



Vol. IX. No. 4

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## THE GREAT PRE-SUPPOSITION

By

DEAN CHALMERS

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## *The Social Implications Of Christianity*

By

RAMSAY MAC DONALD

*Prime Minister of England*

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## SOURCES OF INSPIRATION

By

DR. ATWATER



## Cheerful Confidences

By George Parkin Atwater

### SOURCES OF INSPIRATION

Both the *Churchman* and the *Living Church* have columns that are a delight. (I hope Mr. Shieler and Mr. Morehouse will not think that I am implying that their columns are of less worth.) In the *Churchman* the column is called "Gargoyles" and is written by Percy Sylvester Malone. In the *Living Church* it is "Blue Monday Musings" and is contributed by one who has adopted the pseudonym "Presbyter Ignotus." The range in this latter column is enormous. The writer carries us to Nova Scotia, to Europe, to the Far West, and then he diverts us by the odd ecclesiastical vagaries of eccentric individualists. And he conserves much fugitive poetry for the readers.

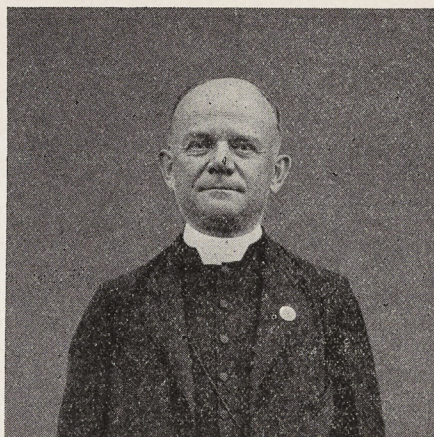
Sometimes when I am struggling to fill a column in THE WITNESS, I am amazed at the industry of both of these writers, who seem to be able, without apparent difficulty to make a delightful literary vintage from the garden grapes of every day experience and reading.

I wish I might know the secret of their abounding versatility. Upon examination of their writings I hit upon the idea that it may be the brand of tobacco which they consumed while composing their interesting articles. It was fascinating to test out the theory. They had possibly purchased an assortment in order to experiment with the sources of inspiration. Here was an old fashioned sentiment which I could easily associate with the flaky *Bull Durham*. Here was a touch of the sturdy commonplace which suggests *Prince Albert*. Now comes a strong English proclivity which recalls *Craven Mixture*. That lightness of touch was no doubt due to the aromatic delicacy of *Potpourri*. That vein of conviction springs from the solid qualities of *Edgeworth*. And the poetic vein comes from the love for a French Briar pipe, the sense of solid contentment from a Dunhill, and the ecclesiastical tinges are associated with the thought of a "Churchwarden."

But my theory goes on the rocks when I try out these various expedients, and discover that they cannot be the source of inspiration. The facility of these and other writers must come from some natural aptitude, and vigorous training and experience. Perhaps they do not smoke at all, "even as you and I," as Kipling says.

Leaving this unimportant matter, I am tempted to pay a tribute to all the contributors of our Church papers. A vast amount of splendid writing is printed constantly by our Church papers. Strong editorials, papers based on the soundest scholarship, and well-expressed articles from experience are being offered each week. A member of the Church has a rich opportunity for knowledge, culture, and intellectual satisfaction in the Church papers. That they are not more widely read is a distinct obstacle to the growth of the Church.

No one person can read them all but each person may profitably spend a part



Rt. Rev. L. H. Roots, D.D.

of Sunday, by casting aside the voluminous trash of most of our Sunday papers, and by carefully reading one of the Church papers.

## The Council's Work

By Alfred Newbery

### HOLDING THE GATE

If it be true that the Philippines are a sort of laboratory wherein the Oriental may observe quite fully the contact of East and West, we as Christians are interested in four main points of contact—governmental, business, tourist and missionary.

Theoretically they should be all the same. A business man, a tourist, or a governmental policy from a Christian people ought to be just as Christian as a distinctly Church contact.

But actually of course, they are not the same. And the fact that they are not, gives us a double duty, on the one hand, of so intensifying the efforts of religion at home that it will bear more and more influence upon our national and individual behaviour abroad, and on the other hand, of prosecuting with greater vigor our avowedly Christian efforts abroad.

The Oriental observer may be able to make scathing remarks about our imperialism, our commercial greed, and the inconsiderateness of our visitors to the shores of Eastern lands, but whether he is able to do that or not, he must never be able to utter anything but appreciation of our Christian zeal. He may be able to say that we put up some *bad* fronts but he *must* be able to say that we put up one superlatively *good* front. He must see souls being made perfect by Christian zeal, he must see that zeal put forth to a degree proportionate to our professions and our abilities. He must see religion pure and undefiled producing holy living. Then whatever the astigmatism produced by a faulty government policy or a desire to exploit commercially, at least he will not have been blinded to the vision of the real thing we are taking, over and above or in spite of, as the case may be, forms of polity or mechanics of manufacture.

None can doubt that such a vision is in the Philippines today for him to see, whether it be with Father Staunton among

the Igorots, or in Manila among the influential Chinese element or in the southern mountains among the Mohammedans.

But he cannot help seeing also that as in every other mission field so in the Philippines, we are by no means supplied with that abundance of workers and equipment which he would expect from a people whose value of the Christian religion is so high as we say it is among us.

It is not a demonstration of a whole Church pouring in the love of souls in men and money but rather of a faithful minority painfully supporting a small group of workers. The people of this Church do not know the field in the Philippine Islands, its opportunities, its strategic importance, or they would pray for it, and if they prayed for it, workers and their equipment would not be lacking. It is the gateway of the East. We are not marching in four abreast, but in single file and at long intervals. What a demonstration to the watching East which examines so carefully the various elements of the Western advance!

According to a recent cable from Bishop Mosher the only physician working with the Church in the Philippines has resigned. His place must be filled, and there has been for sometime a need for a medical missionary at Zamboanga. Our priest at Baguio is without a home. Work among the powerful Chinese element in Manila is hindered for lack of a priest. And so the story goes.

That it may be please God to put it into our hearts to give the best and noblest of our sons and daughters to serve Him in the spreading of His Kingdom, that it may please Him to save by the power of His Christ the peoples of the islands of the sea—is this our prayer?

### VOTING IN THE PARISH HALL

On election day a year or two ago the vestry of Trinity Church, Boston, after careful thought, gave the use of the parish hall to the city for a polling place. It must have been a great boon to women, who usually have to penetrate barber shops or even less attractive places. The rector wrote, "I am glad to have the parish render this service to the city. It is well that votes should be cast in such surroundings, and I believe that the action of the vestry will be especially appreciated by the women voters of this precinct."

## 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.



## Dean Inge Writes on Romanticism

By Rev. A. Manby Lloyd

Dear old London is vanishing under the iconoclastic hands of modern contractors and speculators. The Seven Dials was demolished years ago and Bill Sykes plies his trade further West; he has adopted American methods and become a motor-bandit. Regent Street is being pulled down to make way for sky-scrappers. The Abbey becomes more and more like a mausoleum; owls inhabit the precincts of St. Pauls. The only live preacher is Dean Inge and he prefers the pulpit of the Morning Post columns.

This week's article has the caption "Romanticism," and deals with Mrs. O. W. Campbell's brilliant book, *"Shelly and the Unromantics."* The Dean gives several definitions of Romanticism, but dismisses them as mere trappings which descended to the Victorians and provided the fancy dress in which Victorian ideas of morality, passion and metaphysics masqueraded in the poems of Tennyson, Rossetti, and Browning. True Romanticism almost died with its creators, Shelley, Keats, Lamb, Byron and Coleridge, who all ended rather unhappily. A false Romanticism sprang up; artificial Gothic ruins and grottoes, Strawberry Hill villas, and primitive glades laid out by Capability Brown, gave great satisfaction to an age which had no belief in man and very little faith in God. *"Ossian"* was the delight of half Europe and all Germany was in tears over *"The Sorrows of Young Werther."* The Dean notices the absence of romance in Greek literature. He has been struck with the extreme hardness of Greek life, especially in the great tragedies. The Greeks were not pessimists, but . . . they could not forget famine, or pestilence, or the dangers of captivity and slavery. They were afraid of provoking the envy of the Gods.

While not in love with the Middle Ages, he admits that Catholic Christianity was responsible for its best element. Its romance was the romance of Christ. Even the heroic folly of the Crusades was Christian knight-errantry . . . art was romantic to the core. *Malory's Morte D'Arthur* expresses the same visionary devotion in another medium. Tennyson would have been wiser to leave the Arthurian legend where he found it . . . Malory is not only more romantic than Tennyson, but more profoundly Christian. "When Lancelot the sinner is being borne up to Heaven we feel he has deserved the honor."

