the snail-spirit manifests itself and its growth by growing an organized body of which the shell is an integral part."

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The last two numbers of St. Martin's Review are tip-top. Besides a continuation of Canon Barnes' able articles, there is a slashing attack by the Editor on "The Occasional Offices." He calls for drastic reforms. The Baptismal, Marriage and Funeral Services are "well-nigh intolerable." The first opens with a foolish question, and a repelling exhortation. Then there rains down upon the bewildered heads of the congregation a perfect torrent of technical terms and antique words, i. e., "the old Adam," "the old man," "a lively member," etc.

The unreality of the Marriage Service is largely responsible for the unseemly behaviour so conspicuous at weddings.

The Burial Service is devoid of prayer for the dear departed or for mourners. Only now and then does a hope of Resurrection break out and it is followed by clouds of anxiety and depression. At the

## Our Bishops

Harry Sherman Longley, the Bishop Coadjutor of Iowa, was born in Cohoes, New York, in 1868. He was graduated from St. Stephen's College in 1891 and from the General Theological Seminary in 1894. He was first a curate at St. Paul's Church, Troy, and then rector of Trinity Church, Milford, Massachusetts, where he remained until 1899. He then went to Binghamton, N. Y., as the rector of Christ Church. He remained there until 1911 when he became rector of St. Mark's, Evanston. In 1912 he was consecrated suffragan of Iowa, being elected Coadjutor in 1917.

great moments of life men and women come to Church. Are we real? Are we merciful? The answer is in the negative.

Ramsay MacDonald has a fine article on the Socialist faith; but it is mild in comparison with an article on "Disestablishment" by H. C. Streatfield.

First, he says, should come the interest of the Nation, not that of the Church. He quotes Artemus Ward's quaint words—"Show me a place where there isn't any Meetin' Houses and where preachers is never seen, and I'll show you a place where old hats air stuffed into broken windows, where the children air dirty and ragged, where gates have no hinges, where the women air slip-shod, and where mams of the 'devil's wild land' air painted upon men's shirt-bosoms with tobacco-juice."

His second point is that the C. of E., as it exists today, is a "fraudulent institution." We all know, (he says) that the great bulk of the endowments, etc., were originally given . . . to the Universal Church which had its center in Rome. There may be something to be said for their transfer to a National Church, but a National Church should conform to the will of the Nation. "We conform to nothing, and it is difficult to see how we are anything but members of a denomination. . . ."

\* \* \* \*

"Jim" Adderley reminds Bishop Knox that the Reformers failed in their attempt to turn the Mass into a Communion, and relates how a wounded lad in France with "C. of E." on his disc said to him in 1914, "Please, sir, what is the Holy Communion?" The idea of the Eucharistic Sacrifice has "caught on" in Broad Church, Modernist and Liberal Evangelical circles, and there is a new sense in which we nowadays want to turn the Mass into Communion. We want to make the Eucharist into a Fellowship. The doctrine of Sacrifice is set forth in the Prayer of Oblation and not even Bishop Knox can deny it.

Then there is a lovely skit on the "Wrong Way of Wembling." The writer went to the Palace of Art, thinking to see Romney, Hopner and Constable, but after half an hour's wait in the sweltering sun, was introduced to the Queen's Doll House!

She wended her way to the Palace of Beauty. That was cooler. Helen of Troy

was a beautiful woman, but was manicuring her hands and having a little talk with Cleopatra—who looked bored. As for Dante's Beatrice, she was rather "an earthly beauty with a doubtful temper who would probably have boxed Dante's ears and so upset the whole of literature."

## BISHOP ROWE STUCK IN ALASKA

Bishop Rowe left Seattle early in July for Point Hope, via Nome, and on arriving at Nome found that the old revenue cutter, the Bear, had been caught in the ice and badly damaged. She managed to limp back to Nome, and has been retired. The Bear for a full generation has been the only messenger and burden-bearer from the United States Government to the scattered Eskimo and few missionaries along the Bering Sea and Arctic Coast. It was The Bear that went along the Siberian peninsula rescuing American fur traders marooned by Soviet activities.

This accident has meant that no passengers could be carried into the Arctic this summer. Bishop Rowe has reluctantly given up his triennial visitation to Point Hope and has turned back to the Yukon. He is making his way up the river, stopping at Anvik, Tanana, possibly Stephen's Village and Fort Yukon, Circle and Eagle, then returning to Tanana. He will visit the missions on the Tanana River and probably come out by rail through Nenana, Fairbanks, Anchorage and Seward.

## NEW LEAFLET, "THE CHRISTIAN HOME," IS READY

"A true Christian home is possible anywhere, whether in an apartment-house or on a suburban estate." The five practical suggestions toward this end, made in a report by a Church Service League Committee, printed in The Witness, June 14, 1924, involving work, play, service, fellowship, worship, have been reprinted in leaflet form, No. 2111, obtainable on request from the Bookstore, 281 Fourth Avenue, New York. This is an excellent, brief, attractive statement for wide distribution. Scarcely 300 words in length, it contains sentences of real power.

## REV. W. LOWNDES, of Oxford,

whose book on Genesis has caused such a stir in England, has written two articles for The Witness:

### Modernism and Genesis

- - and -

### Spiritualism, Christian Science and the Papal Theory

These articles will Appear in early issues of

**THE WITNESS**



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## The Essentials of Unity

By Bishop Johnson.

The Master when He was on earth, gathered together a group of disciples upon the basis of a personal invitation to follow Him.

"You have not chosen me but I have chosen you," was His way of stating the case.

I do not think the relationship is fundamentally different now.

"Jesus calls us" to be His disciples and the matter is, therefore, one of personal relationship with Him in which He extends to us as individuals, to join with other individuals similarly called, in a household of which He is the head.

Manifestly, such an invitation carries with it certain obligations on our part.

First, we accept the invitation because we believe in Him and desire to be numbered with His disciples. Secondly, we accept the invitation as extended by Him and not modified by our prejudices.

He established that which, in the very early Church, was called "the way" and involved certain obligations on the part of the guest which had been previously stated by the host. We were to be baptized as a condition of entering His household and to receive the Holy Communion on the ground that He had requested us so to do. We were to accept a certain attitude toward Him as our Lord and Master and to endeavor as far as possible to fashion our lives after His teaching and example, but to trust to His grace rather than to our own ability in being fashioned after His likeness.

The whole process was one in which He takes the initiative and we are the beneficiaries of His gracious kindness.

He calls us to an inheritance and we gladly respond as those who are fortunate to be so invited.

If this be a true statement of the relationship, then certain attitudes toward Christ are not consistent with our status as His guests. He has not presented Himself to us for critical analysis, nor is He concerned with satisfying our intellectual curiosity.

