



Vol. IX. No. 3

CHICAGO, ILLINOIS, SEPTEMBER 6, 1924

\$2.00 A YEAR

*THE STUDENTS MEET
IN BAVARIA*

By

C. B. HEDRICK

*AMERICA THE OLD WORLD
SAYS CHESTERTON*

By

A. MANBY LLOYD

*NEXT WEEK
THE SOCIAL IMPLICATIONS
OF CHRISTIANITY*

By *RAMSAY MAC DONALD*

Prime Minister of England

Cheerful Confidences

By George Parkin Atwater

GOOD RESOLUTIONS

I have been reading recently a very good little book on how to keep one's desk in order. I look at my own desk and sigh, and shake the little book at it, and threaten, and make an attempt to bring order out of chaos. Like a good many parsons I have a pretty good idea as to where things are, if no one touches them but myself. But I fear that the system has not been invented that will classify and keep ready to hand all the affairs that gather in the form of papers, letters, notations, proof-sheets sermons, lectures, records, clippings, tickets, pamphlets, bills, stationery, postcards, calendars, mailing-lists, blank forms, card files, and appeals, that descend like a shower upon my desk.

One of the difficulties in the way of keeping track of all the work is that many of the affairs that come to the desk cannot be disposed of by the process of writing a letter, giving an order, writing a check, or calling some person on the telephone. They mean often a trip to the bank, to the printers, to the treasurer, or to the hospital.

For instance, I have a letter before me notifying me of the change of address of one of our families. It is an unusual courtesy to inform the rector of such a fact. It seems a simple thing to take care of. But the address must be changed on the mailing-list of the parish, and on the lists of every organization kept on file. The treasurer must be notified. The secretaries of two or three organizations must be notified. The Sunday School record must be changed. And this is but one small item of work that gathers about the desk.

The rector of a parish has a task of unusual complexity. We have in this parish nineteen organizations that must have some sort of oversight. We have a thousand people who must be kept in mind. There is always a fairly good-sized sick list. Pastoral calls must be made with some effort at regularity.

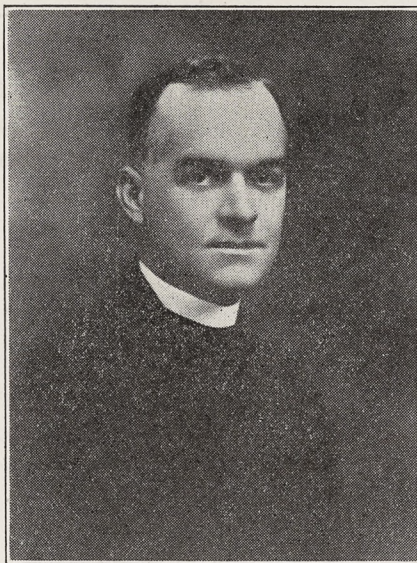
Then the rector must plan the work at least six months ahead. Every day must not only be filled with the work that falls on that day, but it must spare some time and attention to the week, with its sermon, its classes, its organization. Notices by mail must be anticipated for they cannot be printed or addressed on one or two days' notice.

The special things of the month must be arranged for. There is to be a Men's Club dinner, for example. At least two weeks before the meeting, some work must be done for it.

The Confirmation Class begins to occupy attention at least three months before the Bishop comes. A list of possible candidates must be drawn up, calls made, notices sent and lectures prepared and given.

It is a very intricate pattern that is being woven in the life of every parish.

It has some very difficult phases. For example, there are many persons who will not read notices or parish papers sent by mail. They defer attention to them, with the result that the paper is mislaid before



Rev. M. S. Barnwell

it is read. This overburdens the rector. I once had a very strong complaint from a parishioner that he and his wife had not received an invitation to an affair to be given in the Parish House. The man had dropped in to tell me his grievance. I returned to his home with him, and was rather coolly received by his wife. I walked to their library table, picked up the invitation from the midst of a lot of papers, handed it to them with my regrets that they had overlooked it, and took my leave.

The inattention of people to their mail is one of the results of our complex life. Appeals by mail are almost futile.

A good resolution for all the year would be to have every one in your home read, and heed, mail which comes from the Church.

The Council's Work

By Alfred Newbery

CHRISTIAN BIGOTRY

If you have been reading the papers lately you have seen that expression,—Christian bigotry. A representative of the Soviet Government uses it to describe, partly, American activity in China.

Never mind who said it, or even whether it is true or not, though that question ought to be looked into. But consider its significance.

In the first place you have the old refrain of white superiority and numerous incidents of the past to show that that white superiority has helped itself freely to the land and possessions of the "inferior" races by force. If you ever had to take a class of Oriental students through the history of the Opium War you would have a more vivid realization of the Oriental attitude toward the spoilation of the past. And if you went in with the class and studied the partition of Africa you would begin to feel fairly helpless against that attitude. In the second place you have the commercial exploitation of the East by the white man's civilization, by which, throughout the East, the feeling is engendered that

to us the Eastern nations are markets and nothing more.

Then you find specific occasions for the boiling over of resentment as in the case of the recent legislation excluding the Japanese from the United States. For the moment it does not concern us whether such legislation is or is not justified. The point is that rightly or wrongly it has aroused resentment, that it is added fuel to a growing self-consciousness on the part of the Orient.

If we may sum up the above paragraphs, we shall say that there is an undercurrent of real hostility toward us getting stronger and stronger, that ever more on the part of an Eastern nation toward national consciousness, widens and deepens that current, as in Japan and India and to some extent, in China, today.

Our movements, our policies, our activities, are to some degree, suspected. We are being watched, and he would be a careless and unjust thinker who would deny some warrant for the feeling.

Where shall they do their keenest watching? The answer is found in the slogan of a certain automobile, "Ask the man who owns one." They are watching with deepest interest those spots where the East and the West have mingled most completely, where, as in a laboratory experiment, they can deduce what will happen to them under corresponding circumstances.

There are two such spots. One is the Hawaiian Islands, the other the Philippine Islands. When somebody, however bitterly or unjustly, mentions the Christian bigotry of the West and especially of America, when a slur is cast upon our religious zeal and its effects, the Oriental hearers are not going to bother about the motives of the speaker. They are too worried for that. They will look instinctively for proof or disproof to those places which afford the best demonstration. The Philippines and the Hawaiian Islands are thus the gateway to the East for the extension of Christianity.

Now if it is important that the millions of the Orient should know and live in the Father in Whose image they are made, and if our best card of introduction is the results of our contact in Manila and Honolulu, does not that indicate the tremendous importance of the work that is going on, and the additional work that should be going on, given the man-power and the equipment, under Bishop Mosher and Bishop LaMothe? But how well known, do you suppose, those two mission fields are, to the Church at large?

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America Now Old World Says Chesterton

By A. Manby Lloyd

Sixty-four thousand persons had a sorry return for their money in the Gibbons-Bloomfield (fight) fiasco at Wembley. The promoter, Major Wilson, has been driven into bankruptcy and it should be the death-blow of bogus boxing, staged with the object of providing huge purses for professionals, and limelight for the picture press.

Britons are much more interested in the three-cornered contest, Liberal-Labour-Tory, in which every free voter can imagine himself a referee. The curtain has been rung down on the first act of the great political comedy entitled "Turn Him Out." It was a pretty tableau—Ramsay MacDonald embracing the beautiful Bolshevik leading lady, while Lloyd George (low comedian) shouts "A fake!"; Orange and Free State supers rioting in the background; Lord Hugh Cecil on his knees imploring the Secretary for War (Mr. Walsh) to "spare my chee-ild," the League of Nations!

The proposed loan to Russia may be only a bit of window-dressing to appease the Communist Left. Even the Fabian organ denounces it and affirms that any loan to that Government would be a "gift"—it repudiates Capitalism, yet wants to borrow from Capitalists.

Belfast will fight the boundary question to the bitter end, its ardour whetted by the belief that in so doing it will cook Mr. Cosgrave's goose and the P. M.'s at the same time. Sir James Craig hopes to wreck British Labour as he once wrecked British Liberalism—a political Bourbon who learns nothing and forgets nothing.