Still, Victorian literature had the quality of nobleness. This quality began to decline in 1880 and has not been recovered since. Hope and love and reverence for human nature, the essentials of romance, are greatly needed in post-war England and America. He sees no signs of a spiritual revival. Perhaps there is a prophet among us, unknown; he may be a school-boy, or an apprentice. When he comes, he will speak not from the pulpit, not from the platform, nor from the printed page,

## Our Bishops

Logan Herbert Roots, the Bishop of Hankow, China, graduated from Harvard University in 1891, and from the Episcopal Theological Seminary in 1896. He went immediately to China as a Missionary and his entire ministry has been in the service of the Church in that country. He was consecrated Bishop of Hankow in 1904. Last year he offered his resignation as Bishop of Hankow in order that he might serve as an Executive Secretary of the National Christian Council of China, but the House of Bishops refused to accept his resignation. The matter will doubtless come up at the meeting of the House of Bishops in October.

but from the stage. A great dramatist might help us to find our souls.

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I have been meeting Americans and showing one of your readers, Dr. Cowern of St. Paul, round London, or what remains of it. Old London is now the happy hunting ground of Jews and a cosmopolitan population.

Mr. Chesterton hopes to bring out his new paper, *"G. K.'s Weekly,"* very shortly, but in an interview with Mrs. Cecil Chesterton I understood its production may be delayed till the Spring of 1925. The Amalgamated Press, like a great Octopus (she tells me), continues to get everything journalistic into its tenacious tentacles. Only three "free" dailies now exist: the Morning Post, the Telegraph and the Cadbury group. The Jews control advertisements; Harmsworth & Co. control news. G. K.'s paper will defy both elements. It is his ideal to tell the world the truth and leave the plutocratic press, like the Athenians on Mars Hill, to discuss the "news."

\* \* \*

Who is to be the next Archbishop of Canterbury? Dr. Davidson is 76 and his resignation cannot be long deferred. One section of friends suggest Dr. Henson, the Bishop of Durham. Another section puts all its money on Dr. Kempthorne, the Bishop of Lichfield. In politics they are diametrically opposed, and the result will depend on which Government happens to be in power. Dr. Henson has been very down

on "Local Option" agitators and denouncing Prohibition in strong terms. A piquant situation has arisen, for his sturdy Broad Church brother, the Dean of Durham (Bishop Welldon) has retaliated by describing Dr. Henson as the Liquor Bishop.

## THE CHURCH OF ENGLAND IN EUROPE

In connection with the American churches in Europe, it is interesting to know the extent of the work of the English Church there. There are two Anglican dioceses, Northern and Central Europe, and Gibraltar. In this area the S. P. G. has about 20 chaplaincies that are permanent, and 280 that are seasonal. There are 59 churches. Work is carried on for British students at French universities, especially at Grenoble and Tours. The churches in Germany are not yet all reopened. Of Berlin, Frankfurt and Baden, a report says, "No words can describe the extreme difficulty experienced by the chaplains in these places to meet the necessary expense of keeping these churches open." The S. P. G. report about the European work in general says that the provision for chaplains in places frequented by tourists is the least important part of the work. It is primarily for "the thousands of sick and suffering members of the Church who are ordered to the continent in hope of regaining their health and who should while there receive the fullest consolation and support that spiritual ministrations alone can give them."

## OUR BOASTED SIDEWALKS OF NEW YORK

That more than 800,000 children in New York City receive no religious education whatever is stated by the New York Bible Society, which is soliciting funds to provide for immigrants and aliens throughout the country Bibles with English text on one page and their native language on the other. It is thought that such books will aid them to master the language of their adopted country; gain a knowledge of its standards and ideals and better appreciate the spirit back of its laws and institutions.

## RETREAT

Taylor Hall, Racine College, Racine, Wis.  
A Retreat for Deaconesses and Lay Women will be held D. V., October 6 to 9, 1924 (Monday evening to Friday morning). Conductor, the Rev. Charles S. Hutchinson, D. D. For further information communicate with Mrs. George Biller.

## NEXT WEEK

The column by Dr. Frank Wilson

## LET'S KNOW

will be resumed. He will answer any questions sent in to The Witness office by subscribers dealing with the life and doctrine of the Church.

## Washington Cathedral

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## The Great Pre-Supposition

By Very Rev. R. S. Chalmers

At a recent Conference of auxiliary secretaries of the Field Department, there was a fine illuminating discussion of the ultimate objective of the Nation Wide Campaign. By unanimous consent the objective was not a sum of money—but EVERY MEMBER. Every Member of this branch of Christ's Church actually sharing in the whole task of the Church.

All who were present felt that the entire Conference was helpful and stimulating to a very unusual degree. Every member present so expressed himself, and in remarkably enthusiastic terms. And of course we discussed the annual drive for money—the every member canvass, upon which we rely for the actually necessary money to carry on the work of the Episcopal Church, National, Provincial, Diocesan, Parochial. One wonders if the great body of Church people fully realize how much is at stake, depending on the every member canvass.

There was the inevitable discussion—and it was frank and very much to the point,—as to the Spiritual nature of this annual effort. One member advised that we should be quite candid in speaking of it as a drive for money. Another criticized the campaign leaders for failure to place adequate emphasis on the spiritual side of the whole movement. Towards the end, one of our outstanding national leaders, in the course of gathering up the "findings" made this statement,—“The Nation Wide Campaign, and the Every Member Canvass must always proceed upon the pre-supposition of the normal spiritual life of the Parish.”

During the weeks that have passed since the Conference, I have thought over the statement again and again. It seems to me that it states the case exactly. It points directly to the place where effort is required. The Nation Wide Campaign presupposes—it must pre-suppose, the normal spiritual life of the parish. If that is sub-normal the Campaign will unerringly reflect that weakened condition.

Some recent “Cheerful Confidences” by my friend and fellow-associate Editor, Dr. Atwater, seem to me to throw a good deal

of light on this whole subject. In the issue of August 2nd he says: “Why not have some of our men of affairs tell us of the next stage of big business? My own guess is that it will be concentration of effort on the lines that bring the biggest profits with the smallest overhead.

“But business men may tell us with some degree of certainty. Then the Church should go to the policy at once, and make the best of it, for sooner or later it must reach it, if I am right in my theory.”

Whether or not Dr. Atwater is right in his theory it is unnecessary at present to discuss. He has accurately described,—not what the Church needs to do,—but what through her National Council the Church has already accomplished with an astonishing degree of success. The aid of business men has been summoned. We know the line along which to concentrate with the maximum promise of success, and our overhead has been reduced to an amazingly low point, so far as the national administration of the Church is concerned. Not only so, but the organization of the Church, so far as the national administration can effect it, seems well-nigh perfect. No doubt improvements may be made, but the more I come in contact with the Field Department, and particularly with Mr. Bland Mitchell, the more I am convinced that every detail of organization is under the closed and most efficient supervision, and improvements will be made just as fast as the need for them becomes apparent. And the economy of the administration is plainly evident. “Concentration of effort along the most promising lines, with the lowest overhead.” Why, that is an accurate description of the work of the Field Department! Back of the Nation Wide Campaign and the Every Member Canvass is an actual experience since 1919.

In previous articles, however, where Dr. Atwater gave us the tragic and appalling figures of our loss of communicants,—and surely the statistics he quoted ought to awaken all of us to the real gravity of the situation—he accurately diagnosed the disease which is weakening and impoverishing the life of the Church. And that brings me back to the “Great Pre-Supposition”—the normal spiritual life of the Parish. It is not merely the loss of communicants—it is the fact that the loss is not accounted for and, therefore, to a large degree, unnecessary,—which makes the situation so grave. And neither big business men, nor efficiency at 281 Fourth Avenue, New York, can produce a remedy. The remedy must come from a quickened consciousness of pastoral responsibility and the creation and development and use of new methods of pastoral care and “follow-up” to meet the new conditions of the present day. And with this effort on the part of the clergy must come a deeper sense of the meaning and responsibilities as well as the privileges of membership on the part of congregations.

So long as our whole National program is so small, and our individual extravagance so great, we need not even think of financial depression. The communicant strength of the Episcopal Church is, in round numbers, 1,085,000. Last year our contributions to the National work of the Church did not average three and one-half dollars per communicant. If we gave

\$5.00 per communicant for 1925, we should meet the budget, pay the debt, and in 1926 we should begin to deal with our priorities. There is absolutely nothing in any financial condition now impending or likely to impend to make an average contribution of \$5.00 per member to the work of the National Church an impossibility.

