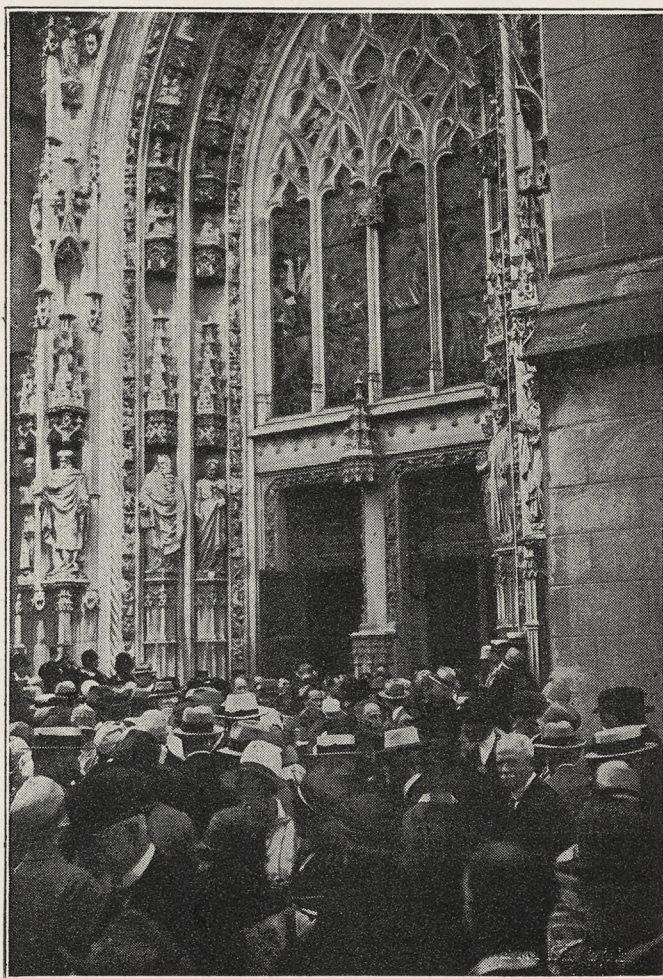


# *The* **WITNESS**

CHICAGO, SEPTEMBER 15, 1927



THE FIRST SESSION ADJOURNS  
AT THE  
LAUSANNE CONFERENCE



## Henry - Wynd - Young Inc.

314 East 34th St. New York



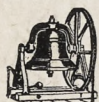
worker in glass mosaic church decorations

## For "Daylight Projection"

of Slides, Opaque Objects and Films

**BALOPTICONS**

There is a model for every projection purpose. Write for literature on modern projection methods and apparatus. Bausch & Lomb Optical Co. 697 St. Paul St., Rochester, N. Y.



Power Chimes Played From Electric Keyboard at Organ.

Church Bells — Peals

McShane Bell Foundry Co. Baltimore, Md.



## Vestments

For the Clergy and Choir. Altar Hangings. Tailoring

Inquiries given prompt attention

J. M. HALL, Inc.

174 Madison Ave. (Suite 403) (Bet. 33d & 34th Sts.) N. Y.



**MENEELY BELL CO.**

TROY, N.Y. AND 220 BROADWAY, N.Y. CITY

**BELLS**

**MENEELY & CO. BELLS**

FORMERLY WEST TROY, N.Y. 1826 THE OLD MENEELY FOUNDRY

WATERVLIET, N.Y. CHURCH BELLS, CHIMES AND PEALS Unequalled Musical Qualities

## AUSTIN ORGAN CO.

Hartford, Conn.

Designers and Builders of

## PIPE ORGANS

noted for their superior tonal qualities and mechanical reliability.

Correspondence Solicited

## ST. HILDA GUILD, Inc.

151 E. 47th St., New York

CHURCH VESTMENTS

ECCLESIASTICAL EMBROIDERY

Conferences with reference to the adornment of churches

Telephone Vanderbilt 8761

## Memorial Windows

Monuments and Church Furnishings IN WOOD, METAL, STONE, FABRICS, COLOR

**CHARLES F. HOGEMAN**

45 Seventh Ave., Bet. 13th and 14th Sts. NEW YORK

460 and 474 Main Street, ORANGE, N. J.

## The Taylor Bell Foundry

LOUGHBOROUGH, ENGLAND

The World's Leading Bellfounders

## CHURCH BELLS

SINGLY OR IN PEALS CHIMES OR CARILLONS AUTOMATIC OPERATION

Unequalled for Musical Qualities

Yale University Birmingham, Ala.  
Andover Gloucester  
Morristown Cranbrook, Mich.

Harvard University  
Germantown, Etc., Etc.  
INQUIRIES SOLICITED



## CHURCH VESTMENTS

Cassocks, Surplices, Stoles, Embroideries, Silks, Cloths, Fringes  
CLERICAL SUITS  
Hats, Rabats, Collars  
Specialists in Church Vestments and Embroideries for half a century.

## COX SONS & VINING

131-133 E. 23rd St. New York

## Moller Pipe Organs

The highest standard of musical excellence. Every organ designed and built special for the particular Church and service and fully guaranteed. Every part built in our own factory. References, organs in over five hundred Episcopal Churches alone, including many of the most prominent. Booklets and specifications upon request.

## M. P. MOLLER

Hagerstown, Maryland

## The Ellwood Potts Studios

448 Market Street Philadelphia, Pa.

MEMORIALS IN STAINED GLASS, MOSAICS, and MURALS

If interested write for cuts of some of our recent work.



Giannini & Hilgart

Stained - Glass

English Artists

550 & 552 W HARRISON ST. CHICAGO



Windows of Merit

Beautiful Groupings

Colorful Combinations of Color

Well executed by

The Von Gerichten Studios

Columbus, Ohio New York City

## The Charm of Golden-Voiced Chimes

is within reach of your church, too!

Imagine the rich, musical tones of

**Deagan Tower Chimes**

coming from the belfry of your church—a constant inspiration to worship; a golden voice eagerly awaited by multitudes every day. Write for plan.

Standard Sets \$6,000 and Up.

J. C. DEAGAN, Inc., 161 Deagan Building, Chicago, Ill.



## J. WIPPELL & COMPANY LTD:

EXETER

and 4 & 5 Duncannon St. Charing Cross LONDON

## ECCLESIASTICAL ART WORKERS

in

Embroidery

Wood

Stone

Metal and

Stained Glass



## Heaton, Butler & Bayne GLASS STAINERS

By appointment to the late KING EDWARD VII.

Stained Glass Windows Memorial Brasses, Etc.

Designs and Estimates on application to

## Heaton, Butler & Bayne

(N. Y.), Ltd.

French Building

551 FIFTH AVE. NEW YORK



R. GEISSLER, INC.

56 W. 8th STREET, NEW YORK, N.Y.

## Church Furnishings

IN CARVED WOOD AND MARBLE-BRASS-SILVER FABRICS + WINDOWS



THE ROSSBACH ART GLASS CO.

— OFFICE AND STUDIO —

221-223 E. FULTON ST. — CLEVELAND, OHIO.

DESIGNERS AND BUILDERS OF ECCLESIASTICAL MEMORIAL WINDOWS.

— PHOTOS, DESIGNS AND ESTIMATES UPON APPLICATION —

ESTABLISHED: 1905.



# THE WITNESS

A National Paper of the Episcopal Church

Vol. XII. No. 4

Five Cents a Copy

\$2.00 a Year

EDITOR, RT. REV. IRVING P. JOHNSON; MANAGING EDITOR, REV. WILLIAM B. SPOFFORD; BOOK EDITOR, REV. CHARLES L. STREET; ASSOCIATE EDITORS, REV. GEO. P. ATWATER, REV. FRANK E. WILSON, REV. A. MANBY LLOYD, REV. H. P. ALMON ABBOTT, BISHOP STEVENS, REV. W. A. JONNARD.

Entered as Second Class Matter at the Postoffice at Chicago, Illinois, under Act of March, 1879.

Published Every Week

EPISCOPAL CHURCH PUBLISHING CO.

6140 Cottage Grove Ave., Chicago

## WORLD CONFERENCE ON FAITH AND ORDER

### *I. Program, Problem and Personnel*

By

REV. CHARLES L. STREET

LAUSANNE, SWITZERLAND.—

The World Conference on Faith and Order is almost over—that conference for which so many years have been spent in preparation, on which so many of the best minds in the churches have been working, and on behalf of which so many faithful people have been praying. It has been a gathering of truly ecumenical proportions. Among the five hundred delegates there have been representatives from every continent and many races. Side by side have been seen English bishops and American bishops, representatives from China and from Japan, bishops of the Eastern Church with long beards and flowing robes, native bishops from India and Negro bishops from America—all met together to acknowledge a common Saviour, to learn to know each other better, to understand better each others' different points of view, and if possible to make a beginning toward a common understanding of the Christian faith as the foundation of a United Church.