His religion is not a philosophy which we have discovered, but a personal relationship which He has established.

losophy which we have discovered, but a personal relationship which He has established.

We may deduce a code of ethics and a moral theology from His life, but He is not subject as our Master to a theory of philosophy with which we approach Him.

Moreover, in calling us to be His disciples, He has indicated very clearly that He has provided for such testimony of His life and teaching as He deems sufficient for our need.

"I will send the Comforter and He will guide you into all truth."

Christ is not merely a helpless mortal who has instituted a Church, which He was forced to leave to human ingenuity to preserve. Christ is the living head of an institution which He has never deserted and which is still pervaded by the guidance and direction which He, in His wisdom, has provided.

Of course, this assertion divides Christendom into two groups; the one who revere Christ as God and, therefore, do not limit His capacity by the impotency of mortal weakness; the other who refuses to accept any suggestion of superhuman power on His part.

This cleavage is basic and there can be no common ground of faith or order between those who accept and worship Him as God, and those who reject His claim to divine power as being contrary to human observation or belief.

This divergence is inevitable, but in the nature of things, it cannot create a common fellowship.

Those who deny His divinity may claim their right to such fellowship, but on the other hand, those who accept Him as God have the right to reject fellowship with those who deny that which such disciples regard as the fundamental essential of His person.

And this is apparent, for, to the Unitarian, the worship of a Christian who accepts the divinity of Christ is worship of a creature rather than the Creator; while the refusal to acknowledge Christ as God is the withholding from Christ that which we believe to be His due.

There can be no question that God has so made men that they are at liberty to accept or reject the deity of Christ, because they have done so: but there can equally be no question that those who accept Christ as the living God have the right to demand that those who reject the universal faith and tradition of the Catholic Church should go out from an organization which is based upon the principle which is being denied.

There can be no real fellowship based upon such a contradictory faith; nor is there the slightest reason for demanding it.

The unity of the Spirit must have as its foundation a unity of belief in the person of the Master.

The whole question may be put in two statements.

As an individual who believes in Christ's divinity. He has invited me personally to be His disciple on this condition, and I have an individual responsibility to put that belief in practice as Christians have done from the beginning by worshipping Him as the central act of

In this sense, my religion is a personal relationship to Christ.

But there is a corporate responsibility which is bound up in the invitation and that is that my acceptance of Christ's authority carries with it a relationship to all others who have likewise accepted it.

This is the basis of corporate worship—I am not invited to be a solitary recipient of Christ's hospitality but to join with all others who accept Him in the household of faith.

Christ did not attempt to win a group of unrelated guests, but endeavored to create a fellowship which should unite in serving Him. It is where two or three are gathered together in His name, that His presence is promised.

Solitary assumption of individual relationship is a presumption that is foreign to His whole gospel.

It is vital and important that we should cling to these two principles, if we are to be His disciples.

We have an individual obligation to be faithful to Him, and we have a corporate responsibility to be members one of another. Nothing less than this meets the character of His invitation or entitles us to the hope of His approval. These two principles lie at the foundation of any such thing as a Church and without them, Christianity is a house divided against itself.

We must be loyal not only in our personal obligations to Him, but in our mutual consideration for His honor.

The whole history of the Church as well as its liturgy and formularies make it impossible to reconcile in the same household those who believe in His divine attributes and those who treat Him merely as a fellow-man; those who believe that all power is given unto Him, and those who do not.

The two premises are too far apart to make any common life or action possible in the Church.

And this is no reflection upon the intellectual honesty of either party. It is, rather, a demand for intellectual honesty and personal liberty.

One is at liberty to join with other Unitarians in an organization which worships a Unitarian God, but manifestly, such a God is so entirely different from Him who is worshipped by Christians that no common fellowship can possibly ensue from the attempt to worship different Gods at the same altar. Such an attempt can never result in the unity of the Spirit, but necessarily involves a divided household.

It is morally impossible.

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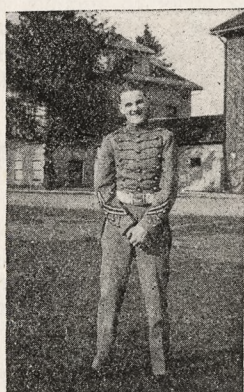
## A Church School of the Midwest

By Mr. George R. Bennett.

Some time ago, with a party of friends, I had the pleasure of visiting a place of which I had heard much but had never seen, a place of which my friends spoke as "one of the greatest factories in America."

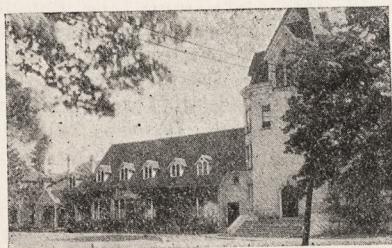
Our drive took us over the great Dune's Highway, down to South Bend and across northern Indiana with its beautiful rolling prairies and heavily wooded streams and lakes, to the attractive little village of Howe, the seat of the object of our journey, Howe School.

We arrived in the middle of the afternoon and found the boys at play. Four



different base ball games were in progress on the various diamonds, each under the personal supervision of a master who seemed to be getting as much pleasure out of it as the boys themselves. The nine tennis courts were also in use, and a few other boys were playing golf.

Seeing that we were visitors, one of the cadets, a sturdy lad with bright eyes and clear complexion, offered to show us about. Observing our interest in the athletics, he pointed toward the north end of the campus where another master was giving special training to the track team. "Another lot of the fellows are over at Still Lake preparing for the aquatic meet," he said. We were especially interested in discovering that the smaller boys, members of the famous Lower School, had their own athletic field with special instructors.



"Does all this play interfere with your studies," we inquired. "I should say not," our young guide replied quickly. He then explained how a boy must maintain a passing grade in his studies in order to be eligible for his team, and that failures in studies must be made up in the afternoon, so that the boys will not fall behind in their work. He told us that the study is

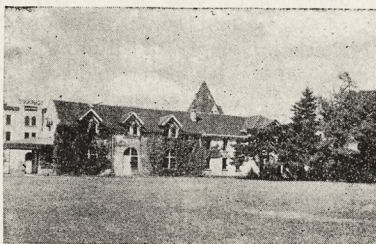
supervised and that the masters give a great deal of personal attention to each boy. "The Upper School boys may study in their rooms," he said, "so as to accustom themselves to work by themselves before they go to college."

Just then a bugle call rang out in the clear air. "That is the call to quarters," said our young friend, as every boy promptly stopped his play and hastened



to Barracks. "We have about twenty minutes," he said, "before the adjutant's call, then you will see one of the most interesting features of our school life, the dress parade."