Action is needed. The will to work is needed. Optimism and determination and faith in our Church's mission are needed.

I wish some such plan as the following might be tried out: Let each priest in charge of a parish or mission, pledge himself, and get his vestry, and parish council to pledge themselves,—First, to go over the Parish Records for the last five years and account for every communicant on the lists, particularly following up all whose names are on the Confirmation Lists for those five years,—make a real effort to win all who have lapsed back to the active life of the Church,—sending letters to those who may have moved away, and bringing them into touch with the Church in their new homes.

Second,—to work earnestly and sincerely until the average contribution on the Red side of the envelope, the Nation-Wide side, reaches \$5.00 per member, and resolutely and honestly curtail parish expenditures until this is accomplished,—choir expenses, new building projects, redecorations, organs, etc.

We can end the present situation with its debt and its starvation of missionary, educational and social service projects,—just as soon as we have a mind to do so.

Why not go a step further? Why not publish in THE WITNESS, beginning about October first, when our activities resume,—and continuing until the week of the Canvass, a list of those Parishes and Missions, whose Rectors and Vestries will make a voluntary pledge to make a real, earnest effort along both the lines above stated?

“The Nation-Wide Campaign and Every Member Canvass must always proceed upon the pre-supposition of the normal spiritual life of the Parish.”

(NOTE:—It ought not to be necessary, but to prevent any misunderstanding, I may mention that I am not advocating a pledge of \$5.00 per communicant. My suggestion is that no congregation of 100 communicants of the Episcopal Church to-day should be satisfied with an annual contribution of less than \$500.00 to the general work of the Church. This amount should be the absolutely irreducible minimum, for any parish which wishes to preserve its self-respect.)

## Christ and Labour

By REV. C. F. ANDREWS

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## WITNESS BOOKS

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# THE SOCIAL IMPLICATIONS OF CHRISTIANITY

BY THE RT. HON. RAMSAY MAC DONALD

*An Address, Delivered by the Prime Minister of England to the Conference of the Free Churches at Brighton, England.*

This is not a new subject, nor is it a new problem. We are told that from the very first days of our faith the converts, who saw the vision which is the symbol of Christianity, began to try and discover how they could hold all things in common. The great characteristic of Christianity is its binding humanism. The moment that human values are elevated to a divine platform, that moment we attain to the position of moral and spiritual equality. Today, as in every generation since those times, we are challenged to apply our Christian faith to our social conditions.

Now the first great problem we have to face as Christians is the simple, but very intricate problem—both simple and intricate—the problem of poverty. Let us be perfectly clear what we mean. I know people enormously rich who are abjectly poor. The problem of poverty is the problem of the degradation of men and women.

The problem of poverty is the problem of the sacrifices that good men and women have to undergo—sacrifices not of material things, sacrifices not of ideals nor of wishes, but sacrifices that entail the crucifixion of qualities which we have by virtue of the fact that we have souls. That is the poverty about which Christian faith must be uncomfortable so long as it exists, and Christian minds must apply themselves to see whether they can find a solution for it.

We find, in our experience, individual struggle that gives rise to pity, and when that is purely individual, purely exceptional, that pity issues in charity. That is a Christian duty—charity of one individual to another. But when we discover, as we so often do, that that sacrifice is not merely exceptional, not merely individual, but is part and parcel of an inter-related, co-ordinated economic system, then that pity does not issue merely in charity; it ought to issue in a great conception of social reconstruction by the way of revolutionary social reform. That is the problem of social poverty as Christianity ought to see it, and it is double-sided—individual and communal. There is another great social problem that I do not believe Christianity can ever lie down in any comfort until it has solved: that is the problem of human values.

To-day, what do we value each other for? In nine cases out of ten for some material possessions. We decorate our personalities not with the things of the spirit, but with the things of the earth, earthly. When people want appreciation, what do they do? They go and buy honours, and for the first time in the whole of their lives their name, printed by printers in an honours list in a newspaper, is the first association they have ever had with anything that is honourable. People who are rich, people who can give big dinners, people who are extravagant, people who are ostentatious, vulgar people who have none of the finer, inner signs of the gentle-

man, are too often the powerful people in these modern times of which we are so rashly inclined to boast.

This age, with all its tremendous conquests of power—power in the air, power of material resources, power of the human being over the laws of nature—this age, instead of subduing nature to man, is subduing man to nature. The very fact that we know is not liberating us, it is enchain- ing us to our very knowledge. If another war should break out, brutal as past wars have been, the very fact that chemistry and physics have done a great deal with the tiniest items and have been stored and exploited by the human mind into great and intricate kingdoms and empires, that very fact, instead of making my task easy to end wars, makes the soldiers' task easy, when war breaks out, to destroy peoples. This materialistic age (and there is no use talking any humbug about it) with its material possessions is not power—an age when some knowledge dominates. Thank God, while that is true this is also an age when the small still voice spiritually chal- lenges it all.

We are always protesting against the manifestations of error. Don't let us fall into the mistake of attacking these new superficial aspects as though they were the whole root of the evil and not mere details. There is an over-indulgence in recreation to-day. There is incapacity to spend a good Sunday. I am amazed at a great many of my friends who say the old Scotch Sabbath was a burden. I would rather—I sometimes cannot but blame myself for not doing it—I would like to see a state of society where every man and every woman preferred the old Scotch Sabbath to the modern French one because in that state of society you would have a fine, solid, eternal foundation of character and self-command upon which to build up your Churches and your States. Your Toryisms and your Liberalisms and your Labourisms, whatever they are, can none of them exist without solid foundations of character; and whether you have got Tory Governments, or Liberal Governments, or Labour Governments in office, you can't do very much with people who can be nothing but amused, people who can be nothing but entertained by somebody else, a gramophone or something else, people who have not in themselves the capacity to spend time with themselves.

But what I would like to say is this. These things are evidences of general evils. There is something fundamentally wrong, and the great thing that is wrong is that we are losing sense of what human value really is. We go far too much after superficialities, after gold braid, after things hanging on the lapel of your coats, after "Right Honourables," which may occasionally—and I am sure some of you feel are so at present—be actually wrong, Dis-Honourables.

We have to remember that the conscience of Christianity is this, that it is the human quality that alone matters. We are not out for quantities, we are not out for equality, we are out for quality—quality! And the finite can never receive quality, except from

the infinite; the earthly can never receive quality except from what is not earthly; the temporal can never receive quality except from the infinite. And only in so far as our Churches seize upon that—and not Churches only, but our politicians as well—seize upon that and bring you back, bring the Nation back to those fundamental facts, you can pass what legislation you like, and your legislation will never fructify in the way that we would like it.

Now there are one or two implications I should like to make from that. There is first of all the fact that you can't solve, you can't approach the solution, of your social problems, unless you remember that the spiritual must be the predominant. We live by faith, not by sight. Few of us would live for twelve hours if the only reason for our life was our past experience; we would commit suicide. Life is not something justified by what has been: life is something justified by what is going to be. Toil, teaching, preaching, working for something: that is not done by us because we look to the past and say it has not only been hopeful but it has been completely satisfactory. Not at all! Not at all.

A man never works with his back to the future and his face to the past; a man can only work with his face to the future and his back to the past. And when we challenge ourselves with the question of Ecclesiastes, "How shall we discover that good for the sons of men which they should do under the Heaven all the days of their life?" You can begin at the beginning and you can go through the histories of all peoples and all nations and all ages, and you will not discover it. If you look five years ahead you do discover it. The good that is going to be a satisfactory good for conduct is in the future, not in the past. It is the promise: we are all Abrahams. None of us have yet got to the Land of Canaan. When we get to the final land of Canaan we shall discover our churchyards there. Therefore, my friends, don't let us make the mistake of assuming that materialism is a theological proposition. I am afraid some of you, from your pulpits, preach against materialism, meaning by that a theological conception. Open out your minds! Open out your conceptions! Materialism relates not to belief, but to a conduct, to appreciation of value.

The war is this: are you going to gather up treasures for yourselves that the moth and rust will corrupt and that thieves will break through and steal, or is your treasure there, never to be possessed by you in this life—and you knowing it never will—but its very hope the most precious inheritance that a son of man has ever had from his father? Another thing is this. You know it is very easy to apply Christianity to trifles, to be Christians in small deeds. It is tremendously difficult from the point of view of life, the general point of view of life. And what we have got to remember is this—I have said it already and I'm going to repeat it—that what you are suffering from, what I am suffering from, what our generation and what the world is now suffering from, is that we



have not got the courage to go right down to the sources of all those evils, and instead of spending our time patching here, patching there, patching elsewhere, to go out and say "why, the bother is not in a man's nose, it is not in his brow, it is not in his little impediments here and there; the trouble is in his health, his general health. The trouble is in his mind. The trouble is in his general being, his general personality, his general conception of what is good and what is bad. And it may take us a little bit longer time, and it may require a little more patience."