* * *

Mr. St. John Ervine has gone in for a little tail-twisting, but it is Uncle Sam's tail, this time—not the Lion's. In his book, "The Organised Theatre," he goes for Mr. Stark Young, who has been saying we have a talent for colonizing and sports, but a doubtful one for poetry. What would happen now (asks Mr. Ervine) if young Mr. Shakespeare, an unknown author, were to arrive in London from Stratford with the Mss. of Hamlet in his pocket? Nine out of ten managers would kick him out of the office. The tenth might advise him to go away and write something more cheerful—with a few comic songs and dances in it. Mr. Ervine's proposed "Organised" Theatre is not a national theatre in London, but a series of municipal theatres distributed throughout the provinces and subsidized from the rates to the tune of £20,000.

* * *

We extract some amusement from the New York special correspondent of *Truth*—the paper founded by the genial and lamented "Labby" to answer not so much the question, "What is truth?" as "What are trumps?"—

Campbell Morgan, he tells us, is to succeed Dr. Kelman in Jowett's pulpit in Fifth Avenue, one of the 'Churches' where "the minister must be a Christian and, if possible, British." If, he goes on to say,

FIELD SECRETARY

The Rev. Middleton S. Barnwell takes office on September 1, as a General Secretary of the Field Department of the National Council. He is to work on the Pacific Coast in conjunction with the Provincial Field Department recently created by the Province of the Pacific.

Mr. Barnwell is the son of a clergyman, and was born in Kentucky. After graduating in 1909 from the Virginia Theological Seminary, he served in Kentucky, Maryland and Massachusetts. His wife was formerly Miss Margaret Lighthall of Syracuse, New York.

Since 1912 Mr. Barnwell has been rector of the Church of the Advent, Birmingham, Alabama, during which time the parish has grown from the strongest in Alabama to one of the foremost parishes in the South, both in numbers and influence.

Dr. Morgan becomes a permanency, he will be "the Conservative Positive in Fifth Avenue to Dr. Fosdick's Liberal Negative." This confirms my own opinion of the worthy Doctor, whose analytical books of the Bible are masterpieces of scholarship and industry.

Truth's jester goes on to remark that Trinity Church, Wall Street, pays \$782,334 as a Free-Will offering to the Roman Catholics, represented by Gov. Smith, Mayor Hylan and Tammany Hall—now a "highly respectable institution." But it remains to be seen whether R. C.'s will persist in "giving short-shrift for short sleeves and damnation for *decolletage*." This exercise in alliteration has got me fairly beaten. . . . I trust the Truisms of *Truth* will turn up Trumps—that's the best that I can do at present.

* * *

I have before me a letter from G. K. Chesterton telling me that his newspaper, *G. K.'s Weekly*, is shortly to rise out of the ashes of the defunct *New Witness*, which was killed by high prices, bad management and, more fateful still,—by Jewish boycott, for the Jews control the advertising agencies.

G. K. has been praising the American author of "Helen's Babies"—the "most genuine and convincing of any book dealing with the *enfant terrible*. The modern 'infant' compares less favorably. Toddy and Budge were impossible, but not impudent. . . . The new people are not interested in the child, but in the spoilt child—a little prig with several complexes and an ego.

Toddy wanted to see the "wheels go round." Toddy did, indeed, make himself an oracle of the American spirit. That is the whole meaning of Pittsburg and Chicago, of the sky-scraper and quick lunches—of industrialism, individualism, progress, hustle and 100 pct. efficiency. But hustle is identical with routine, and "100 pct. efficiency must remember that 100 pct. of naught is naught."

America advanced!—but how! As a historical fact, those advanced in machinery are not necessarily advanced in ideas. The makers of machinery have been loyal, conventional, docile or servile, as you choose to regard it.

The people without machinery have been intellectual, independent, speculative or sceptical, as you choose to regard it.

In liberty and detachment of the intelligence, the old slow Pilgrims far outrun the new rapid tourists. The flying ships of Count Zeppelin and the petrol traffic of Rockefeller are panting hundreds of miles behind the slow camel of Job or the white elephant of Buddha.

It was, (he says) the reactionary countries that developed industrialism—the Germany of Blucher and Bismarck, the England of Wellington and Peel. It is one of the very few points in which England does resemble America. The combination of Toryism in politics with restlessness in mechanics, does really unite Berlin with Birmingham (Eng.) and to some extent, Birmingham with Bismarckville, Penn., U. S. A.

People seem to forget that the very time when England was introducing commercial industrialism was the time when they were actually persecuting political idealism. When a man was most concerned to get a living by being a manufacturer was the time when he might lose his life by being a Jacobin.

G. K. seems to have wandered from the point, but that is because only partial quotation is possible. Industrialism, he says, is in a rut, and the individual American is rather specially in a rut. America is so great and complex that he feels he must apologize for having any impression of it at all, but the only sense he can make of its present politics is this—that America is now the most conservative country in the world. It is resisting the spirit of revolt and novelty that comes from Europe. It is no longer a question of our calling in the New World to redress the balance of the Old. "We are the New World, and we are upsetting the balance of the Old, and it looks as if the balance of America were a good deal upset."

Not much to do with the terrible infant, has it? But you must remember that you are boiling down our golden sovereigns, and we are boiling with rage in consequence.

"Ah, take the Cash and let the Credit go,

"Nor heed the rumble of a distant Drum!"

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Magnanimity

By Bishop Johnson

The word is derived from two Latin words, "Magnus" meaning "great" and "Animus" meaning "a soul." The word therefore means "greatness of soul."

The idea of greatness suggests dimensions, which is also the idea contained in the advice of St. Paul that we should "grow in grace."

It is a most essential concern in our development. It is impossible to possess the character of Christ unless we acquire the dimensions of the Master, in which to contain that character. It is what St. Paul means when he speaks of "the perfect man who has the measure of the stature of the fulness of Christ."

Of these dimensions he tells us that the length and the breadth and the height are equal.

Let us translate these dimensions into human characteristics, for they describe quite accurately certain qualities in the Christian to which he should give due regard.

A man with a large soul has the dimensions of a large room. There is height and length and breadth, which dimensions are such as to give one the impression of spaciousness and proportion.

What is the height of a human soul? I should say that it is reverence for God. The man who lacks this dimension is without the capacity for worship.

"Lift up your hearts" is a stimulating exhortation, but how can we lift them up if the soul has a low ceiling?

The man who is self-centered and is always thinking of his own profit or reputation or position, lacks inspiration. One cannot be a great soul unless one is capable of this elevation.

What is the breadth of a man's soul?

It is not the same dimension as height. One can be capable of great spiritual elevation and yet be so narrow as to be incapable of human sympathy.

And human sympathy, mark you, is not a generalization about humanity, but the ability to appreciate the position of your particular neighbor.

It is one thing to sit in your chair and speculate about the brotherhood of man, and it is quite another thing to be magnanimous toward your irritating brother who scorns your theories or ignores your person.

And what is the length of a human soul?

This is a third dimension unlike the other two, but essential to complete proportion. It is the zeal of a soul to be, and to do the work that lies before it.

The forward movement in life implies an aggressive quality which strives to carry out in practice that which has commended itself to the conscience as practicable.

This equipment of dimensions is really necessary if Christ is to find room to dwell within the soul. If a soul has height, it is not low; if it has breadth, it is not narrow; if it has length, it is not trifling.

Until it has sought to acquire these dimensions, it has no capacity for the whole gospel of Jesus Christ. God has set our

feet in a large room, but we prefer to inhabit a little dwelling in which we brood over our petty concerns and worry over the offences of our neighbor.

Our religion needs the poise that comes from magnanimity in which we are not continually upset by the failure of our fellow-men to appreciate us or their perniciousness in disturbing us.

But growing is usually attended with growing pains.

It is so comfortable to have a little vision; so much of an effort to acquire dimensions, but it is worth the effort.

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CHICAGO

The Students Meet In Bavaria

By Rev. C. B. Hedrick,

Professor at the Berkeley Divinity School

While the statesmen-doctors are conferring around Europe's bedside in London, an international conference of a very different sort is taking place here in Schloss Elmau, Post Klais, a remote corner of the Bavarian *Hochland*. The contrast between the two could hardly be more striking. There, greybeards and middle-aged wiseacres, who are solemnly seeking to compound some new nostrum out of the same



The American Delegation

Dr. Hedrick, the Writer of this Article, is Seated Third from the Left

old, familiar drugs of political and financial expediency. Here, a body of alert young men and women, still able to dream dreams and see visions, who believe that what Europe chiefly needs is just a few good draughts of the plain milk of human kindness.

