

Vol. IX. No. 6

CHICAGO, ILLINOIS, SEPTEMBER 27, 1924

\$2.00 A YEAR

*YOUTH AND THE SINS
OF THE PRESENT*

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ROBERT B. CUSHMAN

Let's Know

By Rev. Frank E. Wilson, S.T.D.

SPONSORS

"Is being a godfather worth while?"

Such is the question coming in a letter to this column and it is illustrated by an incident in the experience of the writer. He tells how he was asked by the parents to be godfather for a certain child and how he attempted to do his duty in helping the child to grow up in the Church. The parents, however, were indifferent and the godfather's efforts were not very successful. When the child was about eighteen years old, he acquired some friends of the Baptist persuasion, was "dipped" and became a member of that communion. "Is being a godfather worth while?"

I have no doubt that when our Lord sent the apostles out to baptize, many of those who received baptism lapsed in the years that followed. It is also quite likely that some of the children baptized by the apostles were permitted by careless parents to grow up irrespective of their Christian calling. It must have been a disappointment to our Saviour and the apostles too. It is one of the things which retards the Church's progress but it is not able to stop it.

The office of "sponsor" probably dates back to the days when the Church was under prosecution. When one who had been a pagan presented himself for baptism, it was necessary for someone who was a Christian to appear with him to vouch for him. Tertullian (about 200 A. D.) is the first of the ancient writers to mention sponsors for infants, which probably means that the custom was in vogue for some period before that. These sponsors, of god-parents, were supposed to stand in a spiritually parental relationship to the children, being responsible for their Christian up-bringing.

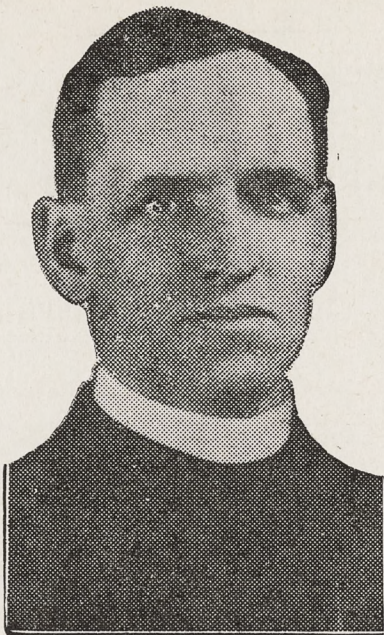
One of the introductory rubrics to the service for the Public Baptism of Infants in our Prayer Book specifies that there should be two god-fathers and one god-mother for a male child, and for a female one god-father and two god-mothers, "when they can be had." The rubric adds, "Parents shall be admitted as sponsors, if it be desired."

At the end of the baptismal service the god-parents are exhorted to see that the child is brought up as a Christian; he is to hear sermons, learn the creed, Lord's Prayer and Ten Commandments; and he is to be brought to the bishop in due time for confirmation.

Certainly it is difficult to perform the duties of a sponsor in the face of parental neglect. But that is one of the reasons for having sponsors. If the parents fail, there is still someone interested in the child's spiritual welfare. The idea of a sponsor is not only good theology but it is also good psychology and good pedagogy.

But it is worth remembering that baptism itself is not dependent on sponsors. The gift of spiritual recognition is an act of God to which every child is entitled. We don't know whether or not there were sponsors at the very beginning.

Perhaps you have heard of the missionary who stood in the pulpit answering ques-



Rt. Rev. C. S. Quin, D.D.

tions from the question-box. One of them asked what the Church taught about the damnation of unbaptized infants. The missionary explained that neither the Scriptures nor the teaching of the undivided Church knew of any such doctrine. Then he laid aside his stole and stepped out of the pulpit.

"Speaking officially for the Church," he said, "I have told you how the Church stands on this question. Now I would like to add my personal opinion. I believe what the Church implies—that there is no damnation for unbaptized infants. But I am am not nearly so sure of the final destiny or god-parents, were supposed to stand a question possible."

Cheerful Confidences

By George Parkin Atwater

A FLYER

A few days ago I sent a letter from Akron to my good old friend Al Oviatt of Santa Barbara, California. But in order to show Al that I was willing to take a flyer, I did not intrust my letter to the usual trains that creep across the desert, but I sent it by United States "Air-mail."

That letter was mailed at 11 o'clock on Monday, August 4th, at Akron. It has an Akron postmark showing that it passed through the postoffice at Akron at 11:30 a. m. It had on it a brand new twenty-four cent stamp.

Its history for the next forty-eight hours I can only conjecture. But I know that it went to Cleveland by train and was there transferred to an air-plane. Then it sped westward, high in the air. It shot over the great states of Indiana and Illinois, crossed the Mississippi river, flew over the plains of the Middle West, hurdled over the mountains, and finally alighted in San Francisco. The envelope shows that it passed through the postoffice at San Francisco on Wednesday morning, August 6th. It went by train to Santa Barbara, twelve hours away, and Mr. Oviatt, no doubt, had it on Thursday morning,

three days after I had mailed it in Akron. He returned the envelope to me so that I might examine the post-marks. I had twenty-four cents worth of thrill from allowing my imagination to picture what such service means for America in the future.

This incident is given merely to point to a duty of our Church which has been in my mind constantly for several years. What is to be the great future of our Church in the United States with the rapidly changing conditions of life? We have studied the past with commendable perseverance. Scholars are reconstructing, (in books) the ancient civilizations of Babylon and Assyria and Egypt. The Old Testament is being searched as never before. I have fifty books on my shelves treating of the Old Testament history, literature and theology. And these few books are as a single page in a great volume of Old Testament studies.

But is any one studying the future of the Church, and trying to determine the nature of its problems fifty years hence? No doubt many of our leaders are doing so, but they have not overcome the apathy of our people to the responsibilities of the future.

The airplane, the radio, the automobile, the possible future developments of scientific discovery all influence our ways of living. The printing press, and the radio make more and more possible the influencing of men's minds by means other than personal contact. In the Church preparing to teach and convert by any means other than the direct efforts of instructors and missionaries?

Let us hope that somewhere in the Church are men of profound wisdom, and wide experience, and prophetic judgment, who are appraising the values of the future, and who will point the way to the Church to take advantage of the stupendous achievements of our material civilization, so that they may become instruments for good in the Kingdom of God.

WYOMING RECTOR GOES TO ST. LOUIS

The Rev. Henry H. Daniels, the rector of Trinity Church, Thermopolis, Wyoming, has resigned to accept the work of City Missioner for St. Louis. He is to take charge of the work in St. Louis on November first.

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.

The Council's Work

By Alfred Newbery

DRYDOCK

We are builders. Despite the desires that push us this way and that, the narrowness of our daily interests, the necessity for thinking so often of rent and food and clothes, despite our pettinesses and our self-indulgences, we are none the less building and the name we give to our structure is the Kingdom of God.

We have a belief that we can make life better. We have a belief that there is an ideal life to be made up of the elements of our life and in one way or another we pray for the coming of the Kingdom, either sentimentally as for some far off event that will come after we are laid away, or painfully as for something with which we and the whole creation are at this moment in travail.

What is the material with which we build? We cannot pretend that education, or legislation, or the capture of the world's trade, will usher in the Kingdom. Our isolation is being broken down. League or no league we are inextricably bound up with political, commercial, cultural and racial movements throughout the world. The world is at our gates and must enter. We must face all that others face. We cannot avoid any problem.

Religion is the only power to change men's hearts and it is upon changed hearts alone that we can build. However sadly we may look upon Her inaction in moments of the past, the Church remains our only sure hope of the ideal to be achieved and of the method of achieving it.