Exactly at the appointed hour the band appeared on the parade ground, followed by the five companies, and the parade was formed. I confess that I have rarely seen a finer appearing lot of boys—erect, vigorous, alert, understanding thoroughly every detail of the most intricate movements. It was a thrilling sight to see them swing down the field like veterans. And when the battalion came to attention and presented arms while the band played the national anthem and the colors were lowered, my heart thumped and a lump rose in my throat.



After the parade, one of the officers invited us to attend the service in the Chapel. The reports we had heard of the beauty of the Howe Chapel were not in the least exaggerated, for it is one of the most beautiful school Chapels in America, adorned with beautiful carvings and paintings. Its influence upon the boys as they assemble there every day is some-

thing which they carry with them always. It seemed to me that if I had a boy it would be to such a school that I would send him, for in these days of carelessness of living, the impressions of this Chapel will help a boy through many difficult places.



We were invited to have supper with the boys in their large, cheerful dining-room. The meals were served by the boys, the food was well prepared and abundant, and the voices of the boys as they talked together, were merry with fine spirit.

There is a fine spirit of comradeship between the boys and the rector, Dr. Young, and the masters. While the discipline is strict, it is administered in a way to secure the co-operation of the boys.

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## Some New Books

By Dean Chalmers.

*The Creed, the Bible and the Church* is the title of a new volume by Bishop Gailor, containing the lectures delivered by him in Trinity Chapel, New York, last Lent. No better book has appeared from the pen of any American Churchman in the last few years. It is a clear, simple, straight-forward exposition of the Christian faith, as this Church hath received the same. It is not controversial, but it is quite apparent that the President of our National Council had the doctrinal issues of the day constantly in mind when he prepared these lectures. And just because he sets forth the faith so clearly, and never goes out of his way to deal with a controversial issue, his book will be more than ordinarily helpful to clergy and lay leaders alike in giving them a clear and intelligent conception of the Church's position. The chapter on the Teaching of the Church is especially valuable in view of the tendency in some quarters to exalt individual opinion, as a substitute for such teaching.

Altogether, the book is admirable, and we may well be proud of the fact, that the President of our National Council is giving the Church such leadership in these times of crisis.

The Bishop of Chicago is one of the foremost preachers of our day, and in his five Holy Week addresses, delivered last Spring, now published under the title of *Religion and Morality*, he strikes a real prophetic note. The topics are, Religion, Morality, Sex Morality, Sin, Spiritual Power. The treatment is fresh and powerful, and this small book should have a wide circulation. It ought to be very useful as a text-book for a Lenten Study Class composed of a group of business men.

Two pamphlets by Father Longridge of the Community of the Resurrection, England, have come to hand, entitled, respectively, *Christian Science and Christianity*, and *Theosophy and Christianity*. I am genuinely enthusiastic about both of them. They are booklets of about thirty pages each. They present the case for Christian Science and for Theosophy with the utmost fairness, and then state clearly the historic Christian faith without animosity or bitterness. How often we have wanted a little book of this kind to place in the hands of someone who has been influenced by friends in either cult,—and is in a state of doubt,—although still anxious to hold on to the old faith! We have found ourselves able to suggest a small tract, quite inadequate, or else a large volume which would most likely never be read. Here we have adequate treatment of both cults, attractively printed, dealing thoroughly and fairly with the issues at stake, in a small book which anyone who is at all interested will be glad to read. They cannot be too highly recommended.

And now I am going to get into trouble. I want to make a complaint. I look at these two popular books, or pamphlets.

They are most attractively printed and bound in stiff paper covers. As a parish priest I feel an immediate desire to secure enough copies for judicious distribution. And everything about them, good print, binding, attractive appearance, stimulates that desire. They are published in England at ninepence, in America at thirty cents.

I turn to the equally valuable books of Bishop Gailor and Bishop Anderson, 92 pages and 50 pages, respectively. They are also attractively printed, but bound in stiff blue cloth and published at a dollar. The value of both books, like those of Fr. Lougridge, lies in quick and widespread circulation. They are books of the day, and as such, of the highest value. They may become classics,—but it is no disparagement to say that this is unlikely.

In any case, why not publish them in really attractive paper covers at a price of 40 or 50 cents, and make a bid for a large circulation?

And why are we so far behind our English friends in the art of producing attractive cheap paper-bound books? This is no complaint against the Morehouse Publishing Co. Our Witness books do not compare with such publications as those of Messrs. Mowbray in attractiveness of make-up. When are we to catch up?

## YOUNG WOMEN AT SUMMER CONFERENCES

Ten thousand women and girls, identified with Young Women's Christian Associations, have attended summer conferences during the past six weeks, and returned home. They gave vacations to learn how others best serve the human race. The Child Labor amendment, a Federal Department of Education, the proposed Equal Rights amendment, uniformity in State marriage and divorce laws, the Maternity and Infancy act, legislation to remedy legal discriminations against women, the minimum wage and immigration, are a few of the questions discussed; and on some of them decisions were reached.

Married women in industry and the foreigner in industry occupied the attention of two groups at Dewey Lake, Dowagiac, Mich., and Summit Lake, Central Valley, N. Y. Eight causes contribute to the increasing custom of married women in industry, according to conclusions reached at Dewey Lake: Insufficiency of husband's wages the chief one. Dependent relatives, education of children, personal development and savings are others, and dislike of housework is a factor. Feeling that the presence of married women in industry works hardships upon unmarried women who are solely dependent on themselves for support, the conference officially adopted the following recommendations:

Instruction of unmarried women in the responsibilities of home life; instruction of married women in household management; and instruction in social and economic conditions. These were filed with the Y. W. C. A. A study of 104 factory girls made at Summit Lake showed that twenty-one were foreign born and fifty-six native born, but of foreign-born parentage, English immigrants were greatest in number,

Germans and Italians next. The great majority were Catholics, and occupations varied from machine operators to chocolate dippers.

A course entitled "Money Trails for Women" was taught at these conferences, and concerning it an officer of the "Y," familiar with summer meeting conditions, says:

"The girl or woman who is convinced that it is a sin to waste becomes an important cog in the wheel that is driving folks to saner and simpler ways of living. The art of household buying is more important than anything ever coming out of Wall Street, for from fifty to seventy-five cents of every dollar spent in the United States is spent by women. It is not spent on themselves. Many women spend less on themselves than they do on other members of their families. The girl and woman, going away to summer camp, hikes and swims and plays, but all the time thinks of problems the solution of which vitally affects all of the rest of mankind."