My friends, let us go at the big thing, knowing perfectly well that if we can take care of the pence, the pounds will take care of themselves.

(To be concluded next week.)

## The Task of the Church

By Mr. H. H. Warner, Jr.

Within the past few years the Church has made a wonderful advance in her methods. We have a National Council to plan and further the whole work of the whole Church. Our national officers are men of vision; they have shown us the needs and planned the campaign; but they can do nothing without the body of the Church, of which we are members. A national Church is like a corporation, an artificial being, invisible, intangible, and existing only in contemplation of the Church; composed of dioceses, which are themselves invisible and intangible, differing only in territorial jurisdiction, being a group of still other artificial beings, the parishes; but the parish is made up of tangible and visible things, not only buildings of brick or stone, but living members of the body of Christ, who may think, may feel, may work. It is the parish that must do the Master's work, if the work be done. There is no other way.

"The Church at Work" is sent to every parish. Does this paper reach the people who really need it, or are a few copies given out to the people who happen to attend service the first Sunday, and the remaining copies placed in the back pew, to remain until covered up by a new edition months later, or become covered with dust and thrown out? The National Council has spent this money to tell us of the work accomplished and other work that should be done, that perchance the indifferent may be aroused from their neglect. Alas! the money wasted; the opportunity lost. The Church is at work. Is the parish at work?

"Let us rise up and build!" The Japanese reconstruction fund was planned months in advance. Lenten study groups were held speakers sent out, Church papers did their part; some rectors—would we had more of them—preached sermons about it, the best of literature was sent out by the National Council. Did it reach the people, and were the prayer cards and pledge cards distributed and explained in advance, so that on Sunday, May the twenty-fifth, the people would be ready to make their offering for this great opportunity to bring a nation to Christ; or did the rector simply announce that the offering

today will be for the Japanese and those who desire to make pledges can secure pledge cards after the service? Almost useless! Of course, only a few made pledges under these conditions, except perhaps those noble women of the Auxiliary, who can always be counted upon. Did the parish rise up?

How can we prevent such blunders in the parish. There are people who will work, if shown what to do; and there is surely work enough for all. Why can we not be doers of the word, and not hearers only? Lack of unity in the parish is the answer. There are societies and organizations sufficient to do the work, but there is no relation one to another, and sometimes the relation to the parish is only slight. There is no time or place when all of the workers may be brought together to consider the needs, and to plan the work of the whole parish, save only the parish meeting, which hears some reports, reelects the vestry, and the nominal member departs, rejoicing that he has performed his full duty for another year.

We need something more than this. There is a National Council for the Church in the United States of America, and an Executive Council in the diocese, and we must also have the Parish Council. Let us have in every parish a co-ordinating committee and call it the Council; also have the five departments: Mission, Finance, Publicity, Religious Education and Christian Social Service. This will not require more organizations, but better arrangement. Most of the organizations will fall naturally into one or more of these departments. Every parish should elect by ballot, in a general meeting of the congregation, a director for each of these departments, except probably the Finance Department, which might be handled by the Vestry.

The department directors having been elected, representing the congregation, should then arrange for meetings for each department, on dates which will not conflict, to organize and plan the work for the year. Every member of the parish who possibly can do so should be urged to unite with the work through one or more of the departments, or societies. If it shall be decided that the work of a department can be performed by organizations already existing in the parish, then it will not be necessary to form a new department, but these organizations shall jointly compose such department, and the department director shall be an intermediary between them and the parish, and act as chairman of joint meetings of any two societies in the same group. If requested by the societies, he shall meet with them or give them any assistance within his power. If, however, there is no existing society in the parish which will undertake the work of a department, then such department is needed and must be organized, in such manner as may seem necessary to carry on the work.

The Council should be composed of the chief officer of every society or organization of the parish, both men and women, including the five department heads, the parish treasurers, the choir director, and such others as the Council may elect. The Council should be presided over by the

rector, senior warden or junior warden, preference being in the order named. If there is an executive secretary of the parish, he should be secretary of the Council, or the secretary of the vestry could so act.

The annual meeting of the Council should be held on or before January first, to plan the work in a general way for the coming year and arrange to delegate the details to the proper department, to be worked out by them. Other meetings of the Council should be held as decided upon, but not more than twelve times a year or less than four times a year, except that the presiding officer should call special meetings to consider any matters of importance that could not be deferred until the next regular meeting.

Under this plan, any member of the parish having business to be handled will know the director of that department, and can go to him without delay. Such matters should be handled by the director through his department, or brought to the attention of the Council.

The Council should consider and decide matters affecting the parish as a whole, and in case of any matter under jurisdiction of the vestry, it could make recommendation to the vestry.

The Council will bring harmony and unity in the parish life, creating good fellowship among the workers, and bring in more workers for the development of souls and advance of the Kingdom.

## MANY YOUNG PEOPLE ATTEND HOUSE PARTY

The Religious House Party for the Young Peoples' Societies for the Diocese of Chicago was attended by over sixty, with an additional number of visitors on Sunday. The party was held at Taylor Hall, with Mrs. George Biller as hostess. The attendance at the classes was notably fine, the young people starting the day with the Celebration and then sitting through classes all day, on rather heavy topics, with but two hours for recreation in the afternoon. One of the Sunday visitors was particularly impressed with the freedom allowed. Rules and regulations were conspicuous by their absence, yet a thoroughly wholesome atmosphere was maintained, due unquestionably to the splendid management and attractive personality of Mrs. Biller in charge of Taylor Hall.

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# A CLERGYMAN GOES TO CHURCH

*Christ Church, Plymouth, Massachusetts*

BY REV. N. R. HIGH MOOR

Today I finally managed to take my long-looked-forward-to trip to Plymouth. The weather surely was hot and on the road and in the town of Plymouth people sweltered. Plymouth has a trolley car, perhaps two, but I think it must run in only one direction, for the car I passed and the suggestion of one, which I saw in the distance, were both headed the same way. Being, therefore, of a scientific nature; coached to observe and classify phenomena and diligently searching for truth and nothing but the truth, I make the following statement, based on my findings, that one car, possibly two, runs through Plymouth, and goes in one direction. They carry people out of the town but do not, from observation, carry people into town. Apparently there is a rubric forbidding the latter.

Down along the water-front there is a sunken platform, the ground about being terraced and fenced, and there in the center of the platform resting, without a word of complaint, lies Plymouth Rock on which the voyagers stepped when they landed on this shore, after finding Provincetown not to their liking.

A young Boy Scout was standing by the fence which surrounds the resting place of this historical land-mark and was reeling off a speech, undoubtedly delivered a thousand and one times before, reminding aliens, from distant parts of the States, of bits of historic fact and gossip.

Plymouth is, indeed, an interesting town, but, like all old places, the influx of the railroad and the building of factories has, more or less ruined the beauty which it must have held in pristine days. It seems a pity that historic places like Plymouth could not be left in their original civic garb and dressed in nature's simplicity, rather than have them grow in population and industry. There is plenty of surrounding country which would afford ample asylum for business and factories without dumping them within the town limits.

The Pilgrims were wise not to land in August. We hear of the "severe New England winter" and the "Rock-bound coast" and the hardships the first settlers faced with Spartan courage, but after visiting Plymouth on an August day I would much prefer the winter, for August weather is sultry and the heat oppressive. The Pilgrim women I know would have suffocated had they been obliged to do their first washing on a day like this; wisely they chose to come in winter and missed the heat.

Plymouth Harbor is spacious. Its sand dunes extend like two out-stretched arms, offering gracious hospitality to voyagers on the boisterous Atlantic. It is a snug harbor and how glad the Pilgrims must have been when they discovered it.

Driving to Plymouth I rehearsed the history of the place, having just read up on the subject. The surrounding country is very hilly and the road bobs up and down hill. One could not help but wonder how



Rev. N. R. High Moor

it looked when John Alden and Priscilla Mullen Alden passed over it on their wedding journey from Barnstable to their new home in Plymouth. It must have been considerable of a walk for John and the snow-white bull on which Priscilla rode. The road led through thick woods and in them lurked Indians who undoubtedly eyed John with envy. I have read of various modes of honeymoon travel, but "white bull travel" I had never heard of until I read of the marriage of John Alden and his best girl. "White bull travel" must have been slow, but, one can well imagine that these honeymooners were in no hurry and who would not be envious of them as they traveled through a lovers' lane thirty miles long?