With which group does the long future lie? The question is not as superficial as it might at first seem, for both groups are concerned, ultimately, with the same problem, viz., the restoration of health and sanity in Europe's life. But what the cynicism of statesmen regards as impossible is here a daily reality. One hundred and thirty students from some twenty-five different lands, and representing almost as many different races, cultures and tongues, are living and laboring together in the closest of wholesome and happy intercourse.

What has caused these racial and political barriers thus to melt away? Is it because all passions are stilled by the sheer beauty of our Alpine surroundings? Doubtless the lowland students, whether from the prairies of Kansas or the steppes of the Ukraine, cannot climb the Wetterstein together or bathe in the snow-fed waters of the Ferchensee without feeling the binding power of enjoying such novel and exhilarating experiences in common.

Or is it because of the atmosphere of genuine simplicity and naturalness that characterizes this unique hostelry? In this "home for the recuperation of the well," Dr. Joannes Mueller, the owner and *Hausvater*, known throughout Germany as a deeply spiritual thinker and a pioneer in seeking a more truly Christian way of life, has set his ideals into actual

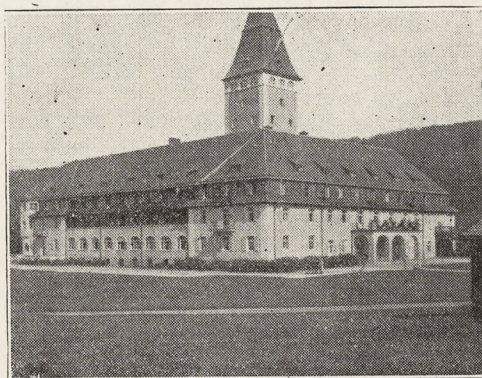
operation. One feels here not only the innate dignity and seriousness, but also the deep underlying joyousness of the Christian religion. "We have piped unto you and ye have not danced" cannot be said of Schloss Elmau, where of a Saturday night, old and young, ploughboy and milkmaid, guest and *Helperin*, in whatsoever costumes you please (though I have seen no "evening dress"), with shod foot or bare (cowboy and milk-maid mostly bare), but with lips silent (by order) except for their laughter, all join together in the hearty dances native to these Bavarian mountains. It seems but the fitting sequel to an evening so spent to find yourself awakened on Sunday morning by a chorus of young voices shouting an ancient choral not far from your door:—

Lob frsh den Herrn

Geh' aus mein Herz und suche Freud.

Here the artificiality and sophistication of our modern city life seem shamed away, and the stifled soul, liberated for the moment, at least, whiffs again the fresh scent of a long-forgotten air.

Such influences as these no doubt exert their power, but above all is to be reckoned the spirit of Christian good-will and self-forgetting helpfulness that animates the European Student Relief itself. This is the third international conference of the E. S. R. since its founding in 1921. During these three years of dire distress for Central and Eastern Europe it has played unswervingly the role of the Good Samaritan in the student world. Oil and



Schloss Elmau

Where the Students Conference Was Held

wine? Yes, these without stint—whenever and wherever wounds lay gaping and uncared for. More than \$2,000,000 have been collected and dispensed in the relief of all manner of physical and spiritual needs. But not oil and wine alone. Even more significant, the inner impulse that prompted the helping hand. The Samaritan's two-pence was doubtless a rich benefaction in help, but far more the friendly

words, "Take care of him, and whatever thou spendeth more, when I come again, I will repay thee." It is the kindly impulse and the friendly word which have made Europe's stricken youth feel themselves the eternal debtors of the E. S. R.

"You came to us," said the leader of the German delegation, "when all men passed us by on the other side. You raised no questions whether as to our race, our politics, or our religion. You saw only our need. This you straightway helped. Best of all, you helped us to help ourselves. You asked nothing in return, and as fast as we were competent to help ourselves you relinquished your task and quietly withdrew."

The E. S. R. is a Christian organization in the best sense of the term. Child and creation as it is of the World Christian Student Movement, it is animated throughout by the Spirit of Christ. But it has made no loud professions and asked no recognition of its Christian character. It has been content to let its works speak for it.

The E. S. R. came into being as an emergency organization. The emergencies that called it forth have now largely abated. In the meantime it has become an influence of major importance in the spiritual life of Europe. Shall it continue to function on an even larger though somewhat altered scale, concerning itself henceforth more with educational and cultural than with purely economic matters? This was the primary question before the conference, which voted unanimously in its favor. If the Elmau conference has written the conclusion of the European Student Relief, it has written the prologue of the World's Student Friendship Service.

MEMORIAL PULPIT TO BISHOP TUTTLE

A new pulpit has been placed in St. John's Church, Harbor Springs, Mich. The church is a memorial of the loving esteem, held by the summer visitors in this section for the late Bishop Tuttle, who for many years, through his vacation period, held regular Sunday services in this church.

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Books and Cognate Subjects

By Dean Chalmers

On the title page of each Manual of the Christian Nurture Series there is a little sentence which should be thoroughly considered by every parish priest and every Church School teacher in the American Church. Here it is,—"For trial use, in the hope that the experience of teachers, through the leading of the Holy Spirit, may constantly enrich and improve the course." It is a request that the actual experience of every teacher be made available for the use of the whole Church. It places a great responsibility upon all of us, pastors and teachers. I once heard a clergyman ask Dr. Gardner the question, "When do you expect to issue the final and authoritative edition of Christian Nurture?" Dr. Gardner's smile was at once in evidence, and his reply was characteristic and significant: "Not in my life-time,—and I hope the Church won't do it for at least a hundred years!"

From the offices of the Morehouse Publishing Co. we now have the results of the first revision of these text-books. They should receive close attention from all Church School authorities.

They represent the result of about seven years' experience in the use of the Christian Nurture Series of Text Books all over the Church. They should prove more helpful than the first series. And the rector, the Church School superintendent, the leader of the teacher training class should be very careful as to *how* he places them in the hands of his teachers. A great deal depends upon this. "Miss —, here is the revised course on the Bible. It is all worked out for our High School Seniors,—and it will make all the difference in the world to you in your work this year. You and I have often discussed the question of increasing the actual interest of the students themselves in the work of this class. And I believe the new manual is exactly what we have been waiting for." Contrast some such announcement as the foregoing, with this: "Here, Miss —. Those fellows at 281 are never still. They have revised Course 12 and issued a new manual. Some more work for you. If you don't like it, we can stick to the old one. It won't be out of print for a while."

I have just had time and opportunity to go over two of the new Manuals, and if the rest of the revision equals these two, the Department of Religious Education and the Church at large are both to be congratulated. The Course entitled "Our Bible" seems to be a model text book for High School students, and a great advance over old Course 12. And the new Course entitled "Our Church and Her Mission" is admirable both in plan and execution. In this case the Teacher's and Pupil's Manuals are separate, and the Pupil's Manual should be in every Church home. It fills a great lack in the Church's literature, and may well come to be a better text-book for Nation-wide Campaign pur-

poses, than any literature which has yet been issued.

The Department of Social Service is behind no other department in the quality of the literature which is being issued today. Have you read "A Practical Program for Church Groups in Jail Work"? If not, get it at once. Send 15 cents to "281" and get a copy. Do it now! Don't wait. When you take it up, you won't lay it down till you have read the last word. Then you will read it again to be sure your eyes are not deceiving you. And then—well, I think you will want to pray—and act! I won't say any more. You,—whoever you are—get the book. You will never spend fifteen cents to better advantage.

And then, here is a "tip"—and it has nothing to do with books. Get Dr. Lathrop to your Men's Club, your Round-Table Fellowship, your Diocesan Convention, and insist that he talk on "prisons." I have just heard him, and it is a liberal education.

When Bishop Johnson lectures on preaching to the School of the Prophets at Evergreen, he does not like limitations. His course is "Preaching and Cognate Subjects." Hence the title of this column this week.

WATERMAN HALL TRANSFERRED TO ST. ALBAN'S

A decree confirming the wishes of the trustees of Waterman Hall to transfer the property over to St. Alban's School was entered in court last week.

Waterman Hall was organized as a corporation not for profit, under the laws of Illinois, January 9, 1888, at the request of Abbie L. Waterman.