#### PLACE OF MEETING

As I write this on the last day of the Conference, looking out of the window of my room in the Palace Hotel across Lake Lemau at the Alps piling up range upon range to the south and east, it is born in upon me that Lausanne is an ideal place for such a gathering as this. Switzerland—a little country set high up in the clouds—has become of recent years the home of high aspirations and earnest efforts toward understanding and good will. Surely there is no place where understanding and good will are more sorely needed than among the divided followers of the Prince of Peace.

The large meetings were held in

the Cathedral at Lausanne. Meetings of the several sections and committees were held in various hotels and public buildings. The meetings of the Conference itself were held in the main assembly hall of the University of Lausanne which comfortably seated the nearly five hundred delegates and had a gallery high up along one side which held about a hundred people more.

#### BRENT AND GARVIE

At the first business meeting Bishop Brent was elected President of the Conference and at his request Dr. Garvie, Scotch Congregationalist, was made deputy-chairman. Bishop Brent's influence for fairness, moderation and lofty purpose was one of the major factors in the success of the conference. In order to relieve him Dr. Garvie presided at many of the sessions. In spite of his white hair and full white beard Dr. Garvie made an alert and effective chairman. He was one of the people at the conference who seemed equally at home in English, French and German, and was quite capable of calling recalcitrant delegates down in their own language when occasion arose. The only trouble with him as chairman was that when he got excited he lapsed into Scotch when no Scotch interpreter had been provided.

#### DIFFICULT TASK

The conference had a tremendously difficult task. Not only were the members divided by cherished theological beliefs apparently as far apart as the poles; Greeks believing in seven sacraments and Quakers believing in none; Anglicans believing in Apostolic Succession and Congregationalists believing in something quite different, but they were divided as well by language. The interpreters had a busy time of it.

The German interpreter took a real joy in his work. The simplest announcement, like the hour of the next meeting, he proclaimed in German with all of the fervor of a Patrick Henry saying "Give me liberty or give me death." The French interpreter was no less efficient but considerably more casual. When his time came he would jump to his feet like a jack-in-the-box, let go a stream of French and sit down again almost before he got through.

#### IMPORTANT PEOPLE

Important ecclesiastics were to be seen on every side. There was Bishop Temple of Manchester, one time infant prodigy at Oxford, destined, according to some, to follow in his father's footsteps as Archbishop of Canterbury. He was altogether one of the most valuable members of the conference. There was Bishop Soederblom, Bishop of Upsala and Primate of Sweden, with flowing mane and vigorous gesture, spurning interpreters and making speeches indiscriminately in French, German and English. There was the saintly Bishop Irenee of Novi Sad and Bishop Stefan of Bulgaria who was saying mass in his cathedral in Sophia when it was bombed not long ago and went right on saying mass without so much as turning around. There was Bishop Headlam of Gloucester, better known as a scholar than as a bishop, long, lanky and remote, sprawling around in his seat in a most unepiscopal fashion, and looking very much bored by the discussions.

#### WOMEN HEARD FROM

There was Miss Lucy Gardiner, a Quaker, prominent in the Copee movement in England. It was she who read a memorial prepared by the women delegates at the confer-



ence. After calling attention to the fact that out of over four hundred delegates only seven were women the memorial goes on to this: "The signatories of this document make no claim to state what is the right place of women in the Church, and in fact not all of them are agreed on all points. But on one they are agreed: That this is a matter that cannot be decided either by men or women alone. It is not for women to claim and for men to give, but as the Church unitedly sets out on a quest for deeper spiritual unity we believe that in this matter also we shall unitedly see fresh light and a fresh revelation of God's will." "At this hour in the Conference we do not ask that this, one of the problems of 'Order' be discussed. We do ask the prayers of all that the gifts of women as of men may be offered and used to the full in the great task that lies

before us—that of the evangelisation of the world through a Church united."

#### FORMAL SPEECHES

The formal speeches were scattered through the sessions. Bishop Brent's opening address on "The Call to Unity," Bishop Nicholas on "The Sacraments," Dr. Parkes Cadman on "The Church," Professor Deissmann on "The Gospel," to name only a few, were among the noteworthy events of the conference. The real business was done in the less formal meetings. The program committee had prepared an outline of seven topics for discussion: The Call to Unity, The Gospel, The Church, The Church's Common Confession of Faith, The Ministry, The Sacraments, and The Unity of Christendom. In order to study these matters the conference was divided into sections.

During the first ten days three sections studied questions 2, 3 and 4. During the second part of the time the conference was redivided into three other sections for the study of subjects 5, 6 and 7. When they got down to work the sections were redivided into small committees for study and discussion. Thus everyone in the conference had a part in its work. Three days practically free from other meetings were given over to this committee work twice during the conference. When the sections had finished their study they reported to the whole conference, the reports were criticised and sent back to the section for further changes. The final reports, to be submitted to the whole conference on its last three days, is to be the subject matter of my second article, with a third to follow on the significance of the meeting.

## THIS QUESTION OF CAPITALISM

### *What Are the Real Facts?*

By

REV. G. A. STUDDERT-KENNEDY

THERE are thousands of men who think that Capitalism is the devil. That is the only definition of it they either know or need. It is responsible for all the miseries of life in great societies and must be destroyed. The destruction of Capitalism is the panacea of all evils and the only way to peace and prosperity. This is the religion of millions of men and women in the modern world.

It is a simple faith which makes no demand upon the intelligence of its followers and owes its power largely to its simplicity? Socialism is God. Capitalism is the devil. Life is a battle between God and the devil. That is all a man needs to know, and all he needs to do is to join the proletariat army and fight. There you have a simple, all-embracing faith which to them explains the meaning of the world and man's duty to it.

#### LAZINESS—AND TRUTH

I talk to scores of men whose philosophy of life, when you take away the trimmings, is just that—no more, no less. Our longing for simplicity is a snare which often leads us into gross and disastrous errors, and causes us unwittingly to fight our friends and aid our enemies. It does this because it is the result of laziness, and laziness cannot give us truth. There is a true and simple faith that we can gain, but it is not easy to gain, it only comes to crown honest thinking and unselfish living. It cannot come to

those who close their minds and harden their hearts. If we are to fight the devil it is necessary to be quite sure what he is and how he works, and what powers we must use against him.

It is no use trying to fight poison gas with heavy guns or kill influenza bugs with a blunderbuss. They will not touch the enemy in either case. It is a terrible thought, but true, that millions of men in the world today are frantically trying to cure themselves of small pox by cutting off the spots. That is what everyone is doing who holds the simple faith of "to the deuce with Capitalism."

It will be a step in the right direction if I can induce my readers to stop and ask themselves: "What do I mean by Capitalism when I defend or oppose it?" It will be a further step if I can persuade them to do the same about Socialism. It is disastrous that these two important and difficult words should degenerate into terms of abuse bandied about with nothing behind them but passion.

Capitalism in its essence is a method of production and distributing requiring much fixed capital—that is, much expenditure of energy in producing tools and labour-saving appliances. The man who first thought of using a plough, or even a spade, to prepare the soil before he sowed the seed, took a step towards Capitalism. He expended energy in making something which he could not

eat, drink, or wear—something with which he could not satisfy any natural desire, but which he believed would make it easier for him to satisfy his desires in the future.

While he was making the plough he had to live, and it was necessary, therefore, that he should put by something to live on during the time spent in making it. There you have the essence of Capitalism. A spade is a simple form of capital, a railway is a highly developed and complex form. But both are essentially the same thing. They are tools or labour-saving contrivances. A railway requires the expenditure of enormous quantities of energy for its construction, energy of hand and brain. While it is being constructed it does not satisfy any natural want, or even make it easier to satisfy natural wants. The men who made it cannot live on it, and yet they must live, and so they must be kept going on what has been saved. They must be fed and clothed out of what has been put by and not immediately consumed.

Now it is quite clear that if these enormous tools are to be made and used and kept in repair—for like all material things they have a habit of wearing away—a railway wears out just like a shirt—there must be a perpetual process of putting up or saving. Men must not consume all they produce at once, but must keep some of it to give to the men who



produce tools and maintain them in proper repair.

#### THE MEANING OF "CAPITAL"

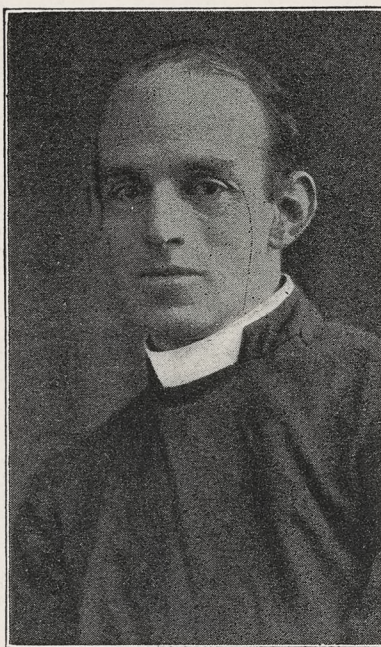
It is this business of making tools and keeping them in repair that leads to the necessity of large savings. Under modern conditions, with our enormously increased and constantly increasing populations, the tools are a necessity—we could not live without them. And that means that the savings are a necessity, too. It is unfortunate but almost inevitable that the word "capital" is applied both to the tools and the instruments, and to the savings necessary to produce them and keep them in repair. The reason of this is that the men and women out of whose savings the tools are made not unnaturally claim to own and control them.