Christ Church is built on a rising bit of ground on the east side of the main street. One wishes that it overlooked the harbor, but the Congregationalists had the first choice as to location. The interior of the church is very simple. The pews are made of black walnut with straight backs. The doors which used to be on the ends have been removed. It has the largest Episcopal congregation in this part of the country, having two hundred-odd communicants.

I enjoyed a fine visit with the Rector, the Rev. Mr. Osmond, in the old-fashioned rectory which stands just back of the church.

The sermon was taken from the Gospel for the day. The preacher contrasted the Pharisee and the Publican; the conceit of the one and the humility of the other. Several types of modern Pharisees were introduced and were spoken of as people "who, in their over-bearing conceit, make nuisances out of themselves and disgust earnest, thoughtful, and humble people." He not only illustrated his text by applying it to individual conduct, but well-brought-

out the fact that such an attitude had been frequently adopted by churches and nations. "Woe to that person, church or nation which exalts itself above its fellows."

Carrying on the Gospel story the preacher pointed to the fact that Jesus taught his disciples a much-needed lesson when He gathered a little child into His arms and said: "Of such is the Kingdom of God."

As I turn over in my mind the seven churches I have visited this summer, there are many inspiring things to remember. I have not heard one dull or uninspiring sermon, nor have I heard the same type of sermon in two churches. The music has been mostly congregational singing, except in churches where services are held throughout the year. We have only two such: St. Barnabas, Falmouth; and The Messiah, Woods Hole. Where there has been a choir the Te Deum has been sung and the tendency has been to sing hymns that were unfamiliar to the congregation. It takes a pulpit genius to arouse the interest of a congregation after it has endured a long and monotonous Te Deum and has been further persecuted by having unfamiliar hymns placed before it. There are so many fine inspiring hymns one wonders what unhappy spirit moves those who choose the hymns to hunt for and pick out the opposite type. But where the congregations are made up, almost wholly, of summer residents, and the services are held only during the summer, the hymns chosen have been the ones which the people love and sing with enthusiasm. A singing congregation energizes the preacher and opens the hearts and minds of the folks in the pews, and wins them into a receptive mood for the Gospel message.

Everywhere I have gone the congregations have been large and the members cordial to strangers, which creates a happy, Christian spirit. They have been made up mostly of entire families; parents and children worshipping together.

I wonder if the readers of these articles have gained the impression that all the people on the Cape go to church. I wish they did. I should judge that twenty per cent of the people go, and that the remaining eighty per cent do not. But the active leadership of the nation will, I am sure, be found among the twenty per cent church-goers.

The Episcopal Church on the Cape, with the exception of its summer congregations, is weak. The old Cape Codder has not much use for our forms of worship and, apparently, we have not been able to draw the Portuguese and Finns who are the later comers to the Cape.

And now, with a feeling somewhat of regret, I bring this series of articles to a close. During the last seven Sundays I have traveled over five hundred miles in order to attend church and I have enjoyed it. I have met many delightful people and seven splendid fellow-clergymen, and I have come to several definite conclusions



as to the type of service which helps me the most and which my fellow church-goers have seemed most to enjoy.

It is a service in which the clergyman and the choir have as small a part as possible and the congregation have a great deal to do.

The hymns should not only be familiar ones, but should be sung through. The congregation does not get "steam up" until the second stanza is begun, and it is a crime to ruin their enthusiasm by cutting hymns short.

The first lesson should be chosen with care and, if necessary, a word of explanation should introduce it. The first lesson is as meaningless to the average congregation as a Chinese puzzle would be to an Australian bushman.

The Te Deum should be sung as infrequently as possible and a hymn substituted. When the Te Deum is sung, some one, with a spirit of mercy, should choose "a setting" in which the words are not repeated four times. Really, our people are not so unintelligent that they need the soprano and alto and tenor and bass to repeat the same words in their respective voices. There are certain great seasons of the Church Year in which nothing can take the place of the Te Deum, but for a general diet, it is too much; it bores the young folks to distraction; tires the old folks and is a bane to most choir leaders.

The prayers, from the creed on, should be read in unison by the congregation, the clergyman and choir leading. This will help to make our worship "common," and familiarize the people with the wonderful richness and beauty of the Prayer Book and cause them to read over, in private, other services in the Book. This custom will do away with the half-hearted "Amen" which faintly float chancel-ward, definitely proving that housewives are worrying over culinary matters and that the men are either sleeping, with heads bowed on folded arms, or are engrossed in thinking through a business problem.

The sermon should be of moderate length and deal with religion and center around the life and teaching of Jesus Christ. It should aim not only to interest but to strengthen and acquaint people with the glorious seriousness of life, the love of God, and the beauty, nobility, and humility of our Master. The whole service should exemplify a united liturgical effort to paint a word-picture of the Risen Lord and win people to love and serve Him.

Summer is over and Fall work calls us all to take our places in the ranks and serve. May we enter that service heartily and give to God and His Son, our Saviour Jesus Christ, through His Church, the best we have in strength of mind and body and soul.

#### ORDINATION IN NEW MEXICO

On Sunday, September 14th, the Rt. Rev. F. B. Howden, D.D., bishop of the District, will ordain to the priesthood the Rev. D. J. Williams at Roswell, N. M.

On September 22nd, Bishop Howden will hold a conference with the clergy of the Missionary District of North Texas.

On September 28th he will visit Tucumcari for the purpose of Confirmation.

## Belief in Shortage of Clergymen a Fallacy Exhaustive Report Shows

The Study also Shows that a Large Percentage of the Men Entering the Ministry are not Properly Trained

The widespread belief that America faces a shortage of ministers has been dispelled by an exhaustive survey of theological seminaries in this country and Canada made by Robert L. Kelly, LLD., for the Institute of Social and Religious Research, New York City.

But while the number of theological students is not decreasing, many of the students now in the seminaries are mediocre men of comparatively little training and many of the seminaries can hardly qualify as educational institutions, according to the survey report, a volume of 450 pages published under the title "Theological Education in America."

There are approximately 9,000 theological students in the United States, or one for every 2,600 church members, the report says. The Institute of Social and Religious Research, New York City, analyzed the records of 7,500 of these students and found that fewer than half of them had college degrees. Of the 161 seminaries studied, some do not even list high school graduation as an entrance requirement.

Regarding the failure of seminaries "to set and enforce high or even approximately uniform entrance requirements," the report says: "Relatively few seminaries scrutinize carefully the academic preparation of incoming students in terms of standards usually prevailing elsewhere.... Many of the men not only do not have the previous training usually demanded: they do not have the native ability to carry on successfully so important a task as that of the ministry. They are often mediocre men. In many cases they are men who have failed at other kinds of work."

"Some of the seminaries," the report finds, "are virtually untouched by the progress and method of science. They are conducted on the assumption that science and religion occupy mutually exclusive fields, if they are not, indeed, in actual conflict. In others a scientific view of the world is taken for granted, but little effort is made to enlarge the conception of theology so as to include the remarkable advance of scientific knowledge and to arrive at a unified world." The conclusion is that many of the seminaries "could scarcely qualify as educational institutions since they neither speak the language nor use the methods of modern education."

Pointing out that "denominations, Occidental in origin, partly through the influence of seminaries, are being perpetuated even in Oriental countries," the report finds that as a group the seminaries "certainly are not contributing to unity, however much individual seminaries may hold to that ideal.... The influence of some of the seminaries goes deeper than this and tends toward divisiveness."

On the question of financial accounting,

the report charges that the seminaries, as a group, "apparently do not know how their money is spent. If they know they do not tell. The books of a large number of seminaries need overhauling and modern methods of accounting need to be introduced. Many financial reports are well-nigh worthless because of flagrant inaccuracies." While few seminaries refuse to publish financial reports, this study finds that "They fail to recognize their obligation to the community as public service corporations. Their attitude is that it is none of the public's business."

The officers of the Institute of Social and Religious Research are: Dr. John R. Mott, Chairman; Dr. Ernest B. Burton, Secretary; Raymond B. Fosdick, Treasurer; Dr. James L. Burton, Dr. W. H. P. Faunce and Dr. Kenyon L. Butterfield. The Executive Secretary is Galen M. Fisher.

The study was made under the supervision of a special advisory Committee of Churchmen and educators which included Rt. Rev. Charles H. Brent, Bishop of Western New York, as the representative of our Church.