By the will of Abbie L. Waterman, dated December 15, 1887, she provided, among other things, that the property conveyed by her will that:

"My design and intention in making this bequest is to provide a place and secure the establishment of a school for worthy and aspiring girls, in which at a small cost they can be educated in such branches as will fit them for the high duties of Christian womanhood in conformity to the practical teachings of the Book of Common Prayer of the Protestant Episcopal Church; my expectation is that the charges for board and tuition shall not exceed \$250 per year for each pupil. I also desire that two free scholarships shall always be given by the directors of said Waterman Hall to two girls whom they may regard as the most deserving. As nearly as may be practicable the term of free scholarship in said school shall not be less than one nor more than two years."

I. J. Woodworth and J. W. Banks were appointed her executors to carry into effect the provisions and they performed their duties.

It seems that certain mines from which great expectations had been laid proved to be worthless, so that only about \$15,000 besides the property conveyed to the corporation Waterman Hall, was received and

which was insufficient for the purposes desired.

Among allegations in the bill was the one to the effect that insufficient funds were given to carry out the wishes of the testatrix, and notwithstanding the presence on the board of directors of capable business men, after thirty years' effort the school was compelled to close; that expected contributions did not materialize from interested persons; that 123 girls attended the school the years 1890-91, but that thereafter the attendance dropped until in 1917-18 it was but 54; that while the income from students dropped, the running expenses trebled and thus made its continuation impossible, and B. F. Fleetwood resigned as rector of Waterman Hall. At that time the buildings were in a bad state of repair and there was no money to use in putting them into repair; that St. Alban's School leased the property in 1919 and since that time said school has occupied the premises in operating a school for boys; that the property does not afford room enough to accommodate the students desiring to attend the school. In other words, to properly conduct St. Alban's, the formality of a transfer of the Waterman Hall effects to St. Alban's has been found to be positively necessary and so this decree has ordered the transfer which means much to the Episcopal Church, under whose auspices it will proceed in the education of boys. The wishes of Mrs. Waterman could not be better expressed than in the decree entered last Saturday and now St. Alban's may go forward in its educational desires unhampered.

VETERAN CLERGYMAN DIES

The Rev. Edward W. Wroth, of Darlington, Maryland, after an illness of ten days, died at the Church Home, Baltimore, on Monday, August 18th, at the age of 72. He was buried in the Darlington Cemetery beside his wife whom he survived by only five months. The services were conducted by his cousin, the Rev. S. S. Hepburn, rector of the I. U. Parish, Kent County, Maryland, assisted by the Rev. John I. Yellot, rector of Emanuel Church, Belair, and Mr. F. M. Heil, minister-in-charge of Grace Church, Darlington. The pall bearers, active and honorary, were members of Monumental Commandery, Knights Templar, which he had served for many years as Prelate, at the same time officiating as Grand Prelate of the Grand Commandery of Maryland, and Grand Chaplain of the Grand Chapter of Royal Arch Masons of Maryland. His long ministry had been spent in Smithfield, Isle of Wight County, Virginia; Kingsville and Darlington, Harford County, Maryland; and All Saints Church, Baltimore, Maryland. His brother, the Rev. Peregrine Wroth, D. D., for nearly 50 years rector of the Church of the Messiah, Baltimore, and his son, the Rev. E. Pinkney Wroth, rector of St. Philip's Parish, Laurel, Maryland, are active ministers of the Church.

Please Renew Your Subscription Promptly Upon the Receipt of a Notice.

A CLERGYMAN GOES TO CHURCH

St. Mary's Barnstable, Massachusetts

BY REV. N. R. HIGH MOOR

Turning back the pages of our history we come upon this date: that upon a certain morning in the month of July, 1621, a party of searchers, led by no less a personage than one Miles Standish, basing their expedition from the Plymouth Colony, came in a shallop to what is now Barnstable, in search of a young lad who had been lost. A group of Indians joined in the search and after considerable difficulty found the boy. A dignified Court House now overlooks the harbor where Standish and his searchers landed. The clerk of court has in his keeping a bell, which was cast in Munich in 1675. It was hung in the first court house and was given to the town by the widow of one Captain Peter Adolphe who had been cast away on the shore in 1675.

It was in the town of Barnstable that Priscilla Mullen was married to John Alden. Seated upon a scarlet blanket upon a snow-white bull rode the bride and beside her the attentive bridegroom walked, as they journeyed back to the Plymouth Colony.

Barnstable is steeped in historic atmosphere. Situated on the famous King's Highway, near the center of the town, is located St. Mary's Church. It is a quaint, frame building, seating about one hundred people comfortably.

Two long lines of motor vehicles stretched on each side of the highway in front of the church. "Another crowded church," thought I. And it surely was. Several men were busily occupied in carting chairs from neighboring houses to the church. I sat in one of them and will vouch that they were comfortable.

The congregation was not only large but intelligent. There was a shortage of Prayer Books and Hymnals, due to the size of the congregation (in winter there are only a dozen or so Episcopalians in the town); but to my amazement this lack of books in nowise interfered with the singing and the responsive reading. One would expect the average congregation to repeat the Lord's Prayer and the Creed from memory, but, who would not be startled to hear three hymns sung and a psalm repeated from memory?

Undoubtedly history will give us a reason for this marked intelligence. Barnstable was settled in 1639 and according to custom divine worship was immediately inaugurated. Evidently there was no church building erected, but a spot between West Barnstable and Barnstable is pointed to as the location where the first congregation met for prayer and praise.

I would judge that most of the people in the congregation this morning were summer residents. But they called Barnstable "home." Their ancestors had lived there, I learned, and the present generation came

back to live, if possible, and if not, to spend the summer.

And the ancestors of these folks took round-the-world cruises. They were commercial pioneers. Perhaps their commercial ethics did not live up to New Testament standards, but neither do ours. One Cape Codder from these parts sold a ship load of babies' cradles, shipping them around the Horn, in '48, to California settlers, and sold them at a fabulous price to serve as "rockers" for gold mines. Another enterprising trader sold ice to the people in the tropics and made one thousand per cent profit. "Not so bad" I would say, and then, again, "not so good."

Barnstable people have always been rovers. Past generations sailed the high seas to India and Ceylon, but always came back home, if wind and wave allowed. The present generation are rovers inland to Detroit and other mid-western industrial cities, but they, too, come home, whenever possible.

In 1839 two hundred and fifty of Barnstable's citizens were masters or mates of some of the finest ships in the Union. "In the year 1880 a case was tried in the Barnstable Court for which a lawyer from a distance was summoned. During the course of his argument he implied that probably none of the jury knew of procedures beyond their own dooryards. Rather nettled by the assumption, someone took the trouble to inquire about that particular jury, and found that eleven out of the twelve had been all over the world, either as masters of their own vessels or in some business capacity. The twelfth was a substantial farmer. And such an assortment was by no means an extraordinary thing."

Barnstable is an American melting pot. What a diversity of races and nations have lived in this little community. First, the Indian, and now his descendants live in Mashpee, a small village a few miles from the town of Barnstable. Next came the pioneers of pure English descent, having a high order of intelligence, grave, severe, upright. And after the Revolution this first group, made of stern stuff, was joined by other English colonists who enjoyed a good time, were more or less morally loose and had no firm leaning toward the church. This rollicking crew infused a ruddy tang into the austere color of those early days. The negro race was introduced to Barnstable by "our Puritan fathers, who doubtless considered themselves the elect to whom God had given the heathen for an inheritance." They obtained negroes by importation, purchase and exchange. A portion of the will of John Bacon of Barnstable reads as follows: "I give and bequeath to my wife, the use and improvement of the slave Dinah for her lifetime, and if, at the death of my said wife, Dinah be still living, I direct my executors to sell her, and to use and improve the money for which she is sold in

the purchase of Bibles, and distribute them equally among my said wife's and my grandchildren."