## SNAPSHOTS FROM SUMMER SCHOOLS

"A stern cold gentleman with a long gray beard, who sat behind a desk and reluctantly wrote out checks to missionaries" is a portrait of what a missionary at the Wellesley Conference was delighted to find that Mr. Franklin, the national treasurer, was *not*. Another summer conference portrait of national interest came from the Bethlehem Diocesan School: "The very youngest and most energetic member of the conference is the Bishop of the Diocese of Bethlehem, who is also the Presiding Bishop of the Church in the United States, the Right Rev. Ethelbert Talbot. He was present at every early Celebration, attended the lectures and classes both morning and evening, and he was also one of the ringleaders in the gaiety of the very young people. The entire school formed a huge circle, one evening at sunset, out on the glorious lawn, and danced merrily around Bishop Talbot, singing at the top of their lungs to the tune of 'Here we go 'round the mulberry bush,' that he is not only the 'first of all,' but 'the best of all,' and that they loved him 'most of all.'"

## 90TH ANNIVERSARY OF ZION CHURCH, DOBBS FERRY, N. Y.

The rector, wardens and vestrymen of Zion Church, Dobbs Ferry-on-Hudson, N. Y., are making preparations for the celebration of the 90th Anniversary of the Consecration of the Church. This celebration will take place in the Fall. The original Church building which has been enlarged twice, was consecrated in 1834. Washington Irving was among the first vestrymen of the Church, and his cousin, Oscar Irving, was the first junior warden. Former parishioners are asked to communicate with the rector, The Reverend Charles E. Karsten, Zion Church Rectory, Dobbs Ferry-on-Hudson, N. Y., as their interest in the coming celebration is earnestly solicited. The definite date of the Anniversary Service will be announced later.



## A CLERGYMAN GOES TO CHURCH

*St. Peters, Wiano, Massachusetts*

BY REV. N. R. HIGH MOOR

This morning, when I reached the intersection of roads at Osterville, instead of driving straight on, I turned sharply to the right and continued a mile and a half, until I saw a number of motor vehicles parked. They were in front of St. Peter's church, Wiano.

When I entered the church I found a number of people "parked" in all the pews and in chairs in the vestibule. I "parked" on the staircase which led up to the bell-fry.

St. Peter's is a quaint, little frame building, surrounded by great pine trees. There is a spacious green lawn in front of the church and behind and on both sides of it there is a carpet of pine needles.

Immediate to the church is the rectory. Every clergyman's wife would surely cast envious eyes upon it, despite the prohibition, "Thou shalt not covet thy neighbor's house."

After morning service, the Rector greeted his congregation, not at the door, as is the usual custom, but under the pine trees in the side yard. A most fitting greeting place on such a beautiful day.

And what a fine crowd it was. Fathers and mothers brought their sons and daughters, nephews and nieces to speak to the Rector. I could not help but wonder why this custom is not more prevalent. Why do not young and old go more often to church together? Is it because the parents are ashamed of their children or vice versa?

I should judge, from observation, that most of the members of St. Peter's congregation were summer residents. They acted as though they were at home in the little church. And thereon hangs a topic for discussion.

When I entered the church, an elderly gentleman offered me his chair. Naturally, I would not accept it. Another gentleman handed me a Prayer Book and Hymnal; remember, I was perched on the stairway and there are no bookracks usually found in such undignified localities. Furthermore, I had been graciously met at the door by a gentleman who smiled and spoke a word of welcome. If I had been entering his own home, I could not have been more cordially greeted. The manners of this congregation, and real Christianity and manners surely must go hand in hand, were most attractive.

Falling into a reflective state of mind, while the offering was being taken, I found myself wondering why so many people in our churches throughout the good old U. S. A. seem to leave their manners at home when they leave for church. That has always been a puzzle to me.

People, who in their own homes are gracious, considerate hosts, act like the very "Old Boy" when they have the same opportunities to be hosts within the doors of their church homes. What is it that seems to come over them? Here is a charming man in his own home; if he is asked to welcome strangers, or to share his pew with another in church, he acts like a Boer. Here is a fascinating hostess, who in her own home outdoes herself to make one comfortable and at ease, but when in church she casts glances, filled with fire and brimstone, at strangers, or even fellow members of the congregation, who dare so much as to make a move toward the vacant sittings in her pew.

The sermon was addressed more especially to young people, and yet the older folks could gain more than one bit of wisdom from it.

Dr. Crowder took as his text, "Jesus answered, I am the Light of the world." John 9:5. The subject was, "Are Christian Morals Fundamental, or Merely Conventional?"

"People everywhere, especially young people," said a prominent man recently, "are inquiring why, after all, they should be expected to remain chaste, honest and self-sacrificing. The inner significance of their revolt against established social regulations lies in their inability to discover any sane reason for obeying them."

The preacher then painted a word picture of the general upheaval, accentuated by the war, which marks the social life of today. He noted the prevalent hysteria and quoted a sentence from Abbe Loisy, "People are hysterically running about like children to the tune of popping pistols and finding excitement in ascertaining who fired them and when the next one will be fired."

The preacher then pointed out two dangers which face us in this state of affairs. One is the danger of a reaction to a state of puritanism and asceticism. The other, and more immediate, is the danger of a new set of moral standards arising, entirely pagan and absolutely divorced from Christianity, by which men and women will be taught to look upon themselves as merely cannier animals, and to estimate their goods and evils almost wholly on the physical level.

An illustration of this second danger, this arising of a new, pagan ethic, followed. "Last summer I heard William Mott Osborne tell his successor at Sing Sing prison how he met on Broadway one of the former convicts whom he had known there. The man was well dressed and altogether prosperous looking. 'Well, Bill,' he asked him, 'how are you getting along?' 'Finely, sir,' he replied, 'I'm going straight now. I find it pays to go straight.' 'And what are you doing?' 'I'm bootlegging, sir,' was the reply."

"The justification of all manner of self-indulgence on the spacious ground that one must be one's self, that one must rea-

lize one's self, suggests a moral vision blurred and distorted, and a world on its beam's ends instead of its keel."

"There is no doubt that much of this extravagance will in time correct itself, because the moral revolt is bound ultimately to spend itself. It is its own cure and quietus. Even profanity loses its point in a world where there are no longer any deities, and the practice of revolt becomes rather dull, if nothing remains to deny and revolt against."

"Of course, it may be chiefly manners and good taste that are at fault. Nevertheless, the loss of good taste and of good manners is the first step and a long step toward moral perversion and degradation. 'Manners are the protective armor of morals. When manners are abandoned the nature is rudely exposed.'"

Dr. Crowder then urged three things upon the young people.