#### SCARCITY OF MISSIONARIES HINDERS WORK

The following petition, written in the Ilocano dialect, was handed to Padre Juan (the Rev. Dr. John H. Staunton, Jr., of Sagada) as he passed through Bagnen recently:

"I, Tegcaoen, Councillor of the barrio of Bagnen, speak truly of our great need, and beseech you, father to supply our need, for indeed we are thinking that you are in doubt about sending a priest here to take care of us and to explain the teaching and love of our Lord Jesus to us. Therefore, last Sunday evening I called together all the people whom you have baptized here and all desired to make this petition, reiterating our thought and desire, because of our many sins and great lack of knowledge, to ask you, of your high state, father, that if possible you will send us a priest to live among us, that he may water our hearts and firmly establish us in the Christian faith."

This was signed by thirty-eight men. "What would you want to say," asks the Diocesan Chronicle of the Philippine Islands, "if you received such a petition? And what would be your feelings if you had to make the only answer we have had to make, not once, but over and over again, not merely to this town, but to a dozen such, 'Impossible.'"

The little staff of four priests, almost constantly reduced to two by necessary furloughs and temporary transfers, is wholly unable to meet the ever-widening developments and crying needs of the out-station work.



## Men of the Church to Gather in Albany for Brotherhood Convention

Mr. John L. Alexander and Bishop Freeman to be the Principle Speakers at Opening Banquet on October Eighth

The annual gathering of Church men and Church boys, under the auspices of the Brotherhood of St. Andrew, will take place this year at Albany, New York, on October 8 to 12. Leaders of the Church, clerical and lay, will bring contributions of practical helpfulness, experiences and methods found fruitful in the cause of the Kingdom.

The program has been constructed with the average man particularly in mind. He will have more opportunities than usual to ask his questions and take part in the discussion of the work that holds for him the largest interest. The Discussion Conference plan is to be used, an innovation in Brotherhood Conventions. The Convention will divide itself into three parts each morning. Each part will be led by an experienced man and each part will discuss a vital and compelling subject. The three Discussion Groups will consider "The Individual Christian at Work," "The Senior Chapter at Work," and "The Brotherhood's New Junior Plan."

The Convention of Church Boys, which runs concurrently with the Senior Convention will have its headquarters in the Guild Hall of All Saints' Cathedral, and boys in attendance will live on the top floor of the

Hotel Wellington. The Junior Program is in charge of Mr. Francis A. Williams, Brotherhood Secretary in charge of Junior Work, and it is believed that it is the best conceived program ever offered the older boys of the Church.

The Convention will open with a Banquet for Seniors, to be held at the Ten Eyck Hotel, Mr. Courtney Barber of Chicago, toastmaster, and for Juniors, to be held at the Parish House of St. Paul's Church, Mr. Francis A. Williams in charge. Speakers at the Senior dinner will be Bishops Nelson and Oldham, Mr. John L. Alexander, whose topic will be "The Future Leadership of the Church," and Bishop Freeman, who will speak on "First Things First in America."

The great Annual Corporate Communion, always a feature of Brotherhood Conventions, will be held in All Saints' Cathedral, on Sunday, October 12, at 7:30 A. M., Bishop Nelson being the Celebrant.

At the eleven o'clock service, Brotherhood workers, laymen of the Church, will be the speakers in our Churches in Albany, Troy and Schenectady.

It is announced that the principal meetings and services of the Convention will be broadcast by radio, through Station WGY of Schenectady.

## INDIAN CONVENTION IN SOUTH DAKOTA

One of the most picturesque events in the Church is the Niobrara Convocation, held this year, the last week in August.

There was laid out a city of more than a thousand tents and here were gathered for the services Indians from the nine South Dakota reservations numbering, as variously estimated, from 3,500 to 4,000. Splendid children of the church which gave them the gospel which in turn has brought them happiness and has made them heirs to the promise to a sure reward. They came not to honor man nor to gain the fruits of rest and recreation, but to worship God and to serve. They also came to give as will be fully proved by the offerings they made. The total of their gifts was \$5,000.00. It was generous giving for it came from meager means. From their little they were not satisfied to give less than such an amount as involved real sacrifice for others.

The program of the Convocation does not read like the program of an outing. It was the Master's business and it was a busy time for Bishops Burleson and Roberts, for Archdeacon Ashley, for the Rev. Nevill Joyner, superintending presbyter of the Pine Ridge Mission who was host to the gathering, the eight other superintending presbyters who led their people to the Convocation, the clergy and delegates. And it was just as busy a time for the women who gathered for their Annual Auxiliary Program and for the young people in their Service League Meetings. Worship and business—that is an Indian Convocation.

The Niobrara Convocation of 1924 revolves around two outstanding features—



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the consecration of the new Holy Cross Church and the four personalities who met to signalize a most remarkable missionary service. Because men are more important in the service of God than buildings erected to his glory, personalities come first. The four outstanding men, all present, and the service records they have made were: Archdeacon Ashley, completing his fifty-first year of service in the South Dakota Indian field; The Rev. Luke Walker, for more than half a century a minister to his own people; The Rev. Dr. Peter C. Wolcott, now rector of Trinity Church, Highland Park, Illinois, but forty-five years ago answering the call of Bishop Hare to open the work among the Oglalas; The Rev. Amos Ross, rounding out forty-five years of a devoted ministry in the Pine Ridge.

The new Holy Cross Church was consecrated by Bishop Burleson, assisted by Suffragan Bishop Roberts, the Rev. Mr. Joyner and Archdeacon Ashley, at seven o'clock Sunday morning of Saint Bartholomew's day. Following the consecration there was the service of the Holy Communion, the celebrants being Dr. Wolcott and Mr. Ross.

#### A PARISH WITH A REAL CAMP

A successful boys' camp has been conducted this summer by the Men's Club of Grace Church, Jamaica, Long Island. This is not the first year that this active and progressive parish has had a camp, but this season, property was purchased at Miller's Place, fifty-three miles from Jamaica, on the north shore of Long Island, thus establishing a permanent site for the camp. On this property the men themselves have erected a fine building with kitchen, dining and recreation rooms, and screened porches making dormitories large enough to accommodate forty boys.

The camp is excellently located on a bluff overlooking the Long Island Sound,

so that the boys can enjoy all the water sports, as well as all kinds of ball and outdoor games. Rainy days and evenings are provided for by a real open fire-place, plenty of books, games, magazines, music and complete radio equipment.

The rector of the parish, the Rev. Rockland T. Homans, is chaplain of the camp, which he formally opened and dedicated on July 6th in the presence of over a hundred members and friends of the parish. The camp is managed by a board of directors appointed by the Men's Club, and is self-supporting, although the fee is only \$8.00 a week or less, depending on the duration of stay. It is under the personal supervision of Mr. John Kershaw, who is the leader of the young people's activities of Grace Parish.

Boys between the ages of seven and fifteen years are eligible and the camp is open to all boys regardless of creed. About one hundred boys, altogether, have visited the camp this summer, their length of stay

ranging from two weeks to the entire season of ten weeks. Four charity cases were looked after, and the boys of the parish choir spent two weeks' vacation free as a reward for their services.

The camp closed on September 6th when a "Parish Outing" came from Jamaica to the camp in five sight-seeing busses. The men have already made plans for enlarging and improving both property and building for the summer of 1925.

#### TO REACH THE ISOLATED PEOPLE IN HIS DIOCESE

Under the leadership of Bishop Shayler, a diocesan branch of the Church League of the Isolated has been recently organized in the Diocese of Nebraska. Bishop Shayler has appointed Mrs. Chas. M. Janeczek, Omaha, as Secretary for the work in his Diocese. The movement is also having the support of the President of the Diocesan Woman's Auxiliary, and other

## Programs For Meetings Of Young People

- - Written by - -

### THE YOUNG PEOPLE

CERTAINLY one of the great values of the Young People's Movement is that it prompts young people to do things for themselves. There are many who feel that "doing things for themselves" is the real test of the success or failure of a group.

The Witness is very happy to announce therefore a column commencing October second on "Programs for Meetings of Young People," with each and every program written by one of the young people themselves, and with a different writer, from a different Young People's Group, each week. The column is in charge of

### THE REV. GORDON REESE

Rectors who have Young People's Organizations in their parishes would do well to introduce The Witness to them. The simplest and most effective way to do it is by means of the Bundle Plan.

Another feature, especially for young people, will be announced next week.

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officers in the Diocese. The work will be formally inaugurated on the Eleventh Sunday after Trinity, when Bishop Shayler will broadcast a message to all isolated Church people in the Diocese of Nebraska, telling them that the Church is seeking them, and urging them to send their names and addresses either to him or to the Diocesan Secretary of the Church League of the Isolated. This service will be broadcast by station W. O. A. W., of Omaha, Nebraska. Bishop Shayler has received letters from people who "tuned in" on his last sermon, telling him how they longed for the Church services. In future, every isolated person in the Diocese will be listed, and they will be ministered unto as efficiently as possible, in a large measure by correspondence. It is also planned to organize Correspondence Church Schools for children and adults. Daily intercessions will also be made on behalf of our isolated people. The new enterprise is attracting much interest.