An industrious group of new citizens are the Portuguese. Barnstable has a large number of these people. They usually come first in a small group, say half a dozen single men, who appear in the press of the cranberry season when their services are gratefully accepted. They find accommodation in some old barn or shed, where they live peaceably enough, the sound of dancing and of a crude guitar on a summer evening being the only thing which proclaims their presence. They buy milk from a near-by farmer and are punctilious in their payments. Once established they proceed to make themselves extremely useful. They pick strawberries, blueberries, cranberries, and beach plums in due succession. In the winter they gather shellfish. And in the spring they import a wife and children from São Miguel or from Lisbon, buy some abandoned farmhouse and move in. The land that has lain fallow for a decade is coaxed into fertility. Besides tending their garden patches and their houses they work all day like beavers. The man teams, fishes, goes out for a "day's work," and picks berries. The wife goes out scrubbing or takes in washing. Every single child hies to the woods and picks berries like mad all summer and goes to school all winter. The Portuguese youth, educated side by side with the Yankee maiden, falls in love with her, and marriage is the sequel. Barnstable is also the chief gathering place of the Finns. "Thus," as one writer has put it, "as the sons and daughters of the Cape have wandered inland, as their progenitors wandered seaward, to win fame and fortune, a comely and a quiet race has humbly taken possession of the deserted houses and is patiently and with infinite persistence making the light but productive soil to blossom like the rose." As far as I can discover, our Church has not, as yet, been able to carry on much effective work among either Portuguese or Finns.

The clergyman in charge of summer services in St. Mary's is the Rev. Donald B. Aldrich, Curate in St. Paul's Cathedral, Boston. I listened to his sermon with great interest. It was clear, helpful and inspiring. I would not hesitate to say that the Church in Barnstable is richly blessed in having such a preacher.

His subject was, "The Two Ways, the High Way and the Low Way." Woven throughout the sermon ran the verses of a poem, from which I gathered the preacher caught his theme. I wish that I had a copy of the poem so that I could write it out for the readers of *The Witness*. I have ordered a copy of the little volume of verses in which it is to be found, but will not receive it until the end of the week and that will be too late for this week's article.

Mr. Aldrich introduced his subject by

stating that, "It is a difficult thing to properly classify people, but there is one word which might truly be written over a large group, and that word is, 'Bewildered.'"

Many are bewildered in regard to matters pertaining to religion: "There is so much that is new which comes under the head of religion. Everything, from the selling of Red Cross seals to listening to the voice of God in prayer, is called religion."

Many are bewildered as to what they should do and what they should leave undone in matters of civic and religious service. People realize that they must choose, sooner or later, to do some things and not to do others. Strength of limb, brain and nerve are wrecked if they endeavor to answer the multitudinous calls which are made upon them, and they are bewildered, when a great variety of useful works are presented to them, which ones to accept and which to refuse.

Many are bewildered by the fierceness of the inner struggle between their best and worst selves. Competition is keen and continuous and the strife confuses them and its tireless insistency is weakening.

"And so," said the preacher, "all come to the great question what shall we do in order that we may be strong and faithful again?"

"One seeming solution is fleeing from our problems; refuse to face the facts of life." Amusements, as an avenue of escape, was used as an illustration. "But this attempt only puts off the hour when all must face the problem."

Amidst the prevailing bewilderment two ways men walk. One way is the "Low Way," where the spirit of bitterness, revolt, and revenge holds sway over the inner life. Walking along this "Low Way" develops in the traveller's supersensitiveness and a spirit of hatred and envy.

The other way is the "High Way" along which Jesus walked. "He was filled with an immortal hope." "To accept life with hope may mean pain. Jesus pictured life as it should be, yet faced life as it really was. He lost social standing; was misunderstood by friends and relatives; was forced to give up His work at the carpenter's bench in Nazareth, but He never gave up hope in the coming of His Father's Kingdom and in His fellowman coming to his true self." "We must walk the 'High Way' with Jesus Christ."

SHRINE TO VENUS FOUND IN JERUSALEM

Rev. C. C. Dobson reports that a shrine of the goddess Cybele, or Aphrodite (Venus), with the column or tree of Adonis or Attys beside it, has been discovered near the entrance of the Garden Tomb outside the walls of Jerusalem. Hadrian built a temple of Venus on the site of the Sepulchre of our Lord, and this discovery is said to suggest that General Gordon was right, and that our Lord was buried in the Garden Tomb, and not on the site of the Holy Sepulchre within the city.

The National Centre for Devotion and Conference Fills Need

Generous Gift of Ohio Church Women Makes it Possible for Church to have Beautiful Conference Centre

The National Council has under its direction many and varied types of work. Among the interesting and attractive ones is the National Centre for Devotion and Conference in Taylor Hall, Racine, Wisconsin, the only home centre the National Council possesses in the entire Church. The venture is a new one, made possible by a generous gift from Mrs. Mortimer Matthews of Southern Ohio. Its continuance will depend largely on the interest and support of the general Church.

The closing of Racine College School, and the years of inaction is a familiar story. The revival of life and activities in this place of sacred traditions and hallowed memories should be equally well-known. Taylor Hall is a part of the Racine College School plant, a stately, dignified building on the west side of the grounds, large enough to house 75 comfortably, and more than 100 uncomfortably. The underlying purpose in taking over Taylor Hall was that there might be some place under the direction of the National Council where people could come together under the same roof for devotion and conference, and remain as long as they desired.

A more suitable location could not have been found. It is a centre geographically, within easy access of great cities, and possesses ideal surroundings. The Centre was to have been ready for use, April 1, 1924, but, owing to necessary alterations, many repairs and much cleaning that had to be done, it was not possible to have it in operation until May 19th.

The first Conference was a provincial one—Woman's Auxiliary Diocesan Officers. It began on the evening of May 21st, with a general discussion of problems relating to women's work in the Church. The discussion was led by Miss Elizabeth Matthews of Southern Ohio. Seven dioceses were represented. The two days following were given up to consideration of the different phases of women's work with special emphasis on the devotional life. The most helpful part of the Conference were the meditations on "Discipleship" and "Fellowship" by Miss Elizabeth Matthews, and a devotional hour led by the Rev. Harwood Sturtevant, Rector of St. Luke's Church, Racine.

The second group who came to Taylor Hall were young people from the Diocese of Milwaukee. It was a week-end gathering beginning with dinner on Friday evening. This was the "get together" time, when formality was broken down, and friendly relationship established. On Saturday, the Holy Eucharist at 7:30 began the day and was followed by two periods of Instructions by Dean Hutchinson of Milwaukee; one Conference on Vocation, and one on Organization; noon-day Intercessions taken entirely by the young peo-

ple; a missionary program, and a preparation service for the Corporate Communion on Sunday, by the Rev. Stanley Cleveland, Chaplain at the University of Wisconsin. The Sunday program was a Celebration of the Holy Eucharist at 7:30 a. m., a Bible Class at 9, Leader, the Rev. Stanley Cleveland; Holy Eucharist and sermon in St. Luke's Church, Racine, Preacher, the Rev. Stanley M. Cleveland, and a closing Conference in Taylor Hall at 2 p. m., where experiences and suggestions for the development of future work were given. Fifty-one young people of High School and College age registered during the Conference. Although in operation such a short period of time, and with very little publicity as yet, Taylor Hall is already gaining points of contact in areas as widely separated as Tokyo, Japan, and Savannah, Georgia. Interested and interesting people, representing a number of states, have come as visitors. The Rector of the Church of The Ascension, Chicago, several members of his congregation and choir, spent their vacation in Taylor Hall.

The next large gathering will be in the nature of a religious house-party for young people from the Diocese of Chicago. An instructive and devotional program has been planned for it, and able spiritual leaders have been secured.

September and October will be good months for Taylor Hall. A Conference for Educational Leaders; a Provincial Conference of the Girls' Friendly Society; Retreats for clergy and lay-women, and the provincial Synod meeting have been scheduled. Taylor Hall will be kept open until December or longer, if there is a sufficient demand for its use. Church leaders can help greatly if they will keep Taylor Hall in mind when they are planning for Church gatherings.

DATE CHANGE

On October First, the date of The Witness will be changed from Saturdays to Thursdays. There is a double purpose in the change: First, it will enable us to get the news to our readers with a minimum loss of time; Second, it will enable us to guarantee delivery of bundles before Sunday in every State of the Union. Copy, under the new arrangement, must be in our office not later than the previous Thursday night.

Improvements in the Witness will Become Effective Next Month

Dating of the Paper to be Changed to Enable Printing of Later News and to Facilitate Delivery of Bundles

By W. B. Spofford

Further improvements in The Witness, without any change in the price, are on the calendar for October first. Some of our readers will agree with a friend who said last week: "You people on The Witness are as bad as automobile manufacturers. You announce a new model every year." My come back, of course, was that change was fine providing it was in the right direction.