As we face this dream in our hearts, this hunger in a world that is unconsciously or otherwise craving the Kingdom, what are our tools and building material? The question brings us immediately to realities. We have so many members, in so many parishes, scattered over so many dioceses. That is, speaking in terms of human resources. They have in their keeping the precious truths of our holy religion, they have altars and priests to minister before those altars. They have to propagate the power which will make of this world a Kingdom wherein the will of God may be performed as it is in heaven.

Do they all hear the Word, receive the Sacraments, live the life and spread the truth?

That were vision enough for us to work on! That is our immediate program—to intensify the spiritual life of those of the household of God and to extend the membership of the household.

What can be done on such a program in any parish, now, beginning this week or this Autumn? We deal here with those resources outside of the parish which can be brought to the service of the priest and his group of faithful ones, his board of strategy. We deal here with the material and the vision, the information and the activity which will help him to form in his parish an entire membership alive to the vast burden that only the Church can lift from the shoulders of a troubled world, and of their personal and corporate re-

Our Bishops

Clinton Simon Quin, the Bishop Coadjutor of Texas, was born in Louisville, Kentucky, in 1883. He graduated from the University of Louisville, later studying at the Theological Seminary at Alexandria, from which he graduated in 1908. He then became the rector of St. James Church, Pewee Valley, Kentucky, where he remained until called to Grace Church, Paducah, in 1911. In 1917 he went to Houston as the rector of Trinity Church, where he served but two years before being elevated to the episcopate. Bishop Quin has been a pioneer in the work among young people and it is with a great deal of pleasure that THE WITNESS is able to announce a column, to be edited jointly by Bishop Quin and the secretary of Young People's work in his diocese, Miss Fischer, on the Activities of Young People's Organizations.

sponsibility for making their treasure accessible to all of God's children. We are builders. How shall we go to work?

From Pit to Parliament

By A. Manby Lloyd

Labor would do well to broadcast Letter No. VII of Ruskin's *Fors Cleavigera*, when Parisian Communism was much to fore (1871). I am myself, said honest John, a Communist of the old school—reddest also of red. He was going to say so in his last letter but the telegram about the Louvre's being on fire stopped him, and the thought the Communists of the new school would misunderstand him. "For we Communists of the old school think that our property belongs to everybody, and everybody's property to us; so of course I thought the Louvre belonged to me as much as to the Parisians, and expected they would have sent word over to me, being an Art Professor, to ask whether I wanted it burnt down. But no message or intimation to that effect ever reached me."

He calls the new school "Baby Communists," who do not so much as know what the word means in English or in French. Then he tells them what it does mean. First, that everybody must work in common, and do common or simple work for his dinner; and that if any man will not do it, he must not have his dinner. Having quoted a long extract from More's *Utopia* he goes on—"You see there is never any fear among us of the old school of being out of work; but there is great fear lest we should not do the work set us well; for indeed we thorough-going Communists make it a part of our daily duty to consider how common we are; and how few of us have any brains or souls worth speaking of, or fit to trust to. . . . The second law of Communism respects property, and it is that the public, or common, wealth, shall be statelier in all its substance than private or singular wealth, that there shall be only cheap and few pictures,

if any, in the insides of houses where nobody but the owner can see them; but costly pictures and many, on the outside of houses, where the people can see them."

There is much more. This is a sample in the hope of sending your readers to those original and inimitable letters that he addressed ostensibly to workingmen, but in which he poured the vials of his irony and wrath upon the rotting corpse of the capitalistic, monopolist plutocracy of his day.

There was a time when his encounters with the Duke of Northumberland (the great mine owner) brought Robert Smillie, M. P., into the limelight. Of late he has been comparatively silent, but he has jumped once more into notice by the publication of his memoirs. "My life for Labour," published at a dollar. He will be known in history as one of the creators of the Miner's Federation. In his early days the daily shift was twelve hours and at seventeen he was left alone underground in a large mine for 24 hours on a Sunday as a watchman.

But he began work at nine years of age. Left an orphan, his education was left to a grandmother and at eleven and a half he was a half-timer in a cotton mill, just able to read. He picked up penny dreadfuls, etc., at the bookstalls and some Waverly and Dickens' novels. But he hastens to add that he was one of a gang of rough and untamable young ragamuffins who were a constant source of annoyance to the respectable.

His first stand for the rights of the worker was in Rowan's boiler shop, when he persuaded some of his mates to down tools as a protest against the bullying of a plater. This lightning strike was a success. His second encounter with authority was less fortunate. He was accused of breaking a crane and risking the life of a man deliberately, because he had sent up five tons instead of four. An effort was made to deprive him of his wages; but the risk of the condition of the machinery coming out in court compelled the owners to pay. His first encounter with Keir Hardie was at a cricket match. The story goes on through a series of disastrous strikes and bitter hardships until he was launched on the troubled sea of labor politics. He, his wife and four children lived for long time in one room. He read Carrell's Popular Educator and Shakespeare. Each new book was read aloud to the family—The World of Wit and Humor, Gray's Elegy, Goldsmith, etc.

What wonder that in such a man the die-hard Duke met his match! Life, with all its battles has had its compensations. He met many famous men, he took part in the "Industrial." He has seen labor emerge from the chrysalis stage to that of the beautiful elusive butterfly, which the old parties are trying hard to swot.

He has been offered office in the Government and one of the most engaging passages in the book is his wife's comment on this episode. "The first news came in the form of a telegram from the P. M. (Lloyd George), asking for an interview, which Smillie surmised meant 'Either the goal or a job.' 'Well,' she said, very seriously, 'if it's goal, that'll be all right; but if it's a job, and you agree to tak' it, you might send us a telegram, and we'll a' be 'oot o' here when you come back.'"

The Witness

Published every Saturday, \$2.00 a year.

THE WITNESS PUBLISHING CO.

6140 Cottage Grove Ave.
CHICAGO, ILL.



Entered as second class matter at the Post Office at Chicago, Ill., under the Act of Congress of March 3, 1879.

Editor:

Rt. Rev. Irving P. Johnson

Managing Editor:

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Accelerated Motion

By Bishop Johnson

The greatest foe to Christian effort is the inertia of the human soul.

Men are eagerly looking for impressions which they enjoy and refusing to make an effort to express the faith that they have received.

Men are constantly seeking to relieve the dullness of their lives by accelerated motion.

It is stimulating to go fifty miles an hour in an automobile; to go one hundred miles an hour in an aeroplane; to watch rapid action in the movies; to listen to the rapid tempo of jazz music; to take part in the spirited action of animated religion. We are gravely told that our life is a forward movement with a challenge, a vision and an inspiration, which when analyzed is largely a physical craving for rapid action.

There is a great difference between growth and mere motion.

Society is more like a windmill than it is like an organism.

A windmill becomes no more of a windmill because it makes a thousand revolutions a minute than it is if it makes a hundred. When it finally stops, it is still the same old windmill that it was before except that there has been some wear and tear of its machinery.

Rapid motion is neither progress nor growth. When one studies society in its whirl of accelerated motion one is reminded of a squirrel in a wheel, going faster and faster in its cage in order to forget the monotony of living in a cage.

Perhaps the squirrel fancies he is getting somewhere, but he isn't really, for he gets out of the wheel just where he entered it, and the cage looks duller than ever.

This craze for accelerated motion has invaded the Church.

Only the other day a minister of a great denomination which is confident that it is making rapid progress, said to me in my office, "I am tired of working in a religious body in which the most successful leaders are merely promoters."

It is quite the usual thing when a vestry is looking for a rector to study only his showy action.

He may be spavined and have no staying qualities, but he must have action.

He may have no definite idea of where he is going or how to get there, but if he has pep, what difference about the destination?

Aren't we all going the same way?

Isn't any old way good enough?

God isn't particular. So long as we are on our way, what else matters? Let's go! Somehow one is forced to remember how the Master warned us that the way is just what matters.