It is this claim to own and control both the tools and the savings necessary to produce them that is the source of all the trouble. Modern tools are so large and complex that no one man could possibly save enough to produce any number of them or keep them in repair. Many men must, therefore, be either persuaded or compelled to save and to sink their joint savings in the making of tools. If they are not compelled or persuaded to save, our tools will wear out and our people will starve. Many men must be found who can and will administer and control the savings wisely and well.

The crux of the question, therefore, comes to this: How are men and women to be compelled or persuaded to save? How are we to procure the best and wisest people to administer and control the huge surplus that must be accumulated? The enormous modern fortunes which make the inequalities of wealth and poverty so glaring and so gross are in part the inevitable result of huge populations which make huge savings an absolute necessity. A man dies worth 250,000 lbs. and his will is published in the paper. A man with 37 shillings a week reads the paper and the contrast drives him mad. He thinks that this man owned a quarter of a million in the same way as he owns his miserable pittance.

Of course, this is not true. The man administered and controlled a quarter of a million of savings—not necessarily his own savings, mind you—and was paid for doing it by interest on it. He may have been overpaid—probably was—but to take his fortune and distribute it among the men who earn less than two pounds a week would mean that you took away that much from the savings of the community as a whole and consumed it immediately.

I know a woman who has 100 lbs. capital which she has saved. She controls it and decides what it shall do. For her self-denial in saving it



G. A. STUDDERT-KENNEDY

and her trouble in administering it she gets five pounds every year. She is a Capitalist. If you want to get rid of people like her you must find some way of making people save, and other people to decide what is to be done with collected savings, and administer or find others to administer them as they think fit. Natural self-interest will insure that they administer them for the good of all, and that the chance of gain will be adequate inducement to keep sufficient people saving. It is not claimed that this works perfectly, but merely that it works better than any other likely method.

#### WANTED—NATIONAL TRUSTEES

We must somehow find trustees for our national savings, and unless those trustees are both wise and honorable, we shall all suffer as a consequence. It is manifest that men and women who are trustees—and every Capitalist is one more or less—are vested with enormous power, and therefore have to bear a corresponding responsibility. This power and this responsibility must be vested in some body of people. Who shall they be, and how can we best insure that they perform their duties well? That is the issue.

Reprinted by arrangement from THE TORCH, organ of the Industrial Christian Fellowship.

### Young Peoples Column

By Rev. W. A. Jonnard

THE Counsellor system is used in the South and West in the work of the various Young People's Societies of the Church. Those familiar with the work of successful societies

pay testimony to the importance of this system.

The importance of having wise counsellors for young people's societies cannot be gainsaid. The influence of such leadership is enormous and yet, as Counsellor, the adult acts only in an advisory capacity and keeps in the background both literally and figuratively.

To quote from a little leaflet of suggestions for Counsellors of the Y.P.S.L. of the Diocese of Upper South Carolina:

"The Counsellor is the backbone of the League and is there to GUIDE and NOT to dictate, and must keep in the background as much as possible. He must be able to work WITH and not FOR the League, and be able to subordinate his personality so that the personality of the others will have a chance to develop.

"Above all, he must have FAITH in the members and never let them know he is disappointed in them. He must also win their confidence.

"He must set for them a high standard of personal life and effort and never consider anything for the good of the League and its members as too much trouble. The success of the League depends largely upon the guiding hand and influence of its Counsellors. Discouraging moments—even failures—are bound to come, but in the end it is all worth while."

The job of being a Young People's Counsellor opens up a wonderful field of opportune service in the Church, and the results, while they cannot be charted, are of value to the Church of the future.

Many summer schools and young people's camps are having very remarkable success in their conferences for counsellors on the subject, "Leadership of Youth." Many Diocesan Young People's Conventions have a limited number of adult Counsellor-delegates and these are not only given place on the program, but an hour is set apart for separate conference.

In the words of one counsellor, his job is to see that the young people snap into their duties as officers and members of committees, and to use the telephone constantly with the question, "Can I help you with your job, or have you commenced to do it yet?" In the words of another counsellor, she acted as a "perpetual memoranda pad" for the young people. But, besides this, there is the wonderful chance to help youth establish standards for themselves, with a sympathetic understanding of what they are thinking and doing, and to bring them into closer fellowship with the "Master Counsellor."

And the job of Counsellor is a big one—too big for any one person; there ought to be two or three. Some of the details not mentioned are: as-



sisting with the Sunday evening programs and other entertainments, chaperonage, assisting in athletic and recreational activities, helping

solve the problem of finance, keeping alive the ideal of Christian Service as well as suggesting details of such in the Five Fields, and a hun-

dred other things that constantly present themselves.

Do you bid for the job? *Could you?*

## THE CHOIR VISIBLE

### *A Few Practical Suggestions*

By

REV. GEORGE PARKIN ATWATER

IT IS a delicate matter to write of choirs. No parson would ever dare to write of his own choir unless he were as fortunate as I have been with an honest, faithful and capable choir. But I shall err on the safe side, and write of other choirs, possibly yours.

You may ask what I mean by an honest choir. Simply this: A choir offering the ministry of praise and making the music an act of worship toward God and not an act of entertainment for the congregation.

Now you must not conclude that all paid choirs are therefore dishonest. Some paid choirs are thoroughly honest and sincere. But in the volunteer choir there is a peculiar integrity that avoids the possibility of insincerity which may rise when men and women are paid for their voices alone. It seems as if there might be a reasonable doubt of the moral right of a church to pay men and women to sing the "Credo." "I believe in God the Father Almighty, — and in Jesus Christ, His only Son; in the Holy Ghost; the Holy Catholic Church; the Communion of Saints; the forgiveness of sins; the Resurrection of the Body, and the Life everlasting," when the aforesaid singers did not believe a word they uttered. Have our vestries seriously considered the danger of allowing their faith to be sung before God by those who have not that faith? More than the voice of the singer should be tested by the choirmaster. The question should be asked squarely, "Can you honestly sing and mean the words which you may be asked to sing in this choir?" No minister would be tolerated if it were known that he held doctrines contrary to his public utterances. Why should he ask less of those who lead the ministry of praise?

Nor do I believe in the practice of "stars" in the choir. They are apt, like Browning's star, "to throw, now a dart of red, now a dart of blue," toward anyone who appears to infringe upon their fancied prerogatives. Not all singers have equal ability to be sure. But each ought to be offering the best he has and that offering ought to be appreciated for its honesty. That is one reason why we should never permit the choir to be augmented by talented singers on

special occasions. If your faithful choir is good enough for other Sundays it ought to be good enough for Easter. The "stars" themselves, when their magnitude is enlarged by too exclusive an assignment of solos, are apt to become the object of undue attention from the nimble wit of the lesser lights. One particularly aspiring young lady in a choir in Alaska, whose voice carried with it the suggestion of an enduring contest, was called the "Heavenly Anthem" by her fellow choristers. Their explanation of the epithet was suitably contained in a line from a familiar hymn:

"Hark how the Heavenly Anthem drowns all music but its own."

The anthem has established itself with choir more than with congregation. The serious fault of the anthem is that the words are too often slighted in favor of the melody. With some anthems, especially with those detestable bits of meaningless sentiment known as sacred songs, this fault of the indistinctness is a decided advantage. The supervision of the words, however, should be without mercy on the part of the parson. We have too many so-called sacred songs which run about like this:

"How long must I wander on life's dewy paths

While a sweet bird in blue heaven sings;

How long must sweet flowers in fair gardens bloom,

Before I get angelic wings?"

When your choir gets to that stage it is time to do something radical. It would be better for the choir to relieve the minister by chanting the notices. That is quite an idea. The congregation would get some benefit from that. It would not take long to get up a whole hymn of notices, say to a familiar tune like St. Anne:

"The Dorcas Guild will meet again:

On Thursday next at nine:

Please bring your sewing and your lunch,

Get some one else to 'jine.'"

In what celestial sphere were bishops born and under the spell of what divine harmonies were they brought to the Episcopal throne that they should be the targets toward which

so many special anthems should be directed at the time of the visitation of the parish. Why should the simple people of the pews, who enjoy the plain anthems and chants of the choir, be overlooked, and the chief pastor, whose ears have rung daily with anthems, be thought the "occasion" for a tremendous outburst of song. I use the word "occasion" advisedly, for the bishop is not only a person and a very welcome one in our parishes, but, so great is all that is implied in the person, he becomes an *occasion* at the time of his visitation. Let us honor our bishop by giving him the music that we think is good enough for ourselves.