First: "That there need be no divorce between a good life and a good time in life. The only way to have a good time in life is to cultivate a profound respect for its moral law, live in careful obedience to it; but, more than that, to enter into enthusiastic co-operation with it. We may as fitly consecrate our recreation to the glory of God as our Christian service."

"A second suggestion to our young people is, Avoid a negative attitude and cultivate a positive one toward moral questions. Stress the 'Thou shalt's' instead of the 'Thou shalt not's.' Doing without is the minimum of conduct. It is unchristian-like, weak and liable at any moment to fall. You must not only drive out the devils from your life. That, alone, leaves an empty house at the mercy of the same demons when they return, as return they surely will. To keep out the devils, 'you must install an angel.' 'The unfed life is the drifting life.' Fill your thoughts with great ideals for yourself and others, and your time with strenuous plans and acts of nobility and service, and evil will find no lodgment in your heart and no place in your busy days."

"The third thing that I would urge upon our young people is, that there is no essential antagonism between conservatism and progress. There is an eternal antagonism between conservatives and progressives. The conservatives are apt to be the old and the progressive the young. Age likes to preach, to set up barriers, to publish prohibitions. Youth likes to mock and either break the barriers down or leap over them. Moreover, the young love to shock their elders."

"It is often a serious mistake of mature people to condemn youthful radicalism out of hand, a mistake just as serious as for youth to condemn conservatism wholesale. The truth is that conservatism and progress are not enemies but friends. Without progressives the world would die of dry rot. That is self-evident. But what is not so self-evident is the complementary truth that without conservatives the world



would likewise not go ahead. Without brakes no great speed is possible. When your brakes are not working you run your automobile slowly. 'While we step forward with one foot the other foot is always on the ground.'

"The lesson here for the old is, 'Don't condemn youth too hastily for its ideas and practices. And the lesson for the young is equally important, 'Don't throw away the old standards too hastily, for you may be foolishly discarding the priceless products of generations and even centuries of love and sacrifice.'"

In closing Dr. Crowder quoted from Hugh Walpole's book, "Young Enchanted." "It is only the young who matter any more. If you take the present state of the world from the point of view of the middle-aged or old, it's all utterly hopeless. But for the young, for every one under thirty, it's grand. There's a new city to be built, all the pieces of the old one lying around to teach us lessons—the greatest time to be born into in the world's history."

The sermon was delivered in a calm and forceful style. All listened intently. The young folks, and there were a number present, never took their eyes off the preacher. It was the type of sermon they needed, and older people could gain much wisdom from it.

Would this sermon not be an admirable type for commencement groups? I know it would. It was clear and straightforward; man to man type of sermon that young men and women enjoy, respect and take into their minds and consciences for companionship's sake.

## Several Important Meetings are to be Held in New York in October

### House of Bishops to sit in Joint Session with National Council to Consider Program for Next Triennium

The Secretary of the National Council sends the following information about several important meetings to be held in New York early in October.

Oct. 1-5: The Executive Board of the Woman's Auxiliary will meet in the Hotel Gramatan, Bronxville, N. Y. Miss Lindley, who will have returned from an extended trip to the Orient, will be present.

Oct. 2-3: The Continental Domestic Bishops will hold their annual meeting. This organization has been of the greatest service in establishing a unified policy for missionary work in continental United States. At that time the bishops will consider the budgets of the missionary districts in the United States and make their recommendations to the National Council through the Department of Missions.

Oct. 6-7: The six Departments of the National Council will hold their meetings prior to the meeting of the National Council on October 7.

Oct. 8: A special meeting of the House of Bishops has been called for October 8. Among the matters which will come before this meeting of the bishops will be the

election of missionary bishops for Mexico, Nevada, and North Texas, and the election of a suffragan bishop for the District of Hankow, China.

There is also to be a joint session of the House of Bishops and the National Council, at which conferences will be held on the preparation of the program for the coming Triennium, which must be presented to the General Convention in 1925 for its consideration and action. This will be the first joint meeting ever held by the House of Bishops and the National Council.

### BIBLES FOR GERMAN-SPEAKING THEOLOGICAL STUDENTS

In response to an urgent request from Dr. Adolf Keller of the Bureau for Relief of Evangelical Churches in Europe, the American Bible Society recently sent funds to the well-known German Professor, Dr. Adolf Deissmann of Berlin, for securing and distributing Nestle's Greek Testament among theological students in Germany, Poland, Czechoslovakia and Austria, who otherwise could not procure them.

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## Federal Council Proposes Mobilization Day for Peace Societies

### Churches are Urged to Participate in Interdenominational Movement for the Observance of Armistice Day

As a far more constructive and more needed measure than the "Mobilization Day" planned by the War Department, the Federal Council of Churches, through its Commission on International Justice and Goodwill, of which Bishop Brent is a member, is suggesting a "mobilization" of all the forces working for peace. The date proposed for such a demonstration is the anniversary of Armistice Day, November eleventh, and the week in which it falls.

All the Churches, pastors and congregations of the country are urged to participate in this interdenominational movement for the observance of Armistice Day as a time for unitedly focusing the attention of the churches upon the task of riding the world of war.

Preliminary plans have already been announced in a folder entitled "A Call to 150,000 Churches to Mobilize for World Justice and World Peace." More detailed suggestions, including helpful material for pastors, are given in a large pamphlet now in press, entitled "The Churches of America Mobilizing for World Justice and World Peace."

The appeal from the Federal Council of Churches for this mobilization for peace begins as follows:

"Six years have passed since the Armistice brought the fighting of the World War to an end. But Permanent World Peace and national security are still to be achieved.

"Great Church Assemblies have recently issued stirring calls to their members to grapple with the stupendous task of overthrowing the war system of the world and to outlaw and banish war.

"The Federal Council of the Churches now suggests that all Churches, pastors and congregations in the United States observe the anniversary of the Armistice as an appropriate time to mobilize their forces for this imperative task. This would be a fitting tribute to those who gave their lives in the World War."

The following suggestions are made of concrete ways in which the churches can make a strong impact upon the whole community:

1. Let the Churches of each city in September approach Chambers of Commerce, Labor Organizations, American Legion Posts, Rotary, Kiwanis, and other clubs and groups, proposing a joint Committee on Armistice Day Observance to set up a great public mass meeting.

2. During the preceding week (November 3-8) let them provide, if possible, for many discussion and study groups. Let them consider:

- a. The costs, the human losses and the tragedy of war.

- b. The results of the Treaty of Versailles;
- c. The alternatives ahead of the world;
- d. The sign of hope; the World Court; the League of Nations; American co-operation with the Humanitarian Commissions of the League; the Dawes Report; the American "Draft Treaty of Disarmament and Security";
- e. The next step toward World Justice and Peace based on Law.