First of all, the make-up of the paper will be slightly altered. The paper stock will be of better grade. The page size will be about a half inch smaller, thus enabling it to be mailed with one fold instead of two, as at present. This will mean delivering the paper to subscribers in better condition. A new cover design has been drawn for us by Mr. Oscar Seitz, which will greatly add to the appearance of the paper. The editorial staff will continue as at present. Dr. Atwater and Dr. Wilson will conduct their popular columns each week. Mr. Newbery will write on the work of the Council, and Dr. Keller will edit the column on Social Service. We are also happy to announce a real live Young People's Department, with a short article each week by Bishop Quin, a recognized leader in this work; and a program for Young People's Service League Meetings by Rev. Gordon Reese.

Bishop Johnson's page will continue to be the great feature. Dean Chalmers will write regularly, as will A. Manby Lloyd who tells us what is going on in England.

There will be one contributed article each week and I feel confident that Witness readers will agree that we have set a high standard here which is being maintained.

Commencing with the issue for next week we are to feature several articles by notable English writers, led off by two by the Prime Minister of England, Ramsay MacDonald, on "The Social Implications of Christianity." The Rev. Cyril Hudson, the author of "Modern Psychology and the Christian Religion," has written two articles on education for us; Canon Storr of Westminster has sent us articles on Evangelism; and the Rev. W. Loundes, whose book on Genesis is causing wide discussion in England, has contributed a number of thought-compelling articles.

The news will be handled a bit differently in the new makeup. We shall aim to state in the simplest language, with the fewest possible number of words, the facts, without any comment whatsoever. The columns of most of our papers would perform a greater service if they were cut to paragraphs. We are going to try to give you all of the important news of the Church—everything that a Churchman

should know to be well informed—in three or four pages of condensed paragraphs. It may be a bit unfamiliar not to read ten inches of writers "bunk" to get one inch of facts, but I am confident you will enjoy the experience once you are accustomed to it.

Lastly, the dating of the paper is to be changed. At present, with the paper dated Saturday, we are having difficulty in getting bundles to rectors at distant points on time. Many on the Pacific Coast, for example, were obliged to give up the bundle plan, since the papers failed to arrive before Monday. We are therefore moving everything back two days. The paper will be dated on Thursday. It will be mailed from Chicago the previous Friday night. Ninety per cent of our readers will get their papers the day it is dated, or before. The others will surely get them before the last mail Saturday, even with the poorest post office service, thus enabling all who desire them to have them at the Church on Sunday morning. This change of dating will also enable us to give you later news, since most items are received by us on Tuesdays and Wednesdays—probably because the clergy can find a few moments to write them on Monday, their easiest day. As things are now, these items are in the copy basket for four or five days before they go to the linotype machine. This time will be saved after October first.

Anyway, we are making changes confident that it will enable us to serve better. We hope our readers, upon seeing the new paper, will agree.

BISHOP LAYS CORNERSTONE FOR PARISH HOUSE

Bishop McCormick laid the cornerstone of the enlarged church and parish hall at Holland, Michigan on Thursday, July 24th. Several of the diocesan clergy were present and the rector, Rev. D. D. Douglas, from Canada, is enjoying the hearty co-operation of his members.

The interior of St. Paul's Church, Muskegon, Michigan, has been beautifully decorated and will be open for services on September 1st.

THREE MONTHS EARLY?—MUST BE WRONG

The costly new edifice being erected for Trinity Episcopal Church, Bridgeport, Conn., is expected to be ready for use on Christmas morning, three months earlier than had been expected.

Please Renew Your Subscription Promptly Upon the Receipt of a Notice.

FEDERAL COUNCIL URGES CITIZENS TO VOTE

The Federal Council of Churches has issued an appeal to the two hundred thousand preachers in America to deliver at least two sermons on the special subject of voting on election day. It gives in the statement the dates in different States when registration of voters must take place, and calls upon ministers to keep the matter of voting before their congregations in some form beginning not later than August 30. According to the council, Massachusetts, Pennsylvania, Tennessee, Texas, Alabama and the Carolinas make the worst exhibits of the proportions of people neglecting to vote; while New York, Wisconsin, New Jersey, Connecticut and California are only a little better in rank.

The council calls upon ministers and officers of Churches not alone to see to it that their members vote one hundred per cent strong, having of course registered in the same ratio, but to work through their organizations to get people of their towns and cities to do the same. Of course there is disclaimer of partisanship, but the council adds in its statement an appeal that such work ought to be done now for all future elections, and especially for the approaching presidential one. It is urged that special attention be given to women, who are charged with indifferentism, and to the first voters of both sexes. Preachers are urged to send extracts from their sermons to their local newspapers.

NEW DEAN FOR CATHEDRAL AT ALBUQUERQUE

The Rev. H. R. A. O'Malley has resigned from St. Stephen's, Denver, after a rectorship of seventeen years, to become Dean of St. John's Cathedral, Albuquerque, N. Mexico.

Witness Fund

Donations to this fund are used to pay for the subscriptions of those who want THE WITNESS but are unable to pay for it themselves. The management is very glad to bear half the burden and asks those of our readers who are able to do so to help make up the other half. The sum of \$500 a year would take care of the subscriptions of those whom we know will read the paper regularly if they can have it. Please help if possible. Many of the recipients are clergymen in rural districts.

We acknowledge the following donations to the Fund for 1924:

Caroline Hamilton	\$ 1.00
Mrs. R. G. Champ	3.00
A Friend	3.00
Mrs. George Batchelor	1.00
Mrs. G. E. Hargreaves	5.00

Total for 1924.....\$132.00

GEORGIA RECTOR GOES TO SEWANEE

The Theological School of the University of the South at Sewanee Tenn., is looking forward with great interest to the coming year. Already there is a large number of prospective students on its lists, most of them with the College degrees of B. A. or M. A. The University will open on Thursday, September 18. Dean Wells has given up his proposed trip to China and Japan, and will remain at Sewanee.

Professor Osborne, who has had such success as Chaplain of the University, has found himself obliged to resign the Professorship of Dogmatic Theology which he has held with marked ability for the last five years, in order to devote all his time to his Chaplaincy.

The school is peculiarly fortunate in being able, after many efforts, to secure the services of the Rev. Dr. C. B. Wilmer, Rector of St. Luke's Church, Atlanta, Ga., for twenty-four years. In the early history of the school, 1876 to 1887, Dr. George T. Wilmer held the same position of Professor of Theology at Sewanee, which his son will now hold. Dr. Wilmer has held many high offices of Diocesan and National as well as of municipal importance. He is a man of deep and broad and strong convictions, characterized by courage, sincerity and originality. A recent editorial, in the Atlanta Journal, thus speaks of him: "He is a Liberal, for his mind stands ever hospitable to truth; and a Conservative, for he holds fast that which is good. If his were the prevalent temper in this day of clashing theologic clans, there would be neither Modernists nor Fundamentalists, but only Christians, traveling by devious ways, but led by one Spirit. He goes to a great work and a noble institution. Sewanee is among America's justly distinguished and distinctive Universities. Never obsessed by a foolish ambition for bigness, it has grown in character, in scholarship, in serviceableness, till it stands honored everywhere by the informed and valued by the discerning."

An enlarged list of courses will be presented in the coming year and Sewanee is prepared to meet the problems of the day, with sound learning, and earnest spiritual enthusiasm in fitting her students to take an influential place in the Church and in the Nation, as they have done in the past.