And now a word about vestments. It is quite the proper thing for the democratic people of this land to think of vestments as a bit of formalism, an assumption of righteousness or a badge of fashion or high-toned display. How far wide of the mark is such a judgment! There is no formalism in a proper uniform. The most delicious bit of real formalism, that might almost be called ritualism, was recently proposed in a church that would look upon vestments as idolatry. It was in the form of a general letter requesting that the men of the congregation wear frock coats and high hats to the morning service. If anything can beat that for unadulterated formalism and unbounded self-consciousness, I have yet to hear of it. But vestments for the choir are most democratic. The simple white cotta, symbolic of purity, removes every distinction between purple or fine linen and homespun. It opens the privileges of the choir to the poor and rich alike. It relegates to the realm of absolute unimportance every distinction of dress. The simple cap banishes the inharmonious display of millinery. As one wit said: "It places every head on an equal footing." The vestments are a badge of brotherhood and equality before God.

Give words of encouragement to your choir. It is not an easy matter for them to prepare to sing. Remember their constant faithfulness and let not an occasional lapse bring criticism to your lips. A few words of praise will bring cheer to their hearts and success to their efforts.



# NEWS OF THE EPISCOPAL CHURCH

## *In Brief Paragraphs*

*Edited by*

WILLIAM B. SPOFFORD

**H**ARLEM, the home of jazz, "blues," and night clubs—the Negro Heaven of fiction—is in reality a place where overcrowding, rent exploitation, and the lack of non-commercial recreational facilities is breaking up the family life of the Negro; where the number of mothers forced to abandon home duties for outside work is four to five times as great among Negroes as among the white population; where the proportion of delinquent and neglected children is four to six times as great among the Negro as among the white population of New York City.

These are some of the conditions revealed in a report on "Delinquent and Neglected Negro Children in New York City," published this month as the result of a seven months' investigation by a Joint Committee on Negro Child Study, representing some thirty social agencies, in cooperation with the National Urban League and the Women's City Club of New York. The report deals not alone with Harlem, but with the five boroughs of New York City and the conditions described relate to the several centers of congested Negro population.

The report points out that in the last ten years, through migrations from the South, the Negro population of New York has increased at a rate nearly four times as great as the increase in general population; that there are now in this city more than 200,000 Negroes; that largely as a result of enforced parental neglect and because of the lack of organized recreational facilities there has been since 1919 a considerable increase in the delinquency and neglect of Negro children as against a decrease in delinquency among white children.

\* \* \*

"The Church must recognize the existence of industrial problems. It cannot remain aloof from labor. It must win its way into the hearts and lives of working people through a manifestation of deep interest in their material welfare as well as the spiritual welfare," declared President William Green of the American Federation of Labor.

He continued: "The membership of the American Federation of Labor wish very much that the Church might understand and know the true aims and purposes of organized labor. We invite a careful study and

feel confident that such a study will lead to the conclusion that organization among working men and women is the inevitable development of industrial progress for protection against exploitation and oppression.

"It is not expected that the Church would take a position upon the question of the open-shop or the closed-shop or upon technical trade matters which occasionally cause dispute and controversy between employers and employees, but where would the Church go for an expression from labor upon moral, economic, social and humane questions if not to organized labor?"

"Attempts to exercise economic control over working men and women have caused many bitter industrial conflicts. These conflicts have caused much suffering and engendered human hate. They have divided employers and employees into two hostile camps and have caused each group to feel that industrial strife represented a normal development of industry and that the differences between employer and employees were insurmountable.

"It is this development in the relationship between employers and employees that has caused men whose lives are devoted to the promotion of peace and understanding deep concern. They have felt that there is a common basis upon which the producing forces in industry can stand and a point of understanding that can be reached so that all can work toward the accomplishment of one common purpose.

"The conflicting claims and clashing interests between employers and employees call for the exercise of good judgment and self control. The exercise of these qualities is a primary requisite to the establishment and maintenance of industrial peace."

\* \* \*

The Rev. John K. Shryock, one of our missionaries from China, now in this country, celebrated the Holy Communion recently in the Home for Incurables in Philadelphia. "Many of the patients," he says, "could not even hold the wafer, and all the cases were hopeless. I gave a talk on our mission work in China, but of course I said nothing about contributions. Yet after the service those poor people collected three dollars for mission work and gave it to me. With their consent I bought

a stethoscope for a medical student in St. John's, Shanghai, who needed it.

"I don't know when anything has touched me so deeply as this unasked gift from these unfortunate people."

\* \* \*

The Rev. C. T. Bridgeman in Jerusalem has had the good fortune to receive a box from Mowbray containing thirty-eight volumes, of the best and latest Anglican theological writings, without any hint of the donor. It is a fine addition to the library. Tourists returning from Jerusalem speak warmly of Mr. Bridgeman's kindness to them. He was just leaving, early in August, for six weeks in Cyprus where he was to take the English services on Mt. Troodos.

\* \* \*

Some gentleman, speaking in Hartford, Connecticut, last week, suggested that churches give way to luncheon clubs (Rotary, Kiwanis, etc., etc.) The topic was further discussed from the pulpit of St. John's Church, Hartford, by the rector, the Rev. William T. Hooper, as follows:

"We are all, I know, well aware of the development during the last twenty-five years of business and professional men's groups known as luncheon clubs. These clubs, which are I believe entirely American in their origin, have come to have a place for good in almost every community in the country. And in spite of the satires hurled against them they mark a desire for fellowship and altruism which is an indication of genuine brotherhood among men. When however, a claim is made for these clubs that they be made a substitute for the church, a definite misunderstanding of both institutions has come about. A luncheon club in the very nature of its purpose cannot become a church. Nor can the church become a luncheon club.

"It is grievous and muddled thinking to claim for either the identical purpose and place of both. It is not my purpose to take too seriously the statement of one person on this topic. As an interested member of one such club, I am speaking, not without experience. I am well aware that such a club may take the place of church in this or that individual life and so far as it goes it is good. Philanthropy and humanitarian ef-

(Continued on page 10)

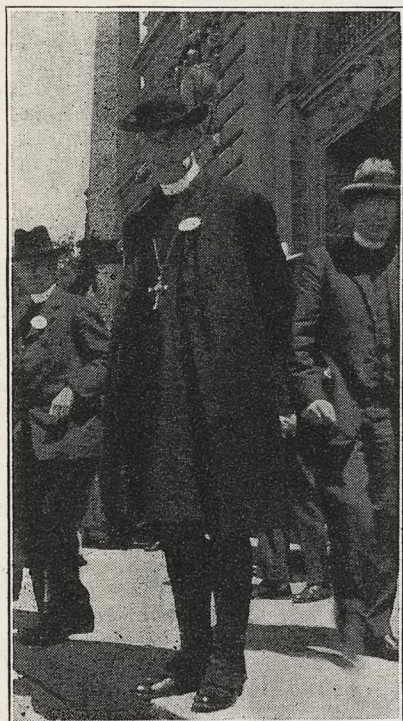




**BISHOP BRENT**  
*the Conference Chairman*



**REPRESENTATIVES OF THE ANGLICAN COMMUNION AND  
Representatives of the Episcopal Church in this photograph: Bishop Manning,  
Dr. William Sturgis. Bishop Temple of Manchester is at the right end**



**BISHOP HEADLAM**  
*of Gloucester, England*



**CHURCH LEADERS OF THE U**  
(Standing): W. O. Thompson, Presbyterian; Robert A. Ashworth, Baptist;  
John A. Marquis, Presbyterian.  
(Seated): M. G. G. Scherer, Lutheran; A. J. Brown, Presbyterian; W. E. B.  
ciples; Bishop Manning, Episcopalian; J. R. Stevenson, Presbyterian.





...ION AND THE EASTERN ORTHODOX CHURCH AT LAUSANNE.  
 ...Manning, Bishop Parsons, Bishop Perry, Rev. George Craig Stewart, Dean Washburn,  
 ...t end of the long standing line; Bishop Gore is on Bishop Manning's left.



...THE UNITED STATES AT LAUSANNE.  
 ...otist; Bishop Cannon, Methodist; Professor William Adams Brown, Presbyterian;  
 ...E. Barton, Congregationalist; Bishop Brent, Episcopalian; Peter Ainslie, Dis-  
 ...terian.



BISHOPS MANNING AND GORE  
 in a private conference



BISHOP TEMPLE  
 of Manchester, England



(Continued from page 7)

fort are among man's God-like impulses, but they are far from the measure of his spiritual, intellectual or even physical capacity.

"Rather now would I raise the whole question of keeping clear before us the deeper functions of the church, as distinct of the estimable but far less fundamental power of the multitude of organizations we refer to as secular groups.

"Of the church I am sure all men would agree that it has answered in all the ages the deepest needs of human nature. In the succeeding centuries it has, now in strength, now in weakness, it has sanctified and hallowed life as nothing else has. In our own day and generation, the church, in its varied aspects and emphasis, still stands as the witness of the ultimate supremacy of the things of the spirit.

"It calls to children, youth and age, and bids them live life, vigorously and happily but it ever reminds them that life and purpose must be linked with something greater than themselves.