"Narrow is the way and few there be that find it."

"Better" as a wise man has said, "to limp along the right way than to rush along the wrong one."

Surely no one but a fool would start on any other kind of a journey than the way to Heaven, without some other thought than that of accelerated motion.

If you are rushing along the wrong way sad experience should warn you that you will have to come all the way back and start again.

It is just this matter of direction that should concern us most, far more than the speed with which we travel.

If we pretend to follow Christ, surely we ought to take pains to follow Him.

And in studying His movements, one is far more impressed by the dignity of His movements than by the speed with which He travels.

What is needed in leadership today is poise and not pep; confidence in our leader and less assurance in our own conceits; keeping step with our Master rather than running along like stampeded sheep.

"In quietness and confidence shall be our strength," said the prophet and by this I think he meant two things:

That religion is more a matter of meditation and communion than it is of fussy activity. That progress is rather a careful following of Christ's leadership than a precipitous rushing along the lines of our own blind prejudices.

"Watch and pray," is the slogan of Christian progress rather than the prevalent one of "botch and bray."

We have botched His religion until it has lost all semblance of unity; and we bray about our progress like the animals that we are.

When can we learn that religion is the slow and quiet progress of a Christian soul amid the clanger and confusion of aimless activity?

That life is not a mere succession of sensuous impressions, but rather the hard won struggle of spiritual expression?

That what we need in ecclesiastical high places are not those who have a maximum of pep and a minimum of humility, but rather those who have reverence for God and sympathy for the least of these our brethren?

Before the Church can make satisfactory progress, its leaders must have more of those qualities which Christ bade them acquire and less of those which the vanity of this world frantically applauds.

Unless we have Christ's estimate of

spiritual values we will never grow into the measure of the stature of the perfect man.

There are certain inexorable standards of art and music and religion.

In the Victorian Era, ugliness was worshipped as art. That didn't make it art. It only made those poor little weeping Cherubs, sitting on hopelessly hideous tombs, under funeral willows, pathetic reminders of deceased beauty. In the same lachrymose period, hymns were sung in which wretched souls sought peace by "sounding the ocean's depths" or alternately "piercing to either pole." It is needless for them to tell us that they didn't find it in either place. Nor has it been found since either by singing doggerel platitudes to the most High, nor later yet by substituting jazz for doggerel. God seeks realities in His children, and these realities are acquired by quiet spiritual effort and not by our conceited impudent assurance.

THE BISHOPS REVIEW THE TROOPS

The Rt. Rev. Charles H. Brent, D.D., Bishop of Western New York, was "mobilized" as Chief of Chaplains at the War Department in Washington on Defense Day, September 12th. Bishop Brent was Chief of Chaplains for the American Expeditionary Force during the late war.

Chaplain Brent was assisted in the performance of his duties on Defense Day by a number of prominent local clergymen who are members of the Officers Reserve Corps, prominent among them being Bishop Freeman. Bishop Brent accompanied by Bishop Freeman, both in the chaplain's uniform, reported at the War Department and later made an official visit to General Pershing to congratulate him on his birthday.

The Bishops reviewed the Defense Day procession from the presidential stand erected in the rear of the White House, and the Bishop of Washington pronounced the invocation at the ceremonies which followed the parade.

Enroll your Young People's Fellowship or Service League in the Witness Contest.

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.

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An Old School Gets a New Start

By Robert B. Cushman

In southern Wisconsin, on the shores of beautiful Lake Michigan, stands Racine College, one of the oldest educational institutions in America. The buildings are ivy covered, of the old world collegiate Gothic type, and are placed on high ground overlooking the blue waters of the lake. Save for a few short years, when financial disaster closed the institution, these buildings have housed throngs of students not only from Wisconsin homes, but from many states of the Union and even from foreign countries. Among the number may be mentioned Bishop Gailor, the President of the National Council, and Bishop Burleson of South Dakota.

Dr. Roswell Park, a Wisconsin pioneer of Christian education, founded Racine

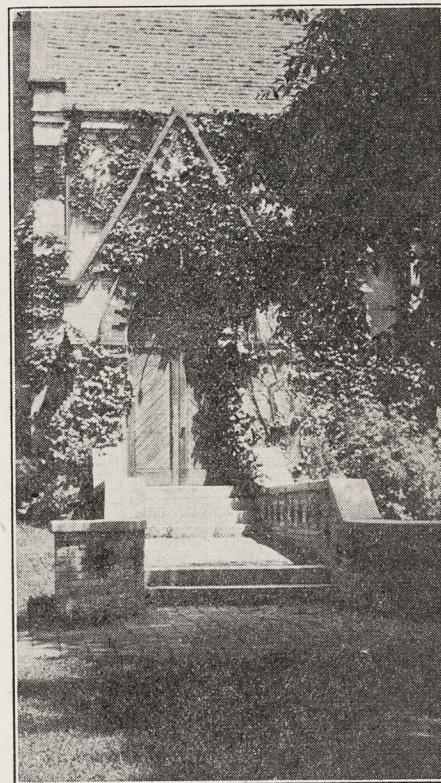
sacrifices made by citizens and institutions during the world war.

Three things have ever been emphasized at "Old Racine,"—Christian principles, high standards of education, and Americanism. Her motto has been "work hard, play hard, and pray hard."

So firmly were these things engrained in the hearts and in the minds of the old boys, that when the Racine College buildings were in great danger of being lost to the Church, two former students, with some assistance, assumed the heavy financial responsibility necessary to repair the buildings, and to reopen the school under its present management, October, 1923. The school began with an attendance of 22 boys. This number was increased to 41 before the first year closed in June, 1924. A review of the year reveals the following needs if the school is to be brought back to its former high standing: More boys with intelligence, character and

of the old boys, expressing an interest in the school plans, and the formation of the Old Boys Association at Commencement for the purpose of helping to rebuild the School, through securing the interest of parents in sending their sons to it.

The aim of those back of the Racine College School is to conserve the traditions



that have come to them as sacred heritage out of the past: to keep alive the memory of Dr. Parks and Dr. Deköven, and to maintain the high standards for which Racine College School has always been noted.

Enroll your Young People's Fellowship or Service League in the Witness Contest. See the announcement on the last page of this paper.

College in 1852 and for many years conducted an academy and a classical college. The great work begun under Dr. Park was continued by Dr. Dekoven, a man of God whose power and influence was, and still is, felt by many. Dr. Dekoven was 28 years old when he came to Racine, and was only 48 when he died. He worked very hard, and before his death, was known as one of the greatest educators in America, as well as a great defender of the Catholic faith. Many important positions were offered him to take him away from the school, and doctors told him that if he stayed it would kill him, but he believed his work was at the College, and there he stayed. Under him the school grew to be a great power for good, and became well known in America and Europe.

For a number of years the College Department has been closed except that during the Great War it was reopened in cooperation with the United States Government as a training school. This was a financial loss to the institution, and stands on record as one of the great patriotic

high ideals: more interested Church people who will help to carry the financial burden until the school is established on a sound basis.

Some of the encouraging features have been: The development of an atmosphere of genuine home life: a fighting spirit in its teams. affection and loyalty of all the boys for the school: thoroughly good academic work: letters and visits from many

A Man's Religion

-- By --

REV. J. A. SCHAAD

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Youth and the Sins of the Present

By Rev. Arthur B. Kinsolving, D.D.

"The wages of sin is death." Rom. 6:23.

"Every man is tempted when he is drawn away by his own lust and enticed."

"Then the lust when it hath conceived bringeth forth sin and the sin, when it is finished bringeth forth death." St. James 1:15.