2. On Sunday, November 9, let sermons be preached in all the Churches on the call to the Churches of America to mobilize for world justice and peace.

4. Let the subject be presented to all Sunday Schools, in ten-minute talks by gifted speakers. These short addresses should be positive and constructive, rather than merely denunciatory and negative.

5. On Sunday or Monday evening, November 9 or 10, Sunday Schools and Young People's Societies might put on an "Armistice Day Pageant." (Can be secured from the Federal Council of Churches).

6. On Tuesday, November 11, let a great mass meeting be held under the joint auspices of Religion, Commerce, Labor, Women and Young People, with one principal speaker to utter the aspirations of our people for permanent world peace and to point out constructive and practicable plans for its achievement.

### REV. LEON M. BRUSSTAR GOES TO WATERBURY

Rev. Leon M. Brusstar has been engaged to succeed the Rev. Sidney Wallace as the vicar of Christ Church, Waterbury, Connecticut, of which the Rev. John N. Lewis is the rector. Mr. Brusstar graduated from the Berkeley Divinity School in 1922 and has since studied a year at Keble College, Oxford, England. Mr. Wallace is to be the rector of Trinity Church, Portland, Connecticut.

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### LIFE AND LIBERTY MOVEMENT GOES AHEAD

The Life and Liberty Movement of the Church of England continues to make headway. It was established seven years ago, and latterly has been working in particular for fellowship within the Church, between the nations, in the industrial world, and among Christian bodies. It has pressed upon the councils of the Church the urgent need of securing a living wage for the clergy and lay workers, the division and rearrangement of unwieldy dioceses, the regrouping of parishes, where required to meet the needs of the people today, the radical reform of the present method of appointment to office in the Church, and the removal of abuses connected with the existing system of patronage and tenure. The Bishop of Manchester and Mr. H. R. L. Sheppard are active in the movement, which has just held an inspiring anniversary meeting in Queen's Hall.

### PERSONAL

The Rev. Karl M. Block, D. D., Rector of St. John's, Roanoke, Virginia, is enjoying a vacation of six weeks at the "Log Cabin Cottage," Avalon, New Jersey. During his absence, the Rev. Frank Ridout, of Cape Charles, Va., is in charge of the parish. Dr. Block expects to return about September 14th.

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### ALASKAN MAIL BARGE IS LOST

Ten tons of winter mail for points along the Koyukuk River, Alaska, were on a barge which turned completely over, dumping mail and freight into the river. Our missionaries at St. John's in the Wilderness, Allakaket, learned that they were listed for fifty-two sacks. They received forty-five, and twenty-three of those were water-soaked. They are most anxious their friends should know this reason for any lack of acknowledgement of gifts that may have been sent to them.

Deaconess Thayer of St. John's in the Wilderness writes under date of June 20: "The mail received four days ago was the first since the middle of April and was the accumulation of books, magazines, parcels and papers, from last fall. The Auxiliary were also among the mail received. The friends of this mission as well as Miss Hill's personal friends and my own may wonder at the delay in our answering and acknowledging their kind gifts.

"The barge loaded with ten tons of mail for this river left Nulato in good shape, pushed by a gasoline skow. We had had little snow all winter, and no rain during spring, and the river was low, but early in June this upper part of the river had several heavy rains and rose several feet. The rise caught the barge suddenly as it left the dead water and turned it completely over, dumping mail and freight into the river. The passengers were on the skow, so were not thrown into the water. Crew and passengers worked hard for three hours righting the barge and saving as much of the mail and freight as they could. . . . What the missing sacks contained we have no way of knowing, and some of the parcels, boxes and books received are so damaged by the water that the senders' names are not legible.

"Miss Hill and I have been drying all the articles and trying hard to make out the names of the senders. For the benefit of those who are waiting, I think some word is necessary, and thought a notice in our Church papers would meet their eyes and thus allay their wonderings.

"We are so far away, and accidents may happen here, word of which may never reach outside unless through some organization, for there are no newspapers up in this vast wilderness."

### TOOTHACHES IN CHINA

The newly acquired dentist and dental equipment at St. James' Hospital, Anking, are working overtime. Dr. Fellows writes of every known adventure, difficulty and achievement that can be imagined in connection with dentistry in an anti-dental land. Mere cleaning cannot be done without long persuasion that the teeth themselves are not being removed. Lectures, propaganda, preventive examinations, extractions, treatments, fill the days. The department is slowly on the way to being self-supporting, in spite of extremely low fees, the record in this respect being a woman who had eight roots extracted for 23 cents Mex.

### A TRAVELING OBJECT LESSON

The Woman's Auxiliary of the Williamsport Archdeaconry of Harrisburg Diocese are planning "A Traveling Object Lesson," which will be staged at Pennsylvania State College, on Wednesday, October 1st. The women will be taken in motor cars to see the different buildings of this huge college, and the scope of the work the Church does there will be made plain, so that they may have a basis of comparison, the women will then be taken to see the plants of the various religious bodies at work there, and their plans will be explained.

A visit the State College will impress the women with the existing equipment of this, one of the largest colleges in America, and its opportunities for further growth. They will also realize what the various religious bodies think of the importance of the work there by the splendid plants they have provided. They will also appreciate the handicaps under which the Episcopal Church works with her students.

### BISHOP OF MICHIGAN OFFICIATES AT SON'S WEDDING

Married at noon, Wednesday, August 20, 1924, in St. Mark's Pro-Cathedral, Grand Rapids, Diocese of Western Michigan, the Rev. Augustine McCormick to Miss Helen Smith,—the Rt. Rev. John N. McCormick, Bishop of Western Michigan, and father of the groom, officiating.

### U. S. SENDS \$70,000,000 ABROAD ANNUALLY

Investigations conducted under the auspices of the Department of Commerce, Secretary Hoover's branch of the government, have shown that the people of America send \$70,000,000 a year to other countries for religious and philanthropic purposes. This includes gifts to foreign missions and the various relief and educational causes that look so largely to this country for support. While such a sum does not begin to equal the amount spent overseas in the pursuit of trade, it is not at all a bad showing as indicating the interest of Americans in the personal welfare of other peoples.

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### MINISTERS OF IDAHO AGAINST MOBILIZATION DAY

Eight ministers of Boise, Idaho, including Dean Paul Roberts of St. Michael's Cathedral, have sent the following communication to President Coolidge: To His Excellency, the President of the United States:

We, the undersigned, ministers of Boise, Idaho, desire to protest against the proposed "Defense Test" which has been called for September 12, 1924, by the War Department of the United States.