#### A GIFT TO THE DIOCESE OF LEXINGTON

Rev. Alexander Patterson, rector of the Church of Beattyville, Ky., has given to the Lexington diocese the Patterson Friendly Farm and Holiday House, located in the mountains of Lee County, to be used as a centre of social service work of the Church and a summer camp for various branches of the Girls' Friendly Society. It is the most ambitious movement ever participated in by the Episcopal Church in that section outside of its beaten religious paths. The house is of two stories and built of logs. With it goes twenty-two acres of land.

#### A QUIET SUMMER

At no time is the position of Hospital Chaplain, as maintained by the Episcopal City Mission of Boston, a sinecure, but in the summer it becomes a sort of general bureau for those who are in need of the services of a clergyman especially in case

of illness or death which take no vacation, however much the regular and volunteer workers in the social service field may do. Rev. George P. Bentley, senior chaplain under the City Mission, has found little leisure during the season now closing. Not only has he maintained his regular visits to the hospitals, more than ever needed when so many of the possible visitors to the patients are out of town, but also he has had charge of many of the services at the Cathedral. On the day of an Elks' parade he made it possible for many victims of the sudden storm to find refuge in the church, and the organist furnished music for an hour to soothe and calm those who had been near panic when unable to find shelter. Mr. Bentley has officiated at many funerals as well as carried the comfort of the Church to those awaiting the last call. As one of his regular duties he has charge of St. Mary's Church for Sailors in East Boston. He took part in the special service for the G. A. R. at the Old South Church, and has been a regular visitor to the veteran from Florida who was knocked down and so seriously injured soon after his arrival in Boston. The life of a hospital chaplain is one of the most beneficent ministries maintained by the Church.

#### FIND FOUNDATION OF OLD CHRISTIAN CHURCH IN ASIA

Details of the uncovering on the site of Antioch, in Asia Minor, of the foundations of a large Christian Church, which it is said may represent a successor of the Church founded there by Saint Paul, have been brought to Constantinople by Prof. Francis Kelsey of the University of Michigan expedition.

The existence of such an edifice had been previously known, but its date and character could only be determined by excavation. The Church was of the basil-

ica type and more than 200 feet long. The nave was 160 feet long, measured from the middle of the apse to the doors, and approximately thirty-five feet wide. The aisles on either side of the nave had a width of 150 feet, and were separated from the nave by columns.

Eighteen inches below the floor level of the nave was found a mosaic floor which clearly belonged to an earlier Church. The floor contained several mosaic inscriptions in the Greek language, two of them referring to the Bishop Optimus, who lived about 375 A. D. The floor was carefully laid in small cubes of stone about a half inch square, arranged in geometrical pattern in five floors—red, yellow, blue, rose and white.

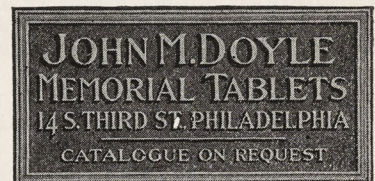
#### "NO-MORE-WAR" DEMONSTRATIONS IN AUSTRIA AND GERMANY

A growing sentiment in favor of peaceful relations between the people of Germany and the people of France is shown by the interest in discussion over the futility of war as a method of settling difficulties.

Many religious and educational groups have faced the problem very frankly, and are taking a stand against war and hatred.

A number of peace demonstrations have been held in the central countries of Europe

The Itae Rev. Sabine Baring Gould, who wrote "Onward Christian Soldiers," while serving as rector of the Church of St. John shire, England, is to be memorialized by a piece of furniture for the Church, probably a rood screen, to replace the present temporary one.



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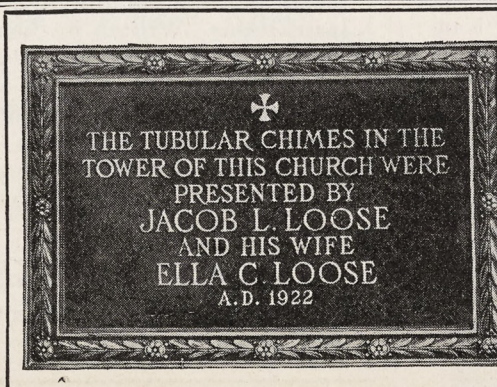
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this summer. On July 13th a meeting was held at Mainz, in the French-occupied territory, at which it was estimated there were fully 20,000 people in attendance. There were both French and German speakers to address this meeting; and pleas were made for a better understanding between the French and the German people.

Peace demonstrations were also held in various parts of Berlin on August 3rd, at which time French speakers addressed the audiences. The slogan for these meetings was "Germany-France, No-More-War."

On the 27th of July there were peace demonstrations in Vienna, with crowds estimated up to 20,000 persons.

#### CHURCH PRESS AGAINST MOBILIZATION DAY

Almost without exception the religious press of the country is coming out against the proposed national mobilization on September 12. The Continent, a Presbyterian weekly that carefully dissociates itself from the pacifist position, under the title, "Let Us Aid the Quakers in This," says editorially: "To the Continent it seems that approbation should be given from every part of the country to the protest which the Philadelphia Yearly Meeting has addressed to President Coolidge against the War Department's plan for a sort of new unofficial holiday on September 12.

"It is plain that such a demonstration will not add anything concrete to the actual defensive preparation of the United States. The only real object must be to stir up more fighting blood among the people." And the Herald of Gospel Liberty, the official weekly of the Christian church, asking, "Shall the United States be Prussianized?" comments that the proposal for Mobilization Day "was such an astonishing and incredible proposition that one naturally concluded that the plan in most part was simply newspaper exaggeration." But the paper, having been assured that the War Department really means to bring this show of military strength off, continues, "Even yet one can scarce adjust his thinking to such an amazing proposal. It is so utterly un-American, so utterly in conflict with all our proud traditions, so utterly in defiance of all common sense and of all the effort which the churches of America are putting forth in behalf of permanent peace, that it is difficult to persuade one's self that such a plan is actually being set on foot by the War Department of our own nation. . . The vital and imminent question now is whether or not our War Department shall be permitted to deny this aspiration that is stirring the hearts of America for leadership in new and holy adventure by throwing into our body politic the milita-

ristic ambitions and practices of Europe and thus utterly disqualifying us to lead those nations out into anything better than the system of war preparedness which has so dammed their past. Nothing can persuade the nations of Europe and of the rest of the world of our innocence and good intentions toward mankind if we persist in instituting a Mobilization Day."

#### A HISTORIC CHURCH IN SOUTH CAROLINA

Sixteen miles from Charleston, in that part of South Carolina known to its early settlers as Goose Creek Parish, stands the quaint little Church of Saint James, or Goose Creek Church, as it is better known, a reminder of ancient days and people, and a delight to the lover of antiquities. The date of its erection is a bit obscure, but its first rector, Rev. Francis Le Jan, D.D., came to it from Trinity College, Dublin, in 1706. From lack of a bishop to officiate, the consecration of the Church did not take place till 1845. There has been no regular minister since 1806 and one by one the parishioners have moved into other neighborhoods and joined with other congregations. But once every year there is a pilgrimage to the spot and services are held, in order to retain title to the property.

The edifice is a small, one-story structure of wood and plaster, set in a grove of beautiful trees, and, though the trip to it, over the bumpiest of roads, is liable to remain a nightmare impression for some time, it is better to endure the discomforts of the ride than to miss a sight of this noteworthy edifice. Above the entrance is a stucco piece representing a pelican feeding her brood. Legend hath it that some one hundred or more years ago it was discovered that a part of the bird had crumbled away. A kind-hearted artist, sojourning temporarily in that part of the country, offered to restore the stucco. He took for his model a Muscovy duck. But as both Muscovys and pelicans are rather unfamil-

iar objects to most folks, no trouble has resulted from the ornithological experiment.

Indoors, the chief object of interest is found back of the chancel. Here four Corinthian pillars support the royal arms of Queen Anne. They, too, have been fashioned of stucco, and were brilliantly colored before being applied to the chancel wall. The surrounding background has been painted to represent green marble and on either side red curtains frame the whole. Below the arms are two cherubs with eyes of a startling blue and cheeks that still are a vivid pink. The colors in these armorial bearings, it is said, were laid on by a scenic artist from the Charleston Theatre, the first playhouse ever erected in the United States and built early in the eighteenth century. This coat-of-arms is said to have saved the edifice from destruction when the British armies occupied that territory in Revolutionary days and when so many other churches were destroyed.