Every man who really loves his God, his Country and his home must have had some very serious thoughts over the appalling increase of crime which we have witnessed of late years. Suicides, once so rare in America, are now nearly as common here as in Europe. Murders in passion have, perhaps, decreased, but murders for money are terribly on the increase. Sex-criminality is offensively common, and, perhaps, growing. There is a boldness, a hardness, a brazenness about it which is simply amazing. Men and women who were formerly held back by their more refined associations, by long traditions of decency, now often throw all such considerations to the winds, intent solely upon guilty self-gratification.

Because the psychology of sex has gone further than other branches of analytical study, some students like Freud have exaggerated it as a factor in life. There is a great deal in life besides sex, and for which the explanation is to be found in quite another region of human motives than either suppression or indulgence. But all the mirrors which are held up to nature, the theatre, the moving picture, the novel, and the press, show the tremendous power of this instinct in contemporary life, how it is exploited and traded upon and abused and desecrated by those who have given up conscience and God.

We have had lately kept before us with oppressive prominence a remarkable exhibit in modern crime. Two young men from average Jewish homes, homes of wealth, but evidently of much religious poverty, deliberately chose a criminal career from childhood. As early as eight years of age, one, the leader, "gave up conscience and became a law unto himself." This youth is sprung from the race through whose agency God gave the world the Ten Commandments. Ever since Moses he could hear in history and civilization the thunder-roll of those great words: "Thou shalt not commit adultery. Thou shalt not steal. Thou shalt not kill." But as a selfish egoist he had no use for the Voice of God. He and his chum dreamed of crime, of successful enterprise in notorious criminality, of a career which should attract attention. On their return from robbing a fraternity house, they planned murder. Various victims were thought of at different times—even some of their own family. There was in them no soul, no other regarding faculty, no sentiment: they were only cold, cynical, selfish, dehumanized, sinuous, reptile, deliberate, degenerates, and a constant menace to society. And yet a soft and maudlin sentiment would let off such men with a light sentence. "Whoso sheddeth man's blood by man shall

his blood be shed." The first use of law is to put the fear of God into such criminals, and bring their sins to remembrance. The second is to protect society. And yet law is not, and never has been, adequate protection for human society. We will look into this later on.

Our first point is that criminality is alarmingly on the increase in this free land. Most of the offenders are young, having life before them. Mentally-twisted, morally perverted youth—it is a sad spectacle! Now why are there so many criminals? What creates them? What are our young people reading and thinking about? You will find the law of suggestion having a great deal to do with it. That is one of the most influential laws governing human beings. And the minds of our young people are too often fed upon melodrama, unhealthy, teasing, suggestive if not salacious or cruel plots until the mind is seriously corrupted. Within the past week I heard a young girl not out of her teens say: "I get the New York American because it gives me the details of crimes."

How much going wrong may be traced directly to the vastly increased publicity given to crime in some of our morning and afternoon papers! Now what is the inner psychology of crime? What accounts for its prevalence? First, we should say, the decay over large provinces of life of belief in the Living God. Sin is more rarely thought of in connection with God at all. Men have a keen sense of the disagreeableness of getting caught; they are deterred by publicity and by other consequences of wrong-doing. But the wrong act as a thing that will be punished by God disturbs them less than formerly—perhaps far less.

But, there are, in the final analysis, only two centers about which human action revolves—self or God. If a man puts self first regardless—before humanity, before honesty, before moral purity, before justice, before good citizenship, before the Church of God—he is doing what he can to overthrow the Kingdom of God. Whenever the self-instinct is cultivated at the expense of the instinct which prompts us for the love of God to try to serve our fellow-men: wherever that self-instinct has expelled the other regarding principle, it has led to some form of wrong-doing or to the waste of life.

"The only cure for the love of self is the love of man," it has been said, and "the love of man is the best way that we can express our love of God."

I am not saying that the social instinct exhausts the religious instinct. Far from it. "Thou shalt love the Lord thy God." This is the great and first commandment. To be sustained, all social activity must flow out of this. But we know what Jesus Christ did out of love to His Father. He was so busy giving His very utmost and holiest self in helping and healing and blessing that He could not be tempted by evil. It made no appeal to Him. The idle, the un-Gorfearing, the self-centered may at any time be betrayed into mortal sin of one kind or another. It is because the healthy and intended channel is blocked, because the positive duty and service is

If energy is not employed usefully and worthily it will always find sinister employment and endanger our characters. Man has been endowed by his Creator with certain elemental instincts and capacities. The Christian life calls not for a suppression of these, but for their right direction. We are to interest ourselves in people unselfishly, in their improvement, the education and protection of the young and inexperienced, in the betterment of the lot of those who suffer from any handicap or social or economic disadvantage. We are to bear one another's burdens and so fulfil the royal law of Christ. And if people refuse to do this and narrow their program to the gratification of their own selfish desires, why even the primary instincts become the channel of sinful action. "Lust when it hath conceived bringeth forth sin and sin when it is finished, bringeth forth death."

Civilization with its release of millions from the discipline of manual labor, with its shorter hours of toil and its multiplied comfort has created "a vast surplus energy." There is great danger to-day lest this energy be expended in sinful channels and hurtful ways. The more of release there is from physical toil, the more of convenience and leisure there comes in human life, the more energy is set free for evil indulgences. Thank God for the multiplied forms of wholesome recreation for the young, for the useful hobbies, the out-of-door exercises, the increased interest in literature, the arts and crafts and all the outlets for action and adventure and romance. Thank God for the fruits of man's manifold activity and all the enrichments and glories it has added to human life. These things constitute, as channels of human action, sometimes as forms of service, a real part of man's salvation. They are not to be forgotten or dispoiled.

But, after all, there is only one thing deep enough and strong enough to control the passionate instincts of men, and that is a genuine belief in God as He is brought close to us in Jesus Christ.

St. Paul says solemnly, "The wages of sin is death." We all know the bitter truth of the words! And then the same Paul cries: "Wretched man that I am, who shall deliver me from the body of this death? I thank God, through Jesus Christ." That is the answer. He is our Deliverer. He can break our chains.

But we must be real in this matter. Except in cases here and there the religious

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instinct does not dominate men and women as strongly as other and lower instincts do. But without God we can never master the tumultuous forces of our insurgent nature. Men who have given up religion will, on close scrutiny, be found to be men who have given up the moral battle.

It has been said: "Man's highest form of self-interest is displayed in the care of that in him which is immortal of God." "What is a man profited if he gain the world and lose his own soul?" And what about losing the souls of others? To live for the higher interests of society, to witness to that Kingdom and its King who alone can redeem society, to be ready to sacrifice one's time, one's means, one's self in this noblest and most inspiring service is to be better employed than in merely trying to save one's own soul. For this Christ-spirit, this love of men for God's sake and for their sake, is the only cure for the selfishness which narrows and degrades us, the cynical hate which defiles us, and the guilty lust which "when it is finished bringeth forth death."

The Tasks of the Sisterhoods

By Mother Eva Mary C. T.

No religious community can long subsist on prayer alone. It needs the stimulus of some sort of work, and all the best masters of the religious life have laid much emphasis on work—work of the hands not less than work of the brain. Even the most cloistered orders which spend much time in prayer feel the value of work and provide some form of it that can be done within their convent walls. In these days it is by their works that communities are best known in the Church and in the world, and since it is a test that our Lord Himself set, we are well content that this should be so, even though it is not for the work's sake, certainly not alone for that, that we as individuals are drawn into the Religious Life.