We can not do better than to use the words of Governor Baxter of Maine in a letter replying to the request to assist in this "mobilization demonstration," which he says "in part:"

"There is an ever-growing demand among thoughtful and patriotic people of this and other nations, that military armaments gradually and mutually be reduced. Certainly the tendency is in that direction and the outlook is hopeful. In view of this, at the present time I question the wisdom of observing Defense Day and of emphasizing the military power of the United States.

"This Nation should lead in the movement to settle our differences with other nations through the proposed World Court, instead of by resort to war. A national mobilization of the armed forces of this Country, in my opinion, well might be regarded by other nations as a threat, or, at least, a warning. It would afford them, should they seek it, an excuse for similar mobilizations. The race for supremacy thus might be begun anew, with another and far more terrible war as its result.

"With conditions as they are, I think it unfortunate for us to make a show of our military power, even though it be for 'defense' only, for by doing so we may be placed in a false position and may cause our neighbors to distrust us.

"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."

We further concur in the sentiment expressed by Governor Baxter. We recognize the absolute necessity, under present conditions, of reasonable preparations for defense; but we do not believe in parading our military strength to the world, and demonstrating to the nations the fact of our larger resources.

The Mormons are closing their work in Japan and withdrawing their missionaries, after twenty-two years, during which time it is said, apparently on authority, that there has not been one convert.

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### NOTIFY THE RECTORS IN COLLEGE TOWNS

The Committee on Student Affiliations of the Department of Religious Education of the Diocese of Harrisburg acts as a clearing house for information concerning students entering or leaving the Diocese for the purpose of attending school or college. In order that it may properly discharge its duties it requests information concerning students residing in other dioceses who expect to attend any school or college in the Diocese of Harrisburg during the year 1924-25. Information is also desired concerning students whose homes are in the Diocese of Harrisburg who expect to attend educational institutions anywhere.

Any one knowing of students falling in either of these groups is requested to send full information to the Secretary of the Committee, Professor Elton D. Walker, State College, Pa. Please give the student's full name, home address and parish, and the name of the school or college to be attended. This information is desired as promptly as possible so that it may be sent to the rectors concerned by the opening of the Fall term.

### DR. GRANT ALSO TO TEACH AT KENYON

The Rev. Dr. Frederic C. Grant, Rector of Trinity Church, Chicago, Illinois, whose acceptance of the Deanship of Bexley Hall was announced in The Witness early in the month, will come into residence at Gambier about September 10. The nomination of Dr. Grant was made unanimously by the Standing Committee on Theological School and was unanimously confirmed by the Executive Committee of the Board of Trustees of Kenyon College. The Trustees feel great satisfaction in the election and acceptance of Dr. Grant, being convinced that he possesses not only scholarship but qualities of spiritual leadership and personality that are essential for the guidance and the development of a great school of theology. With Dr. Grant as Dean, the relationship between the collegiate and the theological schools of Kenyon College will be close, and the number of Kenyon graduates entering the Ministry should steadily increase. In addition to his teaching at Bexley Hall, Dr. Grant will offer an elective for upper-classmen in College on "The Beginnings of Christianity."

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### BISHOP WEBB DEDICATES MEMORIAL WINDOWS

Two memorial windows were dedicated in St. James' Episcopal church, Laconia, N. H., by Bishop W. W. Webb of Milwaukee, Wis. One window is in memory of Rev. Lucius Waterman, under whose charge the church was begun, and the building erected. The other is in memory of Rev. James Clifford Flanders, for more than five years, until his death in March, 1923, in charge of the church.

### CONVENTION OF THE DEAF IN DENVER

The fourth convention of the Colorado State Association for the Deaf was held recently in the parish house of St. Mark's Church, Denver. All business was transacted without a word being spoken, delegates using the sign language exclusively. George William Veditz, who has presided over two world congresses of deafmutes, presided at this local one. Religious services were conducted by the Rev. Homer E. Grace, recently ordained to the diaconate, who officiates at deafmute services every Sunday in St. Mark's Chapel.

The convention commemorates the fiftieth anniversary of the establishment of deafmute education in Colorado, and made plans for the convention of the National Fraternal Society for the Deaf, which will be held in Denver in 1927.

The city of Greeley, Colo., presented fifty trees to beautify the grounds around the new buildings of St. John's College.

Young people in China are not lacking in appreciation of the go-between system of prearranged marriages. A play given by boys in Kiukiang was a farce concerning go-betweens who had contrived a marriage at which, at the last moment, it was found that the bridegroom was a deafmute and the bride was blind.

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### "ROCK OF AGES" IS FROM THE BIBLE

It is interesting to note that the following lines taken from all over the scriptures make the backbone of the old familiar hymn, "Rock of Ages."

Rock of Ages, cleft for me;

—Psalm lxii. 5-8

Let me hide myself in Thee;

—Ex. xxxiii. 22.

Let the water and the blood

I.. John v. 6.

From Thy riven side which flowed.

—John xix. 34.

Be of sin the double cure;

—II. Kings ii. 9, 10

Cleanse me from its guilt and power.

—Isa. i. 18.

Not the labor of my hands

—John v. 30 (first clause).

Can fulfill the law's demands.

—Matt. v. 17, 18.

Could my zeal no respite know.

—John v. 30 (first clause).

Could my tears forever flow,

—Psalm vi. 6.

All for sin could not atone;

—Hebrews x. 5, 6.

Thou must save, and Thou alone.

—Hebrews x. 8, 10.

Nothing in my hand I bring.

—Isa. lv. 1.

Every verse of the hymn, on to the end, is a direct quotation from the Bible.

If we are wrong in this we know that some of our readers will let us know. We got tired of looking.

### ORDINATION IN NEBRASKA

The Rev. C. D. Lathrop was ordained to the priesthood on August 6th, at North Platte. Bishop Beecher officiated, while the sermon was preached by Dean Hicks, of Hastings.

### 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.

—o—

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.

### CHANCE TO TAKE IN REAL CONFERENCE

College students who are making plans for their summer vacation might well consider attending the College Students' Conference at Evergreen, Colorado, during the last week in August. The faculty includes such names as the Rev. C. N. Lathrop, Executive Secretary of the Department of Christian Social Service of the National Council, Dean Chalmers of St. Matthew's Cathedral, Dallas, Dr. Allen Moore, F. R. C. S. of England, and Canon Winfred Douglas, Mus. Doc. Bishop Ingley will be the chaplain. Evergreen is beautifully situated, high up in the mountains, twenty-seven miles from Denver.