In front of the gallery hangs a second bit having historical interest, a funeral hatchment bearing the arms of Ralph Izard, a noted South Carolinian. Though quite well known in England, the hatchment is a rarity in this land, and this one at Goose Creek is said to be one of only two in America. The other, if memory serves aright, is the property of the Sargent family. A portrait of Ralph Izard, to whom the Goose Creek hatchment belonged originally, and of "His Lady," the work of Copley, may be seen in the Boston Museum of Fine Arts. These hatchments are scutcheons with the family coat of arms painted on and are borne in front of the coffin at the funeral of the head of the family, later to be hung up again in the church.

Quaint is the little church and quaint are the many legends that cluster around it. In the days of stress and storm, when patriot and Tory were at odds, Ralph Izard

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shocked the congregation at Goose Creek one Sunday by audibly groaning, "Good Lord deliver us!" when the prayer for the preservation of the king had just been repeated. One even more reckless Revolutionary forbade the use of the prayer at all. The minister, a loyal subject of his majesty, failed to heed the warning and was sadly shocked out of his Sabbath calm by having a hymn book thrown with unerring aim at his head by the conscientious objector. Whereat, so runs the chronicle, "he refused to hold services any more."

Of the Rev. Mr. Ellington, who came a few years later, it is related that he established a ferry across Goose Creek, thereby adding to the revenues of his parish. One farmer from the hinterland complained that the fee charged was too much by comparison to the time consumed. When he next used the ferry, the farmer was rowed up and down stream, by order of the reverend toll-keeper, till an abject apology was forthcoming. The Rev. Mr. Pogson, who held office from 1796 to 1806, goes down in history, not for his learning, nor yet for his piety, but from his habit of setting out for his pulpit sermon in hand and a fishing rod over his shoulder. It is said that on reaching Goose Creek he always paused to look down into the waters below. If the trout were biting, away went the sermon, and down sat the dominie, to spend Sunday morning in a fashion to delight the heart of Izaak Walton and all his disciples.

#### A BEQUEST TO HOWE SCHOOL

Another indication of the affection felt toward Howe School by its alumni was

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#### CHICAGO, ILL.

##### ST. PAUL'S CHURCH

Dorchester Avenue and 50th Street

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

#### CHICAGO

##### THE CHURCH OF THE ATONEMENT

5749 Kenmore Avenue  
The Rev. Frederic S. Fleming, Rector.  
Sundays: 7:30, 9:30, 11:00 a.m.; 5:00 p.m.  
Daily: 7:30, 9:00 and 5:30.  
(Fridays—10:30 additional)

#### CINCINNATI, O.

##### CHRIST CHURCH

Rev. Frank H. Nelson and Rev. C. Russell Moodey, Clergy.  
Sundays: 8:45 and 11 A. M. and 7:45 P. M.  
Daily: 12:10 P. M.  
Saints' Days: Holy Communion, 10 A. M.

made known recently by the announcement of a bequest from Mr. George McDonnell, of Lima, Ohio. Mr. McDonnell and two of his brothers are graduates of Howe. His example is being followed by others of the alumni, who are inserting similar bequests in their wills.

Plans have been completed for the erection of a niche to be built into the wall on the south side of the Chapel. This will be built of granite and will shelter a bronze bust of the Rev. Dr. John Heyward McKenzie, former rector of Howe School. It is a gift of his old boys.

#### CHURCH MAY BE REPRESENTED AT MISSION'S MEETING

Washington, D. C., will have, Jan. 28-Feb. 2, perhaps the most outstanding Protestant foreign missions conference ever held in this country or Canada when the committee of reference and counsel of the Foreign Missions Conference (including

#### DALLAS, TEXAS

##### ST. MATTHEW'S CATHEDRAL

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

#### ATLANTIC CITY, N. J.

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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.

##### GETHESEMANE 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

boards in Canada and this country) calls together some 5,000 people interested in that work. The conference has held an annual meeting of 250 or 300 delegates for some years, generally at Garden City, L. I., but the tremendous strides being planned in foreign mission work have led to the need of a much larger meeting. The Episcopal Church was not represented at the Garden City meetings, but is expected to be at Washington. The meetings will be inspirational and educational in character, not deliberative or legislative.

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

#### MINNEAPOLIS

##### ST. MARK'S CHURCH

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

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

#### MILWAUKEE, WIS.

##### ST. PAUL'S CHURCH

Marshall and Knapp Streets.

Rev. Holmes Whitmore, Rector.

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

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

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##### TRINITY CATHEDRAL

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



No programme is announced yet, but President Coolidge probably will accept an invitation to speak.

#### PLANS FOR THE WESTERN THEOLOGICAL SEMINARY

Western Theological Seminary, which will move to Evanston, a Chicago suburb, after many years in Chicago, will occupy its new quarters the beginning of the academic year of 1925, if the remaining \$250,000 of the needed \$600,000 is furnished by then. Four large gifts for entire units of the new building programme are in hand, the latest being \$50,000 for a refectory building, from William Horlick, Racine, Wis., the milk manufacturer,

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whose rector is a Western Seminary graduate. Like Garret Biblical Institute, Western Seminary will enjoy close cooperation in classwork with Northwestern University, whose graduate school and departments of liberal arts, music, speech, education, commerce, and engineering are located in Evanston.

#### MISSIONARIES IN CHINA ARE SAFE

The following cable despatch was received by the Department of Missions last Friday in response to a despatch to Rt. Rev. Frederick R. Graves, D.D., Bishop of Shanghai, requesting information as to the safety of missionaries in the Chinese war zone. The despatch to Bishop Graves directed him to spare no expense in assuring the safety of all missionaries in the territory where the fighting is going on. Dr. C. M. Lee, mentioned in the despatch as in charge of the Red Cross Hospital at

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Wusin, is the Director of St. Anthony's Episcopal Hospital at that point. Bishop Graves' despatch which was dated September 4, is as follows:

"There is no cause for anxiety at present. No need of extra expenses. Missionaries at their stations helping Chinese men, women and children. Dr. C. M. Lee in charge of Red Cross Hospital at Wusin. St. John's University and St. Mary's Hall is opening as usual. Some schools postponed temporarily. Send new missionaries according to plan."

#### MISSION IN NEW MEXICO

The Rev. J. T. Schieffelm of St. Paul's Memorial, E. Las Vegas, New Mexico, held a two weeks' mission at St. Michael's Church, Tucumcari, N. M. Two services a day were held. A teaching Mission every morning at 10:30 a. m. on the Book of Common Prayer and Church History, and an evangelistic service at 7:30 p. m. featured the program for the two weeks. Large attendance at each service gave the Mission an excellent opportunity to present the Church and its teachings.

#### PERSONAL

The Rev. J. Holmes McGuinness, D.D., after a service of twenty-nine years has resigned St. John's Church, Arden in the Diocese of New York.

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#### MISCELLANEOUS

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### DEATH TAKES AN OLD DENVER CHURCHWOMAN

Mrs. William Yardley was buried from St. John's Cathedral, Denver, on Monday, August 25th, the services being taken by Bishop Johnson, Bishop Ingley and Dean Dagwell a large gathering being in attendance, consisting of friends and worshippers of many years' standing.

Mrs. William Yardley, aged 84 at the time of her death, had, with her husband and family, spent many years in the shadow of the Cathedral, first when down-town in the City of Denver, and later when the Cathedral site was moved up to its present position. William Yardley, who departed several years before her, kept, to his death, the position of Clerk and Sexton.

### PUTTING IT OVER IN SPOKANE

A little Spokane mission of 114 communicants pledged \$900 for the Church's Mission in 1924, on a quota of \$650. For their local budget, \$2,000 is pledged, an increase of \$350 over last year, and more than the budget called for. They hope for self-support this year. In preparation the rector used the group method, though he had to do all the instruction himself, sometimes with only a third of a group present, but he had forty-five persons "absolutely won," and the rest was possible. "Of course," he writes, "there have been all the time serious local needs, but we feel that we have gone further in this way than if we had made those needs a first obligation."

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### CHANGE DATE FOR MEETING OF SEWANEE SYNOD

The Synod of the Province of Sewanee will meet in Wilmington, N. C., on November 11th, 12th, 13th, instead of October 21st, the date specified at the meeting of the Synod.

### DR. WAY HONORED BY CHICAGO UNIVERSITY

The Rev. Warren W. Way, Rector of Saint Mary's School, Raleigh, North Carolina, received the degree of Master of Arts at the August Convocation of the University of Chicago.

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KENYON COLLEGE

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