All kinds of work, charitable, religious and educational may be and are undertaken by the different Sisterhoods. Hospitals, schools and orphanages are conducted by them, as well as parish work of all kinds, and missions, even foreign missions, have been undertaken by them. More and more the Church is demanding religious women well trained for its various charitable works. The deaconesses of the Church cannot begin to supply the demand for such workers. While excellent in their own special way, one difficulty with them is their lack of background of concerted effort. Sent alone to a parish, the deaconess is obliged to work out her problems largely by herself without the advantage of consultation with others engaged with her in the work. Also, too often with a zeal greater than prudence, she wears herself out in a continuous unrelieved round of work and when her health breaks under the strain, there is no home center to which she can turn for rest and recuperation, and that is why, so often, a few years of work wears them out.

The Sisterhoods have, to a considerable extent, solved these problems. The training is given in the Mother House and is

usually from two to four years duration. Along with the religious training given in the Novitiate there is always a training and experience of work. Therefore, it is usually expedient to have some work connected with the Mother House as a training school for the novices, who when professed, their training completed, may be sent out to some branch work to carry forward the ideals of the Sisterhood with the power of the whole Community back of it. It is something like the constitution of the human hand: the strength lies in the whole hand; the application and dexterous distribution of that strength is the part of the fingers. So the strength of a community lies in the Mother House, but the distribution of it comes through the branch houses. And every branch feels the strength of the whole community back of it, a reserve to be drawn upon in time of need. In case of sickness the enfeebled Sister can be withdrawn from the work and her place supplied from the Mother House.

As a consequence of this policy, of course, the Mother House is more or less encumbered (from the point of view of work) by invalid or aged Sisters, as well as with the untrained novices. But this is really part of the strength of the Mother House, which is a storehouse of spiritual energy for the whole, and retirement from active work by no means is a retirement from the life of prayer. Every withdrawal from the branch work is but adding fuel to the fire of devotion at the central hearth.

Another point needs to be made clear. And that is the branch work is never the exclusive possession or work of a single Sister, no matter how ably she may have built it up out of her own personality. It is true, personality necessarily comes into our work and some are more successful in winning confidence and developing a work than others. But it is a rigid requirement in every Sisterhood that the Sisters remember, "what is done by one is done by all," and that they should never speak of "my work," but of "our work." It is some times necessary to the best interests of a Sisterhood to recall even a successful worker for replacement when there is danger of the work being looked upon either by herself or by others as too exclusively her own. And as a rule it is the part of wisdom not only to have the power of recall, but to exercise it with sufficient frequency to keep any Sister from feeling that she is settled for life in any one particular work. This gives mobility to the whole Sisterhood and makes the whole more healthful with the current of changing vitality pouring through it and leaving no quiet backwaters to stagnate. One of the reasons Sisters are very much wanted in Church works is because of their stability, though not of the individual, but of the supply of Sisters for the work. And this is made possible by that very policy of interchange between the Mother House and its branches that conduces to the well being of the whole.

It is commonly felt that Sisters are cheap workers, especially in institutions, and, therefore, very desirable for a poor

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Church that finds it difficult to support its institutions worthily. This is true up to a certain extent. Sisters ask little for themselves, but they do require a good chapel and proper chaplain service for themselves and their charges. Also the reason they are willing to give themselves to the work for so little personal compensation to themselves is the hope and purpose of their spiritual influence in and through it. If constantly hampered and restricted in this by shortsighted and worldly minded managers of the charity, the work will be relinquished. Every Sisterhood has more calls for work than it can possibly respond to, and its hold on any one is a light one and entirely subject, not to the worldly advantages of it, but its spiritual and religious opportunity. This opportunity consists in religious instruction, the winning of souls for Christ and His Church, and also as well in opening the way to vocations to the Religious Life among those with whom they work. No Sister would willingly work long for those who consistently and out of principle opposed the Religious Life and all it stands for. This is something a parish or diocese should well consider before asking the work of Sisters. The Community of the Transfiguration, of which I am a member, has never taken up work in any diocese without the pressing invitation of the Bishop of that diocese.

In these days when there is much so-called social work done under secular and government auspices, state or municipal, when there is much glib discussion of "case work" and psychology is looked upon as a new science instead of being as old as man, the Church can not enter into competition with the state, either in its methods or in its waste of resources. Compelled to squeeze the last ounce of energy out of every dollar, she is looking more and more to the Sisterhoods for workers, both because the poor are not "cases" to them, but the very beloved of God. It is a great thing to look beneath the sordid exterior of direct poverty and need and see the human hearts beating within; it is a greater thing to see there immortal souls hungering and clamoring for God, when all they are saying is, "Give us bread and decency that we may eat and live." Much more do human beings want than that. Immortal happiness is the natural craving of every human soul, and modern psychology, if it has ever got deep enough into humanity to see it, has never yet worked out a method to meet it. But the simplest follower of Christ knows and can meet the secret pain that lies at the bottom of every human need.

CAMP CROWDED THROUGH THE SUMMER

Eagle's Nest Farm on the Delaware River, in the second year of its Camp life, has been used by about 200 persons with great satisfaction. There have been conferences of the Clergy, the Brotherhood of St. Andrew and the Italian Clergy; by choirs, boy scouts, S. S. Classes and many individuals unattached. The large development and use of the 180 acres, eight miles below the Water Gap, appear certain.

A Layman Runs a School for the Clergy in Southern Ohio

Extension Course for Seminarians Closes Another Successful Summer Under the Direction of Dr. W. S. Keller

By Rev. Gilbert P. Symons

For two years now there has been carried on in Cincinnati, a remarkable school. It has no official name. No Church body whether general, diocesan or local, set it going. It is not listed among the official summer schools, although it carries on for longer than any of them. Its curriculum is not broadcast in Church literature, and yet its course is intense, sometimes even perilous to carry through. It is one of those spontaneous growths out of one Christian life which refreshes us amidst the deadness of so much Church life, reminding one of that cheering word: "The earth beareth fruit of itself."

We refer to the Extension Course for Seminarians (to give it a name), and to its founder, a layman, William S. Keller, M.D., whose original and untiring work as Social Service Editor is well known to readers of THE WITNESS.

This year applications came in from eleven candidates for the ministry, at Trinity, Toronto, Bexley Hall, Episcopal Theological School at Cambridge, and the Berkeley Divinity School. From these, six men were chosen from Berkeley, Bexley and Cambridge, and all were hard at work in the last week of June.

The single idea lying behind the work is that the modern seminary course does not fit the candidate to meet the modern world. Hebrew, Greek, History, Dogmatics, Pedagogics, Homiletics, Apologetics, etc., etc., are indispensable, but they do not prepare a young pastor, after all, to know men, women and children, to know the battle and the tragedy of the common life outside cloistered walls.

Dr. Keller's idea is to take the candidate to the world: take him in the summer, in the time left free by the seminary. Send the candidate to the city where all the blazing summer long (while the more fortunate are in the mountains or at the seashore), the merciful Savior is toiling away in the courts, in the slums, in the factories, in the prisons, in the hospitals, and clinics, and playgrounds, and milk stations, in the persons of probation officers, judges, nurses and social workers.

The candidates arrive and are met at the stations. One floor of the Diocesan House has been made over into an apartment for them. Before they get to work they are socially received in at least one hospitable home and made to feel that they are personally welcome.

Beforehand, and with infinite trouble, some parish or mission has been found where the candidate may minister on Sunday, and thereby not only earn a little toward expenses, but get and give Christian comfort and experience.

What have these six men been doing with their ten weeks?

Two went to the Court of Domestic Re-

lations and were sworn in as Probation Officers. They read up the cases on the docket. They sit beside the Judge—not up on an elevated bench, but around a table—while group after group of estranged husbands and wives with their most miserable children bring the fragments of their relationships out into the light. It is not a pretty sight, but it is a chance to "know what is in man."

