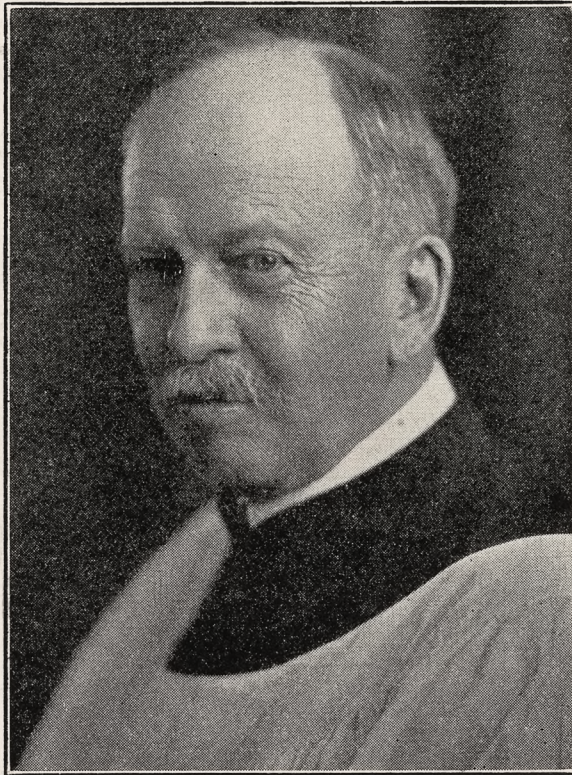


The **WITNESS**

CHICAGO, AUGUST 9, 1928



MR. WILLIAM H. SMITH
Served for Thirty-six Years as Choirmaster

Henry - Wynd - Young Inc.

314 East 34th St. New York



water glass mosaic church decoration



Tower Chimes Played From Electric Keyboard at Organ

Church Bells — Peals

McShane Bell Foundry Co.
Baltimore, Md.



Vestments

For the Clergy and Choir.
Altar linens, embroideries,
clerical and lay tailoring.
Materials cut to measure
and stamped for others to
work.

J. M. HALL, Inc.
174 Madison Avenue
(Bet. 33rd & 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.



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

ST. HILDA GUILD, Inc.

131 E. 47th St., New York

CHURCH VESTMENTS
ECCLESIASTICAL EMBROIDERY

Conferences with reference to the adornment
of churches.

Telephone Vanderbilt 8761

HILLIARD SYSTEM

of

CHURCH ENVELOPES

Duplex or Single

Write for samples and quotations
before placing your next
order for envelopes for your
church.

H. W. HILLIARD CO., Inc.

Weekly Church Support Systems

2663 Main St. — Buffalo, N. Y.

AUSTIN ORGAN CO.

Hartford, Conn.

Designers and Builders

of

PIPE ORGANS

noted for their superior tonal qual-
ities and mechanical reliability.

Correspondence Solicited

AEOLIAN VOTEY ORGANS

From the small two manual to the
large Cathedral four manual in-
struments they incorporate the
best in modern practice and are
designed and built by a personnel
that understands Church Organ
problems.

AEOLIAN COMPANY

Aeolian Hall

New York

CHURCH VESTMENTS

Cassocks, Surplices, Stoles, Em-
broideries, 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 guar-
anteed. 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

5438 Market Street Philadelphia, Pa.

MEMORIALS IN STAINED
GLASS, MOSAIC, 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



DEAGAN