"I know full well the voice of the church at times seems discordant and without unit of power. Yet it is always possible in the end to discern the effort to declare 'The Word of the Lord.' To take all that life holds and consecrate it to a purpose which has a faith not less than the ultimate

triumph of goodness over evil, the banishing of suffering through sacrifice and one day in life as we know it that God shall be all in all."

\* \* \*

President Potts of St. John's University, Shanghai, has this to say of the Nationalist movement in China: "The Movement has stirred the people to such an extent that in the end it must lead to important consequences. The demand for racial equality which is rapidly spreading in eastern countries creates many problems not only in Christian missions but in international relations. If we look beyond the chaos and destruction and the violent anti-foreign spirit of the present period

we can see we are entering upon a new era in history, and that one of its great problems will be the adjustments of relations between East and West. Will the new era be ushered in peaceably or will it involve the nations in a long struggle? Time only can show."

\* \* \*

In order to meet the "already over organized" argument which rectors frequently put forth as a reason for not starting a chapter of the Daughters of the King, that Church society is urging rectors to transform their existing altar guild into a chapter. The members continue the altar work and add to it the personal service of the Daughters of the King.

### MRS. A. A. GUTGESELL'S CHRISTMAS NOVELTY GIFT BOOK

Established 1912

If your Church or Society needs money, we offer

#### A Safe and Attractive Plan

Send your order for Sample Book NOW, as they are made up during the summer months.

The new 1927 Christmas Novelty Gift Book contains a beautiful line of colorful, engraved, hand colored and printed Christmas Cards, Enclosure Cards, Seals, Ribbons and Tissue Paper for Christmas Packages, also many Novelties—all arranged in attractive display.

#### Your Profit Is Fifty Percent

Originator and pioneer of this plan for Church and Benevolent Societies.

Sixteen years experience in getting out annual lines for this purpose.

Creative Artists and Designers of well known ability.

Our own perfectly equipped plant for manufacturing.

An organization of efficiency that maintains throughout the season a service nationally known for its promptness and reliability.

For information and testimonials address

MRS. A. A. GUTGESELL, Inc.  
521-529 So. 7th St.,  
MINNEAPOLIS, MINN.

## Equipped by American Seating Company



Emmanuel Episcopal Church, La Grange, Illinois

MARSHALL & FOX AND JOHN N. TILTON, ASSOCIATE ARCHITECTS  
THE BERTRAM-GROSVENOR-GOODHUE ASSOCIATES, CONSULTING ARCHITECTS

THE ART APPEAL in carved-wood furnishings—in pulpit and pews, in chancel railings, reading desk, rood screen, or reredos, is winning the general acceptance of thoughtful church men and women of every denomination. Our designers and artisans are fully prepared to provide chancel arrangement and church furnishings which through artistic design and execution contribute to worshipful expression and atmosphere now so eagerly sought in church building in America.

### American Seating Company

1024 LYTTON BUILDING • CHICAGO, ILLINOIS  
NEW YORK • BOSTON



Those desiring further information may have it by writing the publicity chairman, Miss Julia N. McLean, Portland, Connecticut.

Bishop Seaman of North Texas consecrated St. Paul's Cathedral, Oklahoma City, on August 28th.

The Good Samaritan, Oak Park, Illinois, is to build a parish house to cost somewhere around \$20,000. The clergyman in charge of this parish until recently was a member of the Northwest Mounted Police. Bet all the boys want to go to his Sunday School . . . , girls too, if he only wears that snappy uniform the Mounted Police always wear in the movies.

The bishops of Montana, Faber and Fox, are spending this month ministering to the isolated and unattached Church folks in their district. Bishop Faber is in the southeast accompanied by the Rev. J. L. Craig, while Bishop Fox is in the southwest with the Rev. W. F. Lewis.

The Synod of the Province of Seawanee will meet in Trinity Church, Columbus, Georgia, October 25-27.

Of the entire enrollment of 408 colleges and universities in the United States last year, 39 per cent of the students were partially or wholly self-supporting, according to a survey of the Bureau of Education. The students of these institutions earned in this time \$25,500,000.

They are discovering interesting things during the process of restoration at Westminster Abbey; bright decorations which some had considered an innovation of present day artists. They are at work on the gates of Henry VII chapel upon which are depicted in heraldry the claims that he put forward to the throne.

The Brotherhood of St. Andrew runs several summer camps for boys, not the least important of which is Camp Woodcock down in Kentucky.

## Washington Cathedral

*A Witness for Christ in the Capital of the Nation*

THE CHAPTER appeals to Churchmen throughout the country for gifts, large and small, to continue the work of building now proceeding, and to maintain its work, Missionary, Education, Charitable, for the benefit of the whole Church.

Chartered under Act of Congress.

Administered by a representative Board of Trustees of leading business men, Clergymen and Bishops.

Full information will be given by the Bishop of Washington, or the Dean, Cathedral Offices, Mount St. Alban, Washington, D. C., who will receive and acknowledge all contributions.

*Legal Title for Use in Making Wills:*

The Protestant Episcopal Cathedral Foundation of the District of Columbia

It has just closed a most successful year with an enrollment of forty-seven boys.

The Rev. Dr. Wilford Lash Robins, dean of the General Theological Seminary from 1913 to 1916 died at his home in Bethel, Maine, on September 5th.

St. Paul's, Rochester, N. Y., was badly damaged when struck by lightning recently.

An old bell was unearthed, rusty and worn, at Christ Church, River Forest, Illinois. We ran a word here about it a bit back. They are fixing it up nicely and plan to hang it

eventually in a new church tower. "Got the bell, now it is up to you folks to dig up the cash to build a tower to hang it in" is the general idea, if you know what I mean.

### *The Witness*

All items for the news columns of the paper should be sent to

416 Lafayette Street,  
New York City

except those of the far West which should be sent to—

Bishop W. Bertrand Stevens  
619 S. Figueroa Street  
Los Angeles, California

Correspondence in regard to Bundle Orders and Subscriptions should be sent to  
6140 Cottage Grove Ave., Chicago

Correspondence in regard to advertising should be addressed to the New York office.

A Church School in the lake district of high,  
healthful, Central Florida

## The Cathedral School For Girls

Orlando, Florida



College Preparatory and General Courses.  
State Accredited.



Music, Supervised Athletics.



Boarding and Day Pupils.



The Right Reverend Cameron Mann, D. D., President.

Miss Clara Burton, Principal.



Catalogue Sent Upon Request.



The board of religious education of Long Island is planning a dedication service for the opening of Church Schools. This has been developed along the lines suggested by the national department and it is felt that it will serve as an inspiration to teachers and pupils alike at the beginning of the Church year.

\* \* \*

Preachers this Fall at St. Stephen's College include Bishop Atwood, former bishop of Arizona; Dr. McCune, rector of St. Ignatius, New York; Bishop Griswold of Chicago; Dr. Alexander Cummins of Poughkeepsie; Bishop Lloyd of New York; Dr. Murray Bartlett, president of Hobart College; Dean Sargent of Long Island; Father Huntington of O. H. C.; Rev. John Suter of "281"; Dean Lathrop of "281" and the Rev. C. E. McAllister, secretary of Newark.

\* \* \*

Riga is the capital of Latvia, a republic in northern Europe. Bishop Staunton Batty, in charge of English Churches in Europe, writes of his last visit there:

"At Riga I was met by Mr. Harrison (English chaplain), and taken to the Legation where I was the guest of our Minister, Sir Tudor Vaughan. On the following day I preached and celebrated at 11 o'clock. At 5:30 I was due at the Cathedral where Archbishop John had arranged a special service. As we approached the Cathedral I was amazed to find the streets crowded and the square outside packed with people. The clergy of the Cathedral in their brilliant robes met at the foot of the steps and conducted me to the door where Archbishop John awaited me. The Cathedral was crowded from end to end and the service, which

included two addresses from myself and the Archbishop, was of a most impressive character. At the close the Archbishop requested me to give the blessing and we then proceeded to leave the Cathedral. This took over twenty minutes as the crowd pressed around asking for my blessing. Outside we found a greater crowd than ever and in addition a host of cameras and cinematographs. The Archbishop insisted on taking my arm and I believe a photograph of us in this posture appeared in most of the English and Latvian papers. It was altogether a very wonderful experience. I have had many proofs of the friendliness of the Orthodox Church towards the Church of England, but I have never met with such cordiality as at Riga."

\* \* \*

Bishop Creighton of Mexico, preaching at St. James, Long Island, the other evening had this to say: "Our usual idea of missions is to convert the heathen to the knowledge of the life and love of Jesus Christ: this is part of the propaganda of the Church, but another and greater part

is to help those who have been seeking the Way to find the path into which we have ourselves been led, a fraternal gesture of assistance. I regard our work in Mexico in this way—part of our better relations with a great and friendly nation.

"We are in juxtaposition with Mexico, though there are many in the United States who deny the evidence of the map or refuse to recognize it. For some time our only con-

## ROWLAND HALL

A School for Girls in the Wasatch Mountains

Salt Lake City, Utah

BISHOP MOULTON, Rector.