Soon these young officers are sent out to follow up the families that have received "first-aid." Patterning after the disposition of the judge and his whole court, they go out not as bailiffs, but as nurses, to see that from now on, healing, or at least protective measures prevail. They are even at times allowed under the judge's eye to render decisions themselves in minor cases. What a preparation for dealing and dealing with broken homes which lie often untouched near every rectory door! Yes, and better still, what a clinic in which to learn the causes, personal and social, that are making mock of the family, the most precious unit in the world. We talk a lot about patriotism. We had better look to our families, if we love our country.

Two other candidates are officers in the Juvenile Protective Association. What do juveniles need to be protected from? Being run down by motors? It were good that a million of our children were quickly ground out by the millstones of traffic rather than that grown men and women should steal their youth and honor and chance of right life for the money that can be made out of them. Upon many a Saturday night when putting finishing touches to the sermon, our candidates will think back upon what they saw and had to do on Saturday night in the road houses, dance halls, pool rooms, candy stores, and sweat-shops of Hamilton County—and I fancy what they preach will not be "bunk." It will be "Beware lest ye offend one of these little ones."

Another candidate sits in the Municipal Court as a Court Clerk in the employ of the Cincinnati Social Hygiene Society. Gentle reader, have you ever attended a City Court upon a Monday morning? You need not eat, but you certainly have to breathe with publicans and sinners. And so does our candidate. Prostitutes, bootleggers, assassins, panderers, white-slavers and their friends and enemies, fill the place. Our candidate makes special record of the sex offenders and follows up certain hopeful cases or helps secure protection against most dangerous cases for the Society. Meanwhile the other officers give him the benefit of their science and experience in positive and preventive education in sex. Ask the average rector (or Bishop for that matter) what prostitution really is, what are its causes and effects, what hopeful remedial measures are at

hand, and what answer will you get? The writer does not want to be pert, but he can tell you that you will get a revelation of almost baby-like innocence and ineptitude. We must know this evil, we pastors, as the doctor knows loathsome contagions, right down to the very germs, cause, alleviation, cure if possible, and preventive measures.

The spirits that call to us from the open-eyed world of the departed are not rapping on tables nor answering ouija boards. They are saying: "Know the evil as well as the good, and fear it not."

Some day our priests are going to stand up in the world alongside of the other life savers: the doctors, nurses, firemen, policemen, social workers, and teachers. They may take an occasional cup of pink tea with some sheltered fine lady for kindness sake, but within "they know what is in man."

Another candidate is connected with the Ohio Humane Society—and a very human job it is. Here for instance come even young wives with a child at skirt, a child at breast and another child to be born within. The husband and father has "skipped out." If ever I switched over from Jefferson to Hamilton, the thing that would change me is the cowardly way so many rascals hid behind that invisible but most legal thing known as the State Line. But the Humane Society brings the husband back, or if not the husband, something sometimes better—part of his wages. That is not all the Humane Society does, but it is a sample. It has a great deal to do with breaking helpless children away from the strangle-hold that may be choking them. It assists in placing out many a child in a foster home or for adoption. And there our candidate learns the shrewd and unsentimental fact that even rascally and runaway husbands are not always simply and solely the originators of trouble in a home. Sometimes its neighbors. Sometimes its a boarder. Sometimes its housing or unemployment or sickness.

Another candidate is with Canon Reade in his City Mission, in and out of prisons, hospitals, Veterans' Bureaus, tuberculosis sanitarium, old folks homes, orphan asylums and actors' lodgings. Anywhere that transiency, old age, sickness or duress find man in trouble, there you find Canon Reade with his jolly smile and good sense and our candidate trailing after him to see how much an Episcopal candidate can look forward to outside of a rich parish.

A splendid feature of the school is the Friday Night Round Table. The candidates break away from Cincinnati and everything fetid and have a jolly supper in Dr. Keller's bright home in Glendale. There some proven expert gives a talk upon his specialty which drifts off soon to questions and answers. Let me give a list of the guests of honor and their subjects:

Dr. Abraham Cronbach of the Hebrew Union College, upon the "Victory complex" in the history of nations.

Judge Charles W. Hoffman, of the Court of Domestic Relations, upon the Divorce Problem.

Mrs. Bertha Chapman Cady, Secretary of the American Social Hygiene Society, upon predisposing causes to sex offence among working girls.

Rev. B. H. Reinheimer, Executive Sec-

retary of Diocese of Southern Ohio, upon Effective Programs in Parish and Diocese.

Rev. Carroll Lewis, Superintendent of Cincinnati Children's Home, on Child Dependency and Child Welfare.

Father Marcellus Wagner, upon the work of the Catholic Bureau of Charities.

E. R. Van Buskirk, Executive Secretary of Cincinnati Social Hygiene Society, upon a Normal and Positive Method of Sex Education in the Family and School.

Dr. Emerson North, director of the Central Clinic for Mental Hygiene upon select cases presented by Social Agencies for psychiatric diagnosis.

How is all that for a downright practical substitute for the ordinary vacation tedium of the average seminarian?

The reader may say (if he has been patient so long): "Isn't your poor candidate swamped and depressed with all this misery and corruption?"

No he isn't! He's inspired. He's encouraged. He sees what a big, man's job is really in front of him. More than one of our candidates was on the point of giving up the ministry through sense of futility, or despair at Church squabbles and bickerings, and has discovered vocation through the medium of this hard work.

And they do well. They do the school

honor. They learn faster than the average social worker and can be entrusted with difficult cases quickly.

If the General Convention ever gave a kind of Congressional Medal of Honor for Valor and self-sacrifice and downright unbeatable pluck in the Christian battlefield, and I had any word of suggestion for the Commission's ears, I'd say: "Give one to William S. Keller."

After all, with the time and patience and the money he has spent upon the work, I think he feels amply rewarded just by the tone and the meaning with which these boys of his call him to his face and with no double meaning: "Doctor Bill!"

IMPROVEMENTS IN CHILDREN'S HOME AT JAMESTOWN

At the last meeting of the Executive Committee of the Diocese of Bethlehem, Sept. 10, 1924, it was decided to get bids on the plans prepared for a bathing house to be built adjoining the play rooms of the boys and girls at the Children's Home at Jamestown. At present there are only two bath tubs for forty children. These additional bath tubs and showers will be a great delight to the children. A separate heating plant will be installed to heat the bath house, the water and the play rooms.

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Bishop Oldham Says 'America First' Only When in the Right

Urges Our Country to be the Leader for Peace in a Sermon Preached
on Mount St. Alban in Washington D. C.

As the special speaker at the open air service of the National Cathedral, Mount St. Alban, Washington, the Rt. Rev. Dr. G. Ashton Oldham, Bishop Coadjutor of Albany, on Sunday afternoon, September 7th, said that he was constrained to choose as his subject Peace on Earth. The Bishop said that, under the shadow of the Peace Cross, and in these times and circumstances, this was the only theme that seemed appropriate, and he made a strong appeal for the Church to take a more active interest in the cause of World Peace.

Bishop Oldham spoke of the inconsistency of praying daily that God's will may be done "on earth as it is in heaven," and not earnestly and aggressively working for His Kingdom, which is peace. He deplored the fact that the horrors of the World War are already being forgotten and that the generation coming up really knows almost nothing of the ghastly spectacle of war revealed by that conflict. Bishop Oldham expressed the belief that all sane men want peace. "They want it," he said, "in the lukewarm way that many Christians want heaven—if it doesn't cost them too much trouble or involve too many risks. They do not want it passionately. There is no ardor, no faith, no determination, no enthusiasm in their desire. They do not want peace as the lover wants his sweetheart, or the administrator the success of his plans, or the army officer the taking of a position. In all these cases the wish is followed up by definite and determined action such as will insure the end desired. Whenever the majority of mankind want peace in that spirit they will have it."

In conclusion Bishop Oldham's remarks centered around the much abused slogan, "America First." He said: "'America First' is just now a very popular motto and to it I subscribe with all my heart.