FARMER GILBERT TELLS IT TO 'EM

Rev. George B. Gilbert of Middletown, Conn., who because he has chosen to devote his ministry to people in rural communities instead of to city churches has come to be known as the "pastoral parson," says the boys and girls of today in the country are no worse than their fathers and mothers of forty years ago. However, he adds, conditions in the average village community are not as good as they were ten years ago; and the village problem is acute. For these conditions, Mr. Gilbert blames the church. Instead of quarreling over petty denominational differences, ministers should join in an effort to check immorality and to raise a high-minded

body of citizens, he believes. Automobiles should bring people to church, rather than keep them away, and ministers should have some rural training before undertaking to be shepherds of rural flocks. Mr. Gilbert believes there is a growing reform movement in the church, and that ministers are beginning to see the need of appealing to the people of the country in the language and spirit of the country. Mr. Gilbert's parish includes representatives of a great many denominations, and they are regular attendants at his church services. "Intolerance of other people's views is one of the greatest sins of the day," says Mr. Gilbert, and he adds that people who seem narrow don't mean to go wrong, but they

merely have found the wrong channel for the exercise of their aims, which may be really noble. Mr. Gilbert assiduously cultivates a two and one-half acre farm, but says it is not necessary for a rural minister to be a farmer, but if he is one he should be a good one. Through his farm he keeps in closer touch with his neighbor farmers and their families, and is able to do more for them, to sympathize when things go wrong, and to help get the most good for the community when times are prosperous, whether in seed time or harvest. It has been his experience, he says, that the minister who fits the rural community best is he who is community-minded rather than ecclesiastically inclined; also that the most

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Sixty miles west of Chicago. Seventy-acre farm and campus.
Successful in preparing boys for the Eastern as well as the Western Universities.

Grades from the Fifth through High. Commercial Course to be added this fall.

Mr. Clarence Brickman, formerly Secretary of The Brotherhood of St. Andrew, is to be associated with the Rector. Mr. Brickman will also be Master in Charge of the Department of Music.

The famous Kent School honor and self-help system has worked successfully here for eleven years—first in establishing student discipline, and second in making it possible to keep the rates at a moderate figure.

In athletics every boy is given a chance in a variety of sports.

The living conditions are ideal because of the limited enrollment.

It is more than a school—it is a home.

The services in the chapel appeal to boys from the denominations as well as the Church.

Boys are enrolled for the coming year from Cuba, Porto Rico, Connecticut, New York, Ohio, Michigan, Indiana, Louisiana, Wisconsin, Minnesota, North Dakota, Colorado and Missouri as well as Illinois.

Boys from St. Alban's are this year entering Princeton, Yale, M. I. of T., West Point, Kenyon, St. Stephens, Illinois, Wisconsin and California.

The Rector, Rev. L. B. Hastings, will be at the Tower Building, Chicago, Room 1410, Wednesdays from ten to two during August and September.

Dr. Norman O. Hutton, Chicago, President Board of Trustees

useful church program emphasizes the needs of human life rather than details of church worship.

BISHOP BRATTON AND DAD HALL HOLD MISSION

The Bishop of Mississippi, Rt. Rev. T. D. Bratton, D.D., had the very unusual experience of being invited to hold a union revival in Carrollton, Miss., for two weeks in a big tabernacle erected for the purpose. The ministers of the town and others from outside rendered any assistance they could, and also a number of our own clergy were on hand. Sunday evenings about 1,500 were present and a very large attendance at other times. A large choir of Seniors and Juniors sat on the platform and rendered fine music. The Bishop gave an intensely interesting course of sermons on the Christian life, applying it vigorously to all present.

He was assisted throughout the entire time by Rev. J. J. D. Hall, who led the singing, using many choruses, very much as they are used in a Rescue Mission. At the close of the sermon each evening, Mr. Hall gave a rousing "exhortation" to do what they had been told they should do and DO IT NOW. There were many responses to these appeals, both for a renewed life in Christ and also for work from anywhere God calls. A most remarkable service was that on August 10th, when the Bishop wore his robes and celebrated the Holy Communion, assisted by "Dad" Hall, as he is familiarly called. More than 200 people of all ages and conditions came forward to receive while the great choir sang softly, "Just As I Am Without One Plea." The Bishop finished his part on Wednesday evening, the 13th, and left the meetings in the charge of Mr. Hall, who was assisted during that time by John C. Roak, who was on his way to Philadelphia. At the closing service Sunday evening after a sermon on the absolute surrender to Christ fully three fourths of the entire congregation stood while they renewed their Baptismal vows. Many promised to erect family Altars and pray in their homes.

RELIGIOUS PAGEANTS AT STATE FAIR

One of the most elaborate religious pageants ever presented in the Middle West is to be given at the Iowa State Fair, Des Moines, which closes Friday next after nine days. Twenty-five scenes, showing the progress of religion from earliest days to the present, will be given, and Church and Sunday school workers from all parts of the State will compose the cast. The State Sunday School Association is in charge.

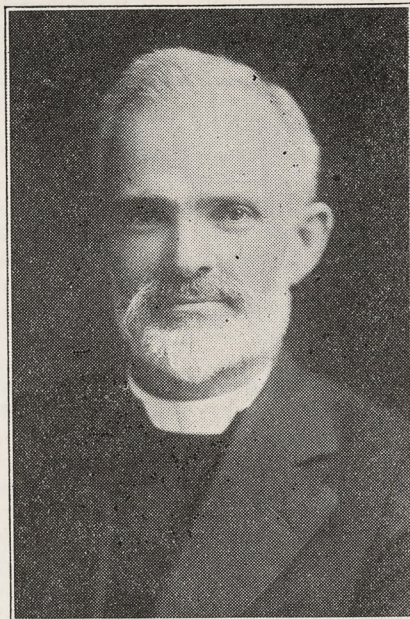


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Rev. J. J. D. Hall

DENVER CHURCHWOMAN WRITES BISHOP'S LIFE

Mrs. W. A. J. Bell, a parishioner of St. Andrew's Church, Denver, is editing for publication the correspondence of her grandfather, the Rt. Rev. Walter Kerr Hamilton, Bishop of Salisbury, who died in 1869. He was the first among the leaders of the Oxford Movement to become a Bishop, and among his letters are many, hitherto unpublished, which will be of the greatest interest to church people, from such men of the Movement as Dr. Pusey, John Keble, John Henry Newman, Dr. Liddon, and Dean Church.

There are other letters of more general interest, from statesmen and men of letters, such as Dr. Arnold of Rugby, Matthew Arnold, Mr. Justice Coleridge, Mr. Gladstone, Lord Brougham, and Sidney Herbert.

Some of the letters from Dr. Pusey are to be printed in the next issue of "The

Messenger Quarterly," the new Church periodical published at Sterling, Colo.

Mrs. Bell is the author of a "History of the Papacy." Her father, Canon Otley, was Rector of Hawarden.

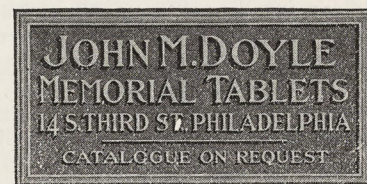
WE CAN LEARN FROM HAWAIIANS

At the University of Hawaii, at Honolulu, the youngest American institution of this rank and noted for its work in sugar raising, the racial problem is working out so well that it may well be an example to the rest of the world, according to Dr. K. C. Leebrick of its faculty. Last year the 345 students were divided racially as follows: Caucasian, 162; Japanese, 79; Chinese, 71; Hawaiian and part Hawaiian, 25; Koreans, 6; Filipinos, 2. They "work and play together," Dr. Leebrick says. "They conduct their student activities by self-government. The student body constitutes a small inter-racial democracy. There is absolute social, political and athletic equality as far as university activities are concerned, and there is no evidence of group action based upon race."

NEW RECTOR FOR PARISH IN MICHIGAN

The Rev. Harry Bruce has accepted the call to St. Paul's Church, St. Joseph, Michigan, and expects to be in residence September 1st. A rectory is being purchased.

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BISHOP GORE SEES TROUBLE AHEAD

Bishop Gore prophesies that within the next twenty years there will be in England, between workers and the interests that stand in the way of the improvement of their lot, a keen struggle from which the Church cannot keep aloof. If the genuineness of our Christianity is to show itself, he says, it must do so in practical amelioration of human life and its conditions. We must impress on the Government that there is a large body of Christians in this country who are prepared, even to their own loss, to take action and demand that action be taken; and we must make the people realize that Christianity and the Church are very much alive. Canon Adderley urges that there is a great necessity for the clergy to believe in the social implications of their own religion. He claims that the present Labor Government is essentially a moral one, and with all its heresies, mistakes, and unsavory connections, a Christian movement, based on essentially Christian principles.