### ORDINATION IN WESTERN COLORADO

Five of the Western Colorado clergy paid a tribute to the sacred significance of Holy Orders by traveling a total distance of 1,500 miles by rail and auto, in order to be present at the ordination of the Rev. R. A. Johnson to the Priesthood, which took place on St. James' day, in St. Paul's, Steamboat Springs. The visiting clergy were the Rev. A. W. Sidders of Trinidad, the Rev. Robert Y. Davis of Meeker, the Rev. Eric A. C. Smith of Pannonia, the Rev. Bernard F. Geiser of Gunnison, and the Rev. W. McMurdo Brown of Grand Junction. Mr. Johnson was ordained by Bishop Ingley, and presented by Rev. A. W. Sidders.

## October Through Lent

**T**HE 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.

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### CHURCH SCHOOL WORKERS IN CONFERENCE

During the week of July 28-August 3 a Church School Workers' Conference was held in Evergreen, Colo., for the teachers of the Diocese. The days began with Holy Communion, followed by a morning of study, an afternoon of recreation, and an evening of conference and discussion. Mrs. Loman of Philadelphia lectured daily on "Permanent Values in Religious Education," and a daily lecture by the Very Rev. Robert S. Chalmers was also a feature of the program. One hour each day was given to group study work on the several grades of the Christian Nurture Series. The evening programs covered Music, Pageantry, Young People's Societies, Church School Service League, and "Stunts."

### MISSION SCHOOL COMMENDED BY MOTHER

One of the American mothers in San Pedro de Macoris, Dominican Republic, sends to the Department of Missions a little unsolicited advertising for the mission school at Macoris. Her son has been a pupil there for some time, and in saying that they are "more than satisfied with the results," she believes she is "voicing the sentiment of every parent who has been fortunate enough to have children in that school." The missionary teacher is not only an excellent teacher, but "an excellent influence in the community, and beloved by children and parents of both colors."

## 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 Moody, 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.

### RETREAT FOR WOMEN AT TAYLOR HALL

There will be a retreat for young business and college women in Taylor Hall, Racine College, Racine, Wis., on Saturday, October 4th. It is desired that those who will attend, will make a point of coming on Friday afternoon, October 3rd, and remain until Sunday afternoon, October 5th.

Conductor for Retreat, Rev. Harwood Sturtevant, Rector of St. Luke's Church, Racine, Wis.

For further information, communicate with Mrs. George Biller, Taylor Hall, Racine College.

### GREAT PREACHERS FOR ST. STEPHENS

St. Stephen's College is to hear many prominent preachers this coming year. Among those listed for the first semester

### 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

are Bishop Stearly, Bishop Longley, an alumnus of the College; President Ogilby of Trinity College; Rev. L. T. Cole, formerly President of St. Stephens; Dr. Barry of St. Mary's, New York; Rev. Philémon Sturges of Providence, Rev. John McGann of Springfield, Mass.; Canon Pritchard of Mt. Kisco, N. Y.; Rev. W. M. Gilbert of Yonkers, a Trustee of the College; Bishop Cook, Dean De Witt of Western Theological Seminary; Bishop Oldham; Bishop Shipman, and Dr. Bell, the President of St. Stephens.

### 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

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

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

### MILWAUKEE, WIS.

#### ST. PAUL'S CHURCH

Marshall and Knapp Streets.

Rev. Holmes Whitmore, Rector.

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

### NEW YORK

#### CHURCH OF THE INCARNATION

Madison Avenue and 35th Street  
Rev. H. Percy Silver, S.T.D., Rector.  
Sundays: 8 and 11 A. M.

### NEW YORK

#### TRINITY CHURCH

Broadway and Wall Streets.  
The Rev. Caleb R. Stetson, S. T. D.,  
Sunday Services: 7:30, 9:00, 11:00 and 8:30.  
Daily Services: 7:15, 12:00 and 4:45.

### NEW YORK

#### CHURCH OF THE HEAVENLY REST

Fifth Ave. above Forty-fifth St.  
Rev. Henry Darlington, D.D., Rector.  
J. Christopher Marks, Mus.D., Organist.  
Sunday Services: 8 and 11 A. M.; 8 P. M.  
You are cordially invited to worship with us.

### CLEVELAND, OHIO

#### TRINITY CATHEDRAL

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



### MASS MEETINGS AT EVERGREEN

On the first three Sundays in August, mass meetings were held in the Dean Hart Conference House, Evergreen, Colo., the subjects being respectively, "Religious Education," "Social Service," and "Missions."

The Very Rev. Robert S. Chalmers, Dean of St. Matthew's Cathedral, Dallas, Tex., was the principal speaker at the first meeting, on the subject which he has made peculiarly his own; and the following Sun-

day the conference was led by the Very Rev. C. N. Lathrop, General Secretary of the National Department of Social Service. On the last Sunday there were three brief pageants, illustrating the Church's work in India, Liberia, and among American Indians, with addresses by Professor Joshi, Father Hughson, O. H. C., and Bishop Bursleson.

The present Governor of Connecticut is one of our licensed lay readers.

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Monteagle, Tenn.

The Rev. John R. McGrory, rector of Holy Apostles' Church, St. Clair, Pa., has resigned his charge, to take effect on September 7. He goes to the diocese of Pennsylvania. He has done excellent work at St. Clair.

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### MISCELLANEOUS

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**NEW RECTOR AT ABINGDON**

On July 1st the Rev. Beverley M. Boyd assumed charge of St. Thomas' Church, at Abingdon, Va. The Chapel of the Good Shepherd ("The Knobs"), near Abingdon, and St. Paul's, at Damascus.

Mr. Boyd graduated from Virginia Seminary and was ordained Deacon on June 6th of this year. On the following day he was married to Miss Sarah Kemper, of Alexandria, Va.

The parish, which is Mr. Boyd's first charge, is one of the oldest in Southwestern Virginia, but has been without a regular rector since the departure of the Rev. L. G. H. Williams in May, 1923. In the meantime it has been supplied at various times by visiting ministers.

Subscribing to a daily paper for one of the city hospital wards and to another for the inmates of a county institution is part of one California Churchman's social service.

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**SILVER BAY STUDENTS FOR IMMIGRATION CHANGE**

The conference held in July at Silver Bay, Lake George, N. Y., under the auspices of the Missionary Education Movement, approved a statement brought in by the student section protesting to President Coolidge against the Oriental exclusion features of the new immigration bill, and suggested that the three-year period of study provided for under the bill should lead to the change of that portion of our national immigration policy. It is hoped that, during this three-year period, such a sentiment can be aroused among the churches as will put this question outside the realm of racial prejudices.

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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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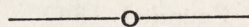


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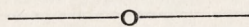
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