## NASHOTAH HOUSE

Founded in 1842

Theological Seminary and Collegiate Department

For particulars address the dean

NASHOTAH HOUSE

Nashotah, Wisconsin

PURE IRISH LINENS AT WHOLESALE prices, for Altar Guilds, Rectors, and others. Also Handkerchiefs. Samples on request. Mary Fawcett, 350 Broadway, New York City.

### ORGAN FOR SALE

ESTEE 9 STOP: SALICIONAL 8, OBOE 8', St. Diapason 8', Harmonic Flute 4', Diapason 8', Dulciana 8', Melodia 8', Octave 4', Bourdon 16', Pneumatic Action, electric blower and motor. All in A1 condition. BARGAIN: \$1,550.00 net cash as it stands. Also oak-brass pulpit, and oak communion rail at a sacrifice.

Moving into new and larger church. Communicate with The Church of the Holy Nativity, Garrison Ave. & Edgerton Road, Baltimore, Md.

### ASSISTANT WANTED

FOR RAPIDLY DEVELOPING NEW ENGLAND parish; communicant strength 1,000; Church School 750. Adequate salary for right man. Liberal churchmanship. Box H., Witness, 416 Lafayette St., New York City.

CATHEDRAL STUDIO, WASHINGTON and LONDON. Church embroideries, albs, chasubles, surplices, exquisite Altar linens. Altar hangings, etc. Stoles with crosses \$7.60 up, burse and veil \$15 up; Silk damask cope \$120; Silk damask chasuble \$40 up; Silk damask Mass sets from \$60, imported duty free, if for the Church. Miss L. V. Mackrill, 11 W. Kirke St., Chevy Chase, Washington, D. C. Tel. Cleveland 52.

### HOUSE OF RETREAT

SISTERS OF THE HOLY NATIVITY House of Retreat and Rest. Bay Shore Long Island, N. Y. References required.

A. R. MOWBRAY & CO., LTD., 28 Margaret Street, London, England. Craftsmen in Ecclesiastical Art. Woodwork, Metal Work. Vestments, Embroidery. Information and all particulars can be obtained through their distributor, Mr. Adrian A. Buck, 665 Fifth Avenue, New York City.

THE WARHAM GUILD WAS ESTABLISHED in 1913 for the making of all "Ornaments of the Church and of the Ministers thereof." It supplies Surplices and Vestments, and furnishes Altars, etc. All work designed and made by artists and craftsmen. Descriptive leaflet from The Secretary, THE WARHAM GUILD, Ltd., 72 Margaret Street, London W. I., England.

### RACINE COLLEGE GRAMMAR AND PREPARATORY SCHOOL

Racine, Wisconsin

Founded 1852 as a department of Racine College and still conducted on original Foundation. Select non-military School for Boys. High Scholarship, atmosphere that of cultured home. Recommendations required. Terms: \$70 per month.

Address: Secretary

### THE NEW YORK TRAINING SCHOOL FOR DEACONESSSES

419 West 110th St. New York

Prepares women for life service in the Church as Deaconesses, or as Trained Workers.

Two-year Academic course. Field Work in both Religious Education and Social Service.

## HARVARD SCHOOL

Los Angeles, California

A school for boys under the auspices of the Episcopal Church. Fully accredited, R.O.T.C., 28th year opens September 20th. Outdoor sports in a fine climate. For all information address the Rev. Robert B. Gooden, D.D., Headmaster.

## NURSING COURSE

of 2½ years, leading to R. N. degree. Classes enter Feb. and Sept. Enroll Now.

Send for full information to

DIRECTOR, SCHOOL OF NURSING

Hospital of St. Barnabas, Newark, N. J.

## Confirmation Instructions

by

Bishop Johnson

50c a copy \$4.00 a dozen

WITNESS BOOKS

## Money in Old Letters

Look in that old trunk up in the garret and send me all the old envelopes up to 1880. Do not remove the stamps from the envelopes. You keep the letters. I will pay highest prices.

GEO. P. HAKES, 290 Broadway  
New York, N. Y.

## SAINT MARY'S

Knoxville, Illinois

An accredited college preparatory school with special department for girls in the grades. Athletics. Music. Art. Expression. Secretarial and Business courses. For catalogue write to the Rector.

## FREEHOLD

MILITARY SCHOOL

For 80 Select Young Boys

A school with the personal touch. Just enough military training to inculcate habits of obedience, promptness, orderliness, cleanliness and self-reliance. The students' comforts, pleasures and sports are as carefully considered as their mental training. Healthful location. 42 miles from N. Y., 66 miles from Phila. For catalog address. MAJOR CHAS. M. DUNCAN, P. O. Box W, Freehold, N. J.



tact with her has been through those who go out to engage in enterprises distinctly not altruistic. We should not condemn these men who are pioneers, who wrestle with and conquer the problems of the soil, who wring a new means of livelihood from hacienda and mountainside—theirs is the same spirit as that which conquered our own land for us, and when they succeed they ultimately benefit the whole land as well as themselves. These men sometimes look askance at us who are there through altruism: They have no time for friendly fraternal gestures.

"Mexico today is sensitive and self-conscious, applying herself indefatigably to the solution of her vast problems. One of the greatest is that of education and she is making fine progress with it. Over one and one-half million children are now in the public schools, being taught not only book knowledge, but everything that makes for good citizenship. There are schools for the blind, for the sick, for the crippled, reclaiming the wastage of the past as far as may be, there is a great Home for Indian children from which they can attend the best public schools. All these are making for uplift, and we who work there want our share in this. We sometimes find this difficult at

present, but I believe that all the obstacles will be overcome.

"I have been registered for work in the Cathedral, with the English congregation, and in Tampico. I am also allowed to bring in from the country to the Cathedral classes for confirmation and candidates for ordination.

"Work with the Mexican is not without its odd features: for one thing there is almost no idea of time. To give you an example of this, I held a Confirmation in the Cathedral this spring, to which several village priests were to bring their classes. The service began at eleven in the morning: I confirmed one group, preached the sermon and had begun the communion service when a priest with another group appeared at the door. The confirmation service was said and the second group confirmed,

and the second part of the service was again under way when a third group appeared! I really have no idea what time it was when that Confirmation was finally completed.

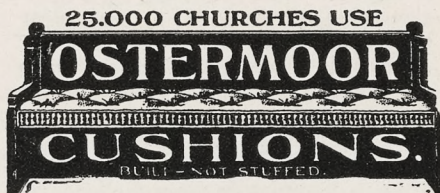
"The villages are poor to the last degree and have suffered to the utmost from raids and counter-attacks. One village has been three times destroyed, and three times those destitute people have rebuilt our Church before they have touched their own homes. There are three hundred inhabitants in this town, of which more than two hundred and fifty are of our Communion.

"Mexico has a great Indian prob-

### St. Albans The National Cathedral School for Boys

Thorough Preparation for Leading Universities. Splendid equipment, unexcelled location on Mt. St. Alban overlooking Washington. Eight years' course. Athletics for Every Boy.

Address: WILLIAM H. CHURCH  
Head Master, Washington, D. C.



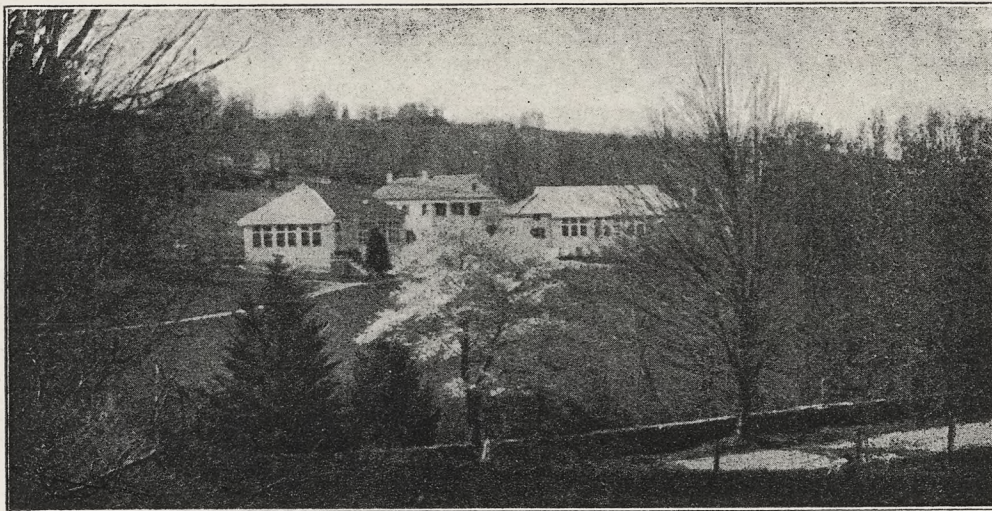
Illustrated Booklet and Samples Free  
Old Cushions renovated and recovered equal to new.  
Ostermoor & Co., Inc., Dept. C, 114 Elizabeth St., N. Y.