"America First—not merely in matters material, but in the things of the spirit.

"America First—not merely in science, inventions, motors and skyscrapers, but also in ideals, principles, character.

"America First—not merely in the calm assertion of rights, but in the glad assumption of duties.

"America First—not flaunting her strength as a giant, but bending in helpfulness over a sick and wounded world like a Good Samaritan.

"America First—not in splendid isolation, but in Christlike cooperation.

"America First—not in pride, arrogance and disdain of other races and peoples, but in sympathy, love and understanding.

"America First—not in treading again the old, worn, bloody pathway which ends inevitably in chaos and disaster, but in blazing a new trail, along which please God other nations will follow, into the

new Jerusalem where wars shall be no more.

"Some day some nation must take that path—unless we are to lapse once again into utter barbarism—and that honor I covet for my beloved America. And so, in that spirit and with these hopes, I say with all my heart and soul, 'America First'."

YOUNG PEOPLE MEET IN COLORADO

A conference for the Episcopal college students of Colorado was held at Evergreen during the week of August 25-September 1.

Its aim was to strengthen personal religion in all its various aspects. The Rev. Charles N. Lathrop, head of the department of social service, emphasized the social aspect by leading an open discussion of social problems, centering around the idea of Christian service and its necessary relationship to the spiritual development of the individual. That everyone, to attain the very highest in himself, must find his true vocation and make of it a needed contribution to society, was one of the principal conclusions of the discussion. Dean Lathrop's wide experience with sociologi-

As Fall Approches

preparations are being made for the coming seasons of activity.

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cal questions added very materially to the practical value of the conference.

The Rev. Robert S. Chalmers, of Dallas, Texas, conducted a Bible study class, in which he chose a great many peculiarly significant bits of evidence from the life of our Lord, that testify to the Divine nature of His character.

The Rev. LeRoy S. Burroughs, student pastor at Ames College, Iowa, had for his subject, "Why I am a Churchman." This, among other things, touched the difficulties to be found on each college campus, in the way of holding the interest of the students in their church.

The Rt. Rev. Fred Ingley, Bishop Coadjutor of the Diocese of Colorado, as all conference chaplain, closed each morning's session with a short meditation on prayer, followed by noonday prayers.

Dr. Allen Moore, who during his residence of seventeen years in the Orient, has made a study of the life and customs of Palestine, and who brought many interesting and valuable things from there, presented in pageant the story of Ruth and Boaz Wednesday evening. This was made doubly effective by the modern equipment which the Rev. Canon Winfred Douglas has recently installed in the Hart Memorial Meeting House.

Among the other evening programs was an address on leadership by Mr. W. W. Winne, chairman of the Field Department in the Diocese of Colorado, a talk by Bishop Wise of Kansas, on friendship, and an hour spent with Canon Douglas on the music of the church.

Sunday evening the conference closed with an address by Bishop Ingley on "The Romance of the Episcopal Church in Colorado."

Holy Communion was celebrated every morning at 7:30 in the Church of the Transfiguration.

A campfire supper at Echo Lake, hikes, swimming, and dancing, constituted the afternoon and evening recreation.

Representatives from five out of eight colleges in the state, were present.

See the announcement on the last page of this paper.

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A Chance for Someone to Help

THE WITNESS has received a letter from No. 9469, a prisoner in the penitentiary at Anamosa, Iowa, which reads, in part, as follows:

"I am glad that I am to get your paper again for it is a wonderful inspiration to me. I have talked with the officers of the Christian Endeavor Society here in the prison and they wish that we might get twenty copies each week to put in the hands of men who will read them. There are many here, who though behind prison bars, are trying to live lives of Godliness. If you can send them I shall see that they get into the hands of men that will appreciate the paper. There are thirty Episcopalians in here, and I hope that we can arrange to pay for the papers ourselves. I know at least ten of these Episcopal boys who really mean to live up to the teaching of the Church."

There may be those among our readers who would like to give 60c a week in order that 20 copies of the paper may go to the men behind prison walls.

The Witness Fund, which could ordinarily be drawn upon for the purpose, is bankrupt. Last year we received nearly \$250 in gifts from subscribers to pay for over 300 complimentary copies which go to clergymen and others who desire the paper but cannot pay for it. This year, up to the present time, we have received but \$132 in this Fund. The first 60c that comes in will start twenty copies to No. 9469. We would also like to have enough in the Fund before the year is out to send copies each week to at least the seniors in our theological seminaries. Any gifts that come in will be acknowledged in the paper.

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PRACTICAL CHRISTIANITY IN MANSFIELD, PA.

When the authorities decided to lay an eighteen foot road in front of St. James' Church, Mansfield, Pa., which leads to the Mansfield Normal School, the people of St. James', together with those of two other churches on the same street agreed to stand the expense of a full width road, from curb to curb, and thus make an attractive approach to the school.

Then the men of St. James' set to work to raise the sidewalk to curb level. They met one Wednesday afternoon, moved all the concrete blocks out of the way, never breaking one, and then wheeled ashes to fill in. At six that night it was a tired and hungry bunch that sat down to pancakes and sausages which the women served and cooked in the parish house.

With this start, a concrete worker was employed to make the grade and lay the walk. It is expected, with borrowed money, to pay for all this work, paint the church, and make other improvements. As this parish reports only thirty-three families and individuals, the doing of this work represents rare devotion and self-sacrifice.

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DENVER, COLORADO

NEW DEPARTURE IN MISSIONARY WORK

The Diocese of Albany has begun a new and significant undertaking along missionary lines. In the north country of the Diocese there are multitudes of isolated people, as well as a great number of tubercular and like institutions, without adequate spiritual oversight. As a step toward meeting this need the Bishop Coadjutor recently appointed the Rev. George A. Perry, formerly rector of Christ Church, Schenectady, as General Missionary in the Archdeaconry of Ogdensburg. Mr. Perry has taken residence in Malone. He is to be free from all ordinary parochial duties and to devote his time travelling about the countryside visiting logging camps, calling upon isolated families and at institutions for the sick, thus bringing the Church to many who are unable to come to the Church. This itinerant missionary work is in the nature of an experiment and if it succeeds it will doubtless open up larger fields of service in our sparsely settled regions of the Diocese of Albany.

CHANGES IN DIOCESE OF BETHLEHEM

The Rev. Alexander J. Dowie rector Holy Spirit Church, Gallup, New Mexico, has accepted a call to Calvary Church, Tamaqua. He will begin work in his new field in October.

The Rev. J. F. Field of Trinity Church, Fredericksburg, Md., goes to Grace Church, Kingston, in September.

The Rev. Wiley J. Page of Christ

Church, Forest Hill, Md., has been called to Holy Apostles' Church, St. Clair.

The Rev. Edmund H. Carhardt of Grace Church, Allentown, has accepted a call to Zion Church, Rome, diocese of Central New York. He will take up his new work on Nov. 1. The diocese of Bethlehem will greatly miss him.

The Rev. Messrs. Harry C. Adams of St. George's Church, Olyphant, and Percy C. Adams of St. John's Church, Ashland, have just returned from England, their native land.

The Rev. and Mrs. F. A. MacMillan, rector of Christ Church, Reading, have returned from their European trip very much pleased with their visit.

ACCEPTS CALL

The Rev. J. F. W. Field, of Fredericksburg, Virginia, has accepted a call to be the rector of Grace Church, Kingston, Pa.

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, 11 A. M. and 4 P. 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

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

NOT ENOUGH TO SUPPLY THE DEMAND

The following item is clipped from the Parish Bulletin of St. Stephen's Church, Wilkinsburg, Pa., of which the Rev. Dr. William Porkess is the rector:

"So eagerly were the copies of the Church's National Weekly—'The Witness,' bought up last Sunday morning, that there were none left for the evening congregation. Double quantity has therefore been

MILWAUKEE, WIS.