A Baptist minister, Rev. W. H. Jones, B. D., of Waterbarn, recognizing that the industrial system is a world order, asks, can Christianity humanize and sanctify it? Brilliant addresses have been delivered almost to the point of weariness on the social implications of the Gospel, but neither employer nor worker can be reached by grandiloquent phrases—how can both be reached? Mr. Jones makes the following practical suggestions which at least provide food for thought. (1) By a clear intelligent sympathy with the conditions on each side. (2) By a clear recognition that we ourselves are part and parcel of the system that we deplore. (3) By remembering that ministers having demanded a minimum stipend, they are liable to be envied by the destitute. (4) By getting first-hand knowledge of economic conditions. Manufacturers and employees alike resent ill-informed counsels. (5) By pressing on both employer and employed the basal facts of the Christian Gospel—that Jesus lived, died and rose again for all men, thereby declaring the souls of all men to be of equal and infinite worth to God. This moral equality and spiritual worth must be recognized in the wages of the worker and in the profits of the firm. The trade unionist shall remember that he represents but one section of the community, and by no means the lowest paid; and that his organization may be doing far less for the destitute than the Church from which he stands aloof. (6) Christian leaders should speak with a united voice in this matter, and be as explicit on it as on temperance and gambling. (7) Twenty-minute sermons on Sunday are inadequate and ill fitted for the task. In most audiences there are at least three generations, too varied in intelligence to take the message in simply one form, and often burdened with nearer troubles of a personal character. Every district needs a study circle. We cannot afford to leave this matter to party politics; we cannot be silent else we shall go on producing a Dives and not a Barnabas, and a Lazarus who will not always be content to let the

dogs lick his sores. (8) Can the industrial system be changed? Jesus answers: "Thy will be done, as in heaven, so on earth."

DEAN SCARLETT ON NEWLY FORMED COUNCIL

Chicago is to be made headquarters for what is proposed as a Mid-West Council on Human Relations and a call has been issued for a meeting in Chicago, September 5, to see if the plan can be financed, and if two secretaries can be provided to enter the field to promote such relations. It is stated by Rev. John W. Herring, writing from a vacation resort in Colorado, that 150 persons are on the charter list of such council, representing territory from Ohio to Colorado and the Dakotas to Missouri.

This council grows out of a congress held in Chicago in June, called by Governor Sweet of Colorado, Dean Scarlett of Christ Cathedral, St. Louis, President Men-

denhall of Friends University at Wichita, Secretary Mitchell of the United Mine Workers of America and others of welfare societies, universities, theological seminaries and business concerns. The aim is to touch and influence students in institutions of all kinds, to get them to think, and later to act. There is desire to tie up the financial and personal resources of open-minded people, and to do so by creating a clearing-house service. Discussion groups are proposed, also open forums on a community scale, and central institutes to consider the public good and how it may be advanced.

Those who are promoting the council are said to represent thinkers and leaders along most civic lines, several social agencies, and half a dozen religious bodies.

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RESTORING PUBLISHING SOCIETY IN JAPAN

Two of our senior missionaries in Japan now find themselves cheerfully guarding and tending a shrine of Hachiman, the god of war. They are the Rev. Dr. Irvine H. Correll and his wife, of the Church Publishing Society.

Word comes from them that they are unable to keep up with and reply to all the inquiries received from their friends regarding the losses of the Church Publishing Society and the present state of their work. Naturally Dr. Correll is more than occupied in efforts to make a beginning at re-establishing the work built up through the fifty years he has been in Japan. Mrs. Correll is only now recovering from a long illness.

They are making the most of their present living quarters and office, combined in an old and very tiny partly remodeled house, formerly the dwelling of some priests, whose property is not yet entirely removed. Hence the shrine.

The earthquake and fire losses of the Church Publishing Society have of course crippled its work beyond immediate recovery, unless it should receive unforeseen and generous financial aid. The Society consists of the Bishops of the Japanese Church, with Dr. Correll as secretary. The Japanese Prayer Books and Hymnals and Psalters, which we in our parishes at home take so much as a matter of course that we are scarcely conscious of them, are provided for the Japanese Church through the agency of this Society. Many of these Japanese books were burned when the

Tokyo churches burned, and the reserve supply for other cities and towns was burned in the stockroom of the Publishing Society. Furthermore, the plates for reprinting them were likewise destroyed.

Personal losses, shared with all the missionaries, must have been exceptionally hard for the Corrells, for they had just completed fifty years in Japan. There was a library of several thousand volumes, for instance, and there were diaries and manuscripts, and valuable gifts.

The Society acts as agent in Japan for the S. P. C. K. The stock of simple religious books in English which it distributes was wholly destroyed. A Church publishing house in this country contributed several packages of such books as a nucleus for a new collection, and further helped by quietly cancelling its outstanding account of \$40 owed by the Society. Word has not been received as to any help the S. P. C. K. may have been able to give. It would of course do all that was possible.

One has only to reflect a moment on one's own dependence upon printed words, and on the value of the Prayer Book and other Church books, to realize the importance of such work as the Church Publishing Society does in lands where Christianity is new.

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Tuesdays at 10 A. M.
Thursdays at 8 P. M.

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City, is expected to be entirely rented. Living quarters for the curate and for the deaconess and Church offices are included in the building. Most of the families moving in are Episcopalians, many of them members of St. James. The income will be devoted to expansion and permanent endowment of the parish. Rev. De Witt Pelton, the rector, who is in charge of the project, is receiving an increased salary of \$8,000 in recognition of his work.

ANGLO-CATHOLIC PROCESSION OF WITNESS

Plans are being made by American representatives of the Anglo-Catholic Congress of London for a National Procession of Witness on St. Michael and All Angels. This will not be a single procession in one city but diocesan or parochial processions in various places with the celebration of the Mass of the Holy Ghost for a blessing on the Anglo-Catholic World Year of Prayer for the conversion of the world, in 1925.

America will, naturally, be included in the World Year of Prayer, one year of

continuous intercession, night and day, for the conversion of the world, and city Churches will be asked to take two days and country Churches one day in carrying out this program of prayer.

FAMOUS PREACHER CROWDS BRIGHTON CHURCH

Rev. R. J. Campbell is reported to be having great success in his ministry at Trinity Church, Brighton, England. The Church is renewing its strength. A news report says: On a recent Sunday morning lines of people awaited the opening of the doors, and by eleven the building was filled, while many were seated in the aisles. The service, lessons excepted, was taken entirely by Dr. Campbell, who preached from the text: "The kingdom of God is not meat and drink," etc. Modern industrialism, the preacher said, is not on the whole favorable to spiritual religion. Materialism

tends to lower the moral ideal. What we need is a revival of the sense of the eternal in our common life.

GIRLS' SOCIETY CONDUCTS FINE CAMP

Members of the Order of the Fleur de Lis, for girls and young women, entered last week upon their second week in Camp O-at-ka at Lake Sebago, Me. Later, another relay will go to occupy their places. During the past year, the order has grown rapidly, under the stimulus of the publication of its first manual. New chapters have been established in a number of parishes not only of Greater Boston and Massachusetts, but in other dioceses. This

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order seems to fill a need in church activities comparable to that of the Order of Sir Galahad whose growth in some sections has been almost phenomenal. In the fall there will be a general conference of leaders, which may be held in Boston.

YOUNG PEOPLE'S HOUSE PARTY AT TAYLOR HALL

The Young People of the Diocese of Chicago are to hold a religious house party at Taylor Hall, Racine, Wisconsin, on Friday, Saturday and Sunday of this week. The Chaplain is Father Tiedemann O. H. C. The lecturers and leaders for the discussions are to be Rev. Campbell Gray of Peoria; Rev. C. L. Street, head of the City Missions of Chicago; Mr. Austin Parde, National Secretary of the Young People's Movement; Mr. James Rex, Jr., President of the Young People's Organization in Chicago, and Rev. W. B. Spofford, the Secretary of the Church League for Industrial Democracy. Mrs. George Biller is the hostess, and is to lecture on fellowship.

Gifts in memory of faithful colored servants are being given by Auxiliary women of North Carolina for silver Communion vessels to be used by Bishop Delaney, who has charge of Negro work in the diocese.

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The Rev. Robert B. H. Bell, rector of St. Thomas, Denver, has received clippings from English, French, German, Dutch, and Swiss newspapers commenting on the healing missions being carried on in his parish.

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The Rev. C. E. Coles, for the last two years rector of Holy Trinity, Pueblo, Colo., has resigned to become Archdeacon of the Diocese of Salina.

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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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