### EARN MONEY FOR YOUR CHURCH, SCHOOL OR SOCIETY

Sell 5c Chocolate Covered Bars  
Highest Grade — 20 Varieties  
30 days to pay.

Offer not good in West or South  
For Particulars write

L. E. AUSTIN 601 W. 110th St.  
New York City



THE MAIN BUILDING

## WYKEHAM RISE

Washington, Connecticut

A Country School for Girls in the Foothills of the Berkshires. Mid-way between New York and Pittsfield.

Re-organized under a Board of Trustees as a non-profit sharing corporation.  
College Preparatory and General Courses. Special courses in Music and Art.  
Horse-back riding, Tennis, Golf, Archery and all Winter Sports.  
The twenty-sixth year begins September twenty-ninth.

FANNY E. DAVIES, LL. A.  
Head Mistress.



## Services

### Trinity Cathedral, Cleveland.

Dean, Francis S. White, D.D.  
Sunday, 8, 11 and 4. Daily, 8, 11 and 4.

### Grace and St. Peter's, Baltimore.

Rev. H. P. Almon Abbott, D.D.  
Sunday, 8, 11, 3 (Baptisms) and 8.  
Holy Communion, 1st Sunday of month.

### Grace Church, Chicago.

Rev. Robert Holmes  
St. Luke's Hospital Chapel until new church is built.  
Sundays: 7, 10:30 and 7:45.

### St. Paul's, Chicago.

Rev. George H. Thomas  
Dorchester Ave. at Fiftieth St.  
Sundays: 8, 9:30, 11 and 7:45.  
Holy Days at 10 A. M.

### The Atonement, Chicago.

Rev. Alfred Newbery  
5749 Kenmore Avenue  
Sundays: 7:30, 9:30, 11 and 5.  
Daily: 7:30, 9 and 5:30. Also Friday, 10:30.

### St. Chrysostom's, Chicago.

Rev. Norman Hutton, S.T.D.  
Rev. Taylor Willis  
Sunday, 8, 10 and 11 a. m.  
Sunday, 4 p. m. Carillon Recital.

### St. Luke's, Evanston.

Rev. George C. Stewart, D.D.  
Sunday, 7:30, 8:15, 11 and 4:30.  
Daily, 7:30 and 5. From Chicago, off at Main, one block east and one north.

### Trinity Church, Boston.

Rev. Henry K. Sherrill  
Sunday, 8, 9:30, 11, 4, and 5:30.  
Young People's Fellowship, 7:30.  
Wednesdays and Holy Days, Holy Communion, 12:10.

### The Ascension, Atlantic City

Rev. H. Eugene A. Durell, M.A.  
Pacific and Kentucky Aves.  
Sundays, 7:30, 10:30, 12, 8.  
Daily, 7:30 and 10:30.

### Christ Church, Cincinnati.

Rev. F. H. Nelson and Rev. W. C. Herrick  
Sundays, 8:45, 11, and 7:45. Daily, 12:10.  
Holy Days, Holy Communion, 10.

### St. Matthew's Cathedral, Dallas.

Dean Chalmers and Rev. R. F. Murphy  
Sunday, 8, 9:45, 10:45, and 7:45.  
Daily, 7, 9:30, and 5:30.

### St. Luke's, Atlanta.

Rev. N. R. High Moor  
Sundays, 7:30, 11 and 5.  
Church School, 9:30.

There is space here for two

## NOTICES OF CHURCH SERVICES

For the special rates write

THE WITNESS  
6140 Cottage Grove Avenue  
CHICAGO

lem, for which none can despise her that she is struggling with it. We in the United States have none, for we have annihilated ours. Mexico is making a conscientious effort to make of her Indians not wards but citizens, by raising their standards. This cannot be an insurmountable difficulty: God will not allow that humble and earnest effort to fail.

"Social service is our great medium of work now in Mexico. In Mexico City our consul has called the Casa del Sagrada Nombre "an oasis in a desert of woe." This institution takes in from the streets the homeless children, of which there are thousands in Mexico City alone, gives them an education and a hope of life. At night it brings in the waifs who have no bed but the stones of the street, no blanket but old newspapers: and the teachers are sleeping five in a room that there may be room for as many children as possible. All these children go regularly to San Jose every Sunday for instruction.

"Hooker School, of which you have all heard, is at present without religious service, as the chapel was reluctantly dismantled this spring. But with the advice of the authorities we are now planning to place a church so near the school that the pupils may go out into the street and of their own volition attend its services, this being the requirement of the government.

"In one school I found that the teacher's spelling lesson consisted of words like 'altar'—which of course called for some explanation when they were defined—and by the time the lesson was over the children had a pretty good idea of what those words meant.

"Mexico feels that for four hundred years she has paid the dominant church too much in money and sacrifice and blood, and the day of reckoning has come. Christ has never been presented to the Mexican people; he has been obscured by countless statues, blood-dripping, tortured, a Christ that never was.

"They are ready and eager for that

## Clerical Changes

ASHE-EVEREST, Rev. W., resigns as rector of St. Luke's, Seattle, Washington, to be the rector of St. Clement's, Honolulu.

BAKER, Rev. Edwin P., resigns at Kemmerer, Wyoming to become rector of Christ Church, Douglas, Wyoming.

BAKER, Rev. Richard Henry Jr., resigns as assistant of St. James, Baton Rouge, La., to be the rector of St. John's, Waynesboro, Virginia.

DURANT, Rev. Henry, resigns at Hyattsville, Maryland, to be the rector of St. Paul's, Louisville, Kentucky.

DUDOMANIE, Rev. Alfred L., resigns as rector of St. Mark's Waupaca, Wisconsin to take up work at St. John's Military School, Salina, Kansas.

JENKIN, Rev. Harold, has resigned as priest-in-charge of St. Andrew's, Syracuse and the Onondaga Indian Reservation, due to the loss of his voice. His present address is 172 Emma Street, Syracuse.

## Services

### Cathedral of St. John the Divine, New York.

Amsterdam Ave. and 111th St.  
Sunday Services: 8, 8:45 (French) 9:30, 11 A. M. and 4 P. M.

### The Incarnation, New York.

Madison Ave. at 35th St.  
Rev. H. Percy Silver, S.T.D., Rector  
Sundays, 8, 10 and 11 a. m.

### Trinity Church, New York.

Rev. Caleb R. Stetson, S.T.D.  
Broadway and Wall St.  
Sunday, 7:30, 9, 11, and 3:30.  
Daily, 7:15, 12, and 4:45.

### The Heavenly Rest and Beloved Disciple, New York.

Rev. Henry Darlington, D.D.  
Sunday, 8, 11, and 8. Church School, 9:30.  
Holy Days and Thursdays, 7:30 and 11.

### St. James, New York.

Rev. Frank Warfield Crowder, D.D.  
Madison Ave. at 71st St.  
Sundays, 8, 11, and 4.

### Grace Church, New York.

Rev. W. Russell Bowie, D.D.  
Broadway at 10th St.  
Sundays, 8, 11, 4, and 8.  
Daily, 12:30, except Saturday.  
Holy Days and Thursdays, Holy Communion, 12.

### St. Paul's Cathedral, Buffalo.

Rev. Charles A. Jessup, D.D.  
Sundays, 8, 9:30, and 11 A. M.  
Weekdays, 8 A. M. and Noonday.  
Holy Days and Thursdays, 11 A. M.

### Gethsemane, Minneapolis.

Rev. Don Frank Fenn, B.D.  
4th Ave. South at 9th St.  
Sundays, 8, 11, and 7:45.  
Wednesdays, Thursdays, and Holy Days.

### St. John's Cathedral, Denver.

Very Rev. B. D. Dagwell  
Rev. Wallace Bristor  
Rev. H. Watts  
Sundays 7:30, 11, and 5.  
Church School, 9:30.

### All Saints' Cathedral, Milwaukee.

Dean Hutchinson  
Juneau Ave. and Marshall St.  
Sundays, 7:30, 11, and 7:30.  
Daily 7 and 5.  
Holy Days, 9:30.

### St. Paul's, Milwaukee.

Rev. Holmes Whitmore  
Knapp & Marshall Streets  
Sundays, 8, 9:30, 11, and 4:30.  
Holy Days and Tuesdays, 9:30.  
Wells-Downer cars to Marshall St

### St. Mark's, Milwaukee.

Rev. E. Reginald Williams  
Sundays, 8, 9:30 and 11.  
Gamma Kappa Delta, 6 P. M.  
Sheldon Foote, M.B., Choirmaster.  
Magnificent new Austin organ.

### St. James', Philadelphia.

Rev. John Mockridge  
22nd and Walnut Sts.  
Sundays, 8, 11, and 8.  
Daily, 7:30, 9, and 6.  
Holy Days and Thursdays, 10.



### The General Theological Seminary

Three-year undergraduate course of prescribed and elective study.

Fourth-year course for graduates, offering larger opportunity for specialization.

Provision for more advanced work, leading to degrees of S. T. M. and S. T. D.

ADDRESS

#### THE DEAN

4 Chelsea Square New York City

### Episcopal Theological School

CAMBRIDGE, MASS.