ALL SAINTS' CATHEDRAL

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

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

MINNEAPOLIS

ST. MARK'S CHURCH

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

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

MILWAUKEE, WIS.

ST. PAUL'S CHURCH

Marshall and Knapp Streets.

Rev. Holmes Whitmore, Rector.

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

NEW YORK

CHURCH OF THE INCARNATION

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Daily 12:20 P. M.

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

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

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

NEW YORK

CHURCH OF THE HEAVENLY REST

Fifth Ave. above Forty-fifth St.
Rev. Henry Darlington, D.D., Rector.
J. Christopher Marks, Mus.D., Organist.
Sunday Services: 8 and 11 A. M.; 8 P. M.
"Saint's Days: Holy Communion, 11 A. M."

CLEVELAND, OHIO

TRINITY CATHEDRAL

The Very Rev. Francis S. White, D. D., Dean.

Sunday Services: 8:00, 11:00 and 4:00.
Daily Services, 8:00, 11:00 and 4:00.

CHURCH SERVICES

CHICAGO, ILL.

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Sunday Services: 8 and 11 A. m., 7:30 P. M.

CHICAGO, ILL.

ST. PAUL'S CHURCH

Dorchester Avenue and 50th Street

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

CHICAGO

THE CHURCH OF THE ATONEMENT

5749 Kenmore Avenue
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Daily: 7:30, 9:00 and 5:30.
(Fridays—10:30 additional)

CINCINNATI, O.

CHRIST CHURCH

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

ordered, and are now on the table, nearest Pitt Street—five (5) cents per copy. If you are to know the Church in its largeness you must read along Churchly lines. Here is your chance, and for such a small amount. This Weekly, of current issue, will be on the table, every Sunday. Place your money in the box. We are doing this absolutely and solely to help you. There is no idea of profit."

CHURCHWOMAN LEAVES GIFTS TO CHURCH WORKERS

The death of Mrs. William Read Howe, following closely the death of her husband, the Chancellor of Newark and a most useful layman, has brought a peculiar sense of loss to the whole Diocese. Mrs. Howe had been very active in the Woman's Auxiliary and especially in the Guild of St. Barnabas for Nurses. Her will is announced as containing bequests of \$10,000 to the Diocese, the income to be used in connection with the Woman's Auxiliary, in the service of the wives of the Clergy of the Diocese; \$10,000 for the Cathedral Fund. There are several smaller bequests for Church and charitable purposes and some which become available at the end of life interests.

Enroll your Young People's Fellowship or Service League in the Witness Contest. See the announcement on the last page of this paper.

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SERIES OF ORGAN RECITALS IN ALBANY CATHEDRAL TO BE BROADCAST

Mr. Elmer Tidmarsh, organist of the Cathedral of All Saints, on Sunday, September 14th, began a series of organ recitals in the Cathedral, the succeeding programs of which will be given on the first Tuesday evening of the month during the autumn and winter. Station WGY, Schenectady, is broadcasting these recitals by radio.

Dean Carver is specially encouraging this feature of the Cathedral's service to the community and, announcing the recitals from the pulpit, spoke eloquently of the use of the Cathedral organ to the glory of God and of the opportunity thus to contribute further to the higher life of the city.

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BOY CHOIRS AGAIN ARE POPULAR

Some years ago choirs of men and boys were the rule rather than the exception in Southern Ohio, but many causes led to their discontinuance in all but a few parishes. Lately there has been quite a revival in the training of children's voices and the children's choruses have been a very popular feature in the May Festival programs in Cincinnati. Now a department for the training of the boy voice has been

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

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LADIES—THE DEMAND FOR CHRISTMAS cards is growing greater every year. Send in your order now for my Christmas Card Novelty Gift Book. Last year I ran short of sample books and was obliged to disappoint a great many; orders should come in early. Easy way to raise money for your Guild, as I allow 40 per cent on all cards sold. For particulars write Mrs. C. W. Upson, 234 Park Avenue West, Mansfield, Ohio.

added to the College of Music. There are still five choirs of men and boys in Cincinnati in the Church, namely the Cathedral, Our Saviour, Advent, Grace, Avondale and St. Luke's. It is surprising how many men got their first idea of serving the Church through the choir in their boyhood.

CHANGES IN THE DIOCESE OF NEWARK

By recent changes in the Diocese, Rev. Donald MacAdie and Rev. Karl E. Warmeling, ordained Deacons in June, are in charge respectively of the Churches at Haledon and at Allendale. Rev. William N. Harper, M.D., is taking charge of the Church of the Incarnation, Jersey City, and Rev. Maxwell J. Williams, of St. Aidan's, Paterson. Rev. Percy G. Hill is in charge of Christ Church, West Englewood. Rev. Duane Wevill has become Rector of St. Thomas' Church, Newark; Rev. George D. Harris of Belvidere, Delaware and Hope; Rev. Peter Deckenbach of Christ Church, Belleville.

MEN USE THEIR WEEKENDS IN ST. LOUIS

The men of the Church of the Holy Communion in St. Louis spent their week ends in building a chapel for the camp which is maintained in the country by the parish. St. Luke's does one of the most far-reaching pieces of social service work in the country, and the summer camp is an important part of it.

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SUNDAY SCHOOL "GERMS"

The Very Rev. C. C. W. Carver, Dean of the Cathedral of All Saints, Albany, has made special efforts to gather young boys into the Cathedral choir and to train a number as acolytes and altar servers. He has also devoted himself to gathering the children of the congregation into the Church School. On a recent Sunday Dean Carver expressed impatience with parents who are hygienically fearful of sending their children to Sunday School. "It would be well," he said, "if some of them caught some germs of Christian education," and gave assurance that they would be open to no other infection in the Cathedral Church School.

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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.

Early application for 1925-26 is advised.

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FIVE PRIZES FOR MEMBERS

Of Young People's Fellowships

COMMENCING with the issue of October 2nd THE WITNESS is to print each week a Program for a Young People's Fellowship Meeting. Commencing with the issue for the following week each program printed will have been written by some one of the Young People that attended the Young People's Conference at Sewanee this year. These programs will run until May 15th. A nation-wide vote will then be taken to determine the best program printed. All votes must be in by June 15th, and only members of Young People's Fellowships and Service Leagues will be eligible to vote. The authors of the two programs receiving the largest number of votes will be given free scholarships to

The Young People's Conference At Sewanee in 1925

These scholarships will include tuition, board and room for the Conference,
Which lasts two weeks.

THREE MORE PRIZES

Three prizes will be given to the Fellowships whose accomplishments between November first and May fifteenth are the greatest. The winners will be selected by three judges, to be announced later, who will base their judgments upon reports of activities submitted by the Fellowships before June 15th. The judges, in determining the winners, will take into consideration the size of the Fellowships, parishes, etc. The winning groups may then select, by vote, by a local contest, or in any way their desire, the members who will represent them at Sewanee in 1925. The representatives of the leading Fellowships will have all expenses paid, including transportation (up to \$25). The representatives of the second and third highest Fellowships will have all expenses paid, exclusive of transportation.

*THE REPORTS OF THE WINNING FELLOWSHIPS WILL BE
PRINTED IN THE WITNESS, WITH THE PICTURES OF THE
WINNING GROUPS PRINTED ON THE COVERS OF THREE
SUCCESSIVE ISSUES.*

HOW TO ENROLL IN THE CONTEST

Parishes now taking a bundle of papers each week may enroll by simply sending us a card announcing their desire to do so. Others may enroll by ordering a bundle of ten or more copies of THE WITNESS, to be delivered weekly at 3c a copy. We will send a statement quarterly.

THE WITNESS

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