Affiliated with Harvard University

For catalogue, address

THE DEAN

### Berkeley Divinity School

Middletown, Connecticut

Address:

REV WILLIAM PALMER LADD, Dean

### DIVINITY SCHOOL IN PHILADELPHIA

Undergraduate and Graduate Courses. Privileges at University of Pennsylvania

Address:

DEAN BARTLETT, 42nd and Locust Streets

### SEABURY-CARLETON

THEOLOGY LIBERAL ARTS

Best Training — Minimum Cost

For information and catalogue write

REV. FREDERICK KRAMER, Ph.D., D.D.  
Seabury Hall, Faribault, Minn.

### The Protestant Episcopal Theological Seminary in Virginia

For catalogue and other information

address the Dean,

REV. BERRYMAN GREEN, D.D.

Theological Seminary Alexandria, Va.

### HOBART COLLEGE

Geneva, N. Y.

A Church college for men, founded 1822. Four year liberal arts course, leading to the degrees A. B. and B. S. High Standards; faculty of thirty. For catalogue and information address

REV. MURRAY BARTLETT, D. D., Pres.

Trinity College, Hartford, Conn. has one of the best pre-medical courses in the country: its excellence is proved by one-third of this year's entrance class preparing to study medicine. Of the nine honor men of a late graduating class at Yale Medical School, four of the nine honor men were Trinity College men who took the Trinity pre-medical course.

A Clean Mind **HOWE SCHOOL** in a Sound Body  
HOWE — INDIANA

A Thorough and Select CHURCH SCHOOL for Boys.

Special attention given to College preparation. The Lower School for Little Boys Entirely Separate in New \$100,000 Building.

Rev. Charles Herbert Young, M.A., Rector  
ADDRESS P. O. BOX, HOWE, IND.

Christ who could say to fishermen and peasants and tax-collectors, 'Follow Me.' And Mexico will follow that Christ. God help us to speed the day!"

\* \* \*

The two divisions of the Presbyterian Church of Scotland have started an order known as "Greatheart Order of World Friendship," with an official organ, Greatheart. The members are pledged to show friendship to foreigners, to learn all they can about other peoples and countries and to take an interest in the League of Nations. The order now has over 10,000 members in thirty countries.

\* \* \*

The World Service Commission of the Methodist Church reports that nearly \$100,000,000 is now held by eighteen denominations for ministerial pensions. Pensions paid last year totalled \$8,014,737 to 27,261 pensioners. Denominations with funds of over a million dollars each are: Episcopal, \$20,649,000; Northern Methodists, \$19,000,000; Northern Baptists, \$13,526,000; Northern Presbyterian, \$12,348,000; United Church of Canada, \$4,179,000; Congregationalists, \$9,730,000; Lutherans (Mo. Synod), \$2,700,000; Southern Presbyterians, \$1,654,000; Disciples, \$1,062,000; Lutherans, (Aug. Synod), \$1,060,000.

\* \* \*

A baby possum was recently found wandering about the grounds of Washington Cathedral—if possums wander; anyhow one was there, maybe hanging from a tree by his tail. Anyhow his likeness is to be carved in stone on one of the bases of the cathedral.

### Preacher, Pulpit and Pew

Father—"Young man, I understand you have made advances to my daughter."

Young man—"Yes, I wasn't going to say anything about it, but since you have mentioned it, I wish you could get her to pay me back."

\* \* \*

Customer—"No-no! I simply could not walk a step in shoes that pinch like that."

Assistant—"I'm sorry, madam, but I've shown you all our stock now. These shoes are the ones you were wearing when you came in."

\* \* \*

Bride (at 1 a. m.)—"Oh, Jack, wake up! I can just feel there's a mouse in the room."

Husband (drowsily)—"Well, just feel there's a pussy cat, too, and go to sleep."

### ST. STEPHEN'S COLLEGE

A CHURCH COLLEGE OF ARTS AND LETTERS, with four years' work, leading to the degree of B.A. It meets the highest standards of scholarship set by the Middle States College Association and features inexpensiveness of living, intimate personal companionship of professors and students, and sincerity.

For tuition \$250.00 a year; for a room furnished and heated \$150.00 a year; for board in hall \$250.00 a year; a total of \$650.00.

The College is equipped for teaching men who, after graduation, are going into business or into post-graduate schools of medicine, law, theology, journalism, or into classical, scientific, social, or literary research.

Address Bernard Iddings Bell, President.

ANNANDALE-ON-HUDSON, N. Y.

(Railway Station: Barrytown)

### St. Katharine's School

DAVENPORT, IOWA

Under the care of the Sisters of St. Mary.

A thorough preparatory course for a limited number of girls.

School recommended by Eastern Colleges. Beautiful grounds. Outdoor sports, swimming and riding. Address

THE SISTER SUPERIOR

### KEMPER HALL

KENOSHA, WISCONSIN

Under the care of the Sisters of St. Mary. An Episcopal school for girls on North Shore of Lake Michigan, one hour from Chicago. College Preparatory and general courses. Music, Art, Domestic Science, Outdoor and Indoor Sports. Address, The Sister Superior.

### Saint Elizabeth Of-the-Roses

A Mother School

Episcopal—open all year, one hour from New York. Children 3 to 12 years. Usual studies, out-door sports camp, sea bathing. Mrs. W. B. Stoddard, Directress. Shippan Point, Stamford, Conn. Telephone 2173—Ring 14. "The School that develops initiative."

### Virginia Episcopal School

LYNCHBURG, VIRGINIA

Prepares boys at cost for college and university. Modern equipment. Healthy location in the mountains of Virginia. Cost moderate, made possible through generosity of the founders. For catalogue apply to

REV. WILLIAM G. PENDLETON, D.D.

### St. Mary's School

Concord, N. H.

A HOME-LIKE SCHOOL FOR GIRLS

College Preparatory and General Courses

MARY EVERETT LADD, B.L.,

Headmistress

### BETHANY COLLEGE

A HOME SCHOOL FOR GIRLS

Topeka, Kansas

The Rt. Rev. James Wise, D.D.

Bishop of the Diocese, President

Accredited High School and Junior College.

Unusual advantages in Music and Dramatics

Art. 20-acre campus—out-of-door athletics

### CHICAGO CHURCH TRAINING SCHOOL

To prepare women for Church work.

ADDRESS:

DEACONESS FULLER, Chase House

211 South Ashland Blvd., Chicago

### ST. MARY'S SCHOOL

MOUNT ST. GABRIEL

Peekskill-on-Hudson

Boarding School for Girls

Under the care of the Sisters of Saint Mary. College preparatory and General courses. New modern fireproof buildings. Extensive recreation grounds. Separate attention given to young children. For catalog address THE SISTER SUPERIOR.



## START YOUR BUNDLE

A SERIES OF SEVEN ARTICLES BY BISHOP JOHNSON

### *The Teaching of the Church*

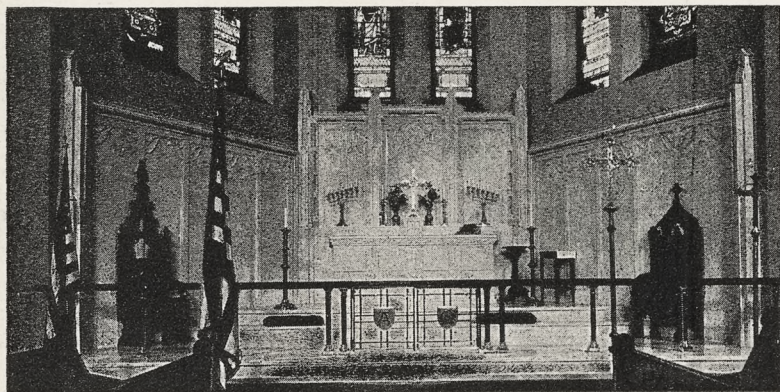
A SERIES BY IRWIN ST. JOHN TUCKER

### *The Prayer Book as Mystery Drama*

START THE FIRST OF OCTOBER

Order a bundle of ten or more copies to start October first for six months, and we will send you free of charge a five dollar Auto Strop Safety Razor. Three cents a copy, payable quarterly. Sell for a nickel.

**THE WITNESS**



### A Remodeled Sanctuary

An added beauty has been given to St. Paul's, Dubuque, by the new Altar and Appointments of the Sanctuary.

### The Church Beautiful

Dignity and Beauty without extravagance, with plans to meet the needs of the Parish, and prices that are ALWAYS fair and consistent. This is the policy which is responsible for so many Episcopal Churches bringing to us their construction or equipment problems.

*We are pleased to consult with the Clergy and Laity and Architects in charge of Church construction*

## SPAULDING & CO.

Representing The Gorham Co's Ecclesiastical Department  
Michigan Avenue at Van Buren Street, Chicago



CHALICES  
CANDLESTICKS  
PROCESSIONAL  
and ALTAR CROSSES  
ALMS BASONS  
STAINED GLASS  
and other  
Appointments  
suitable for  
Memorials and  
Thank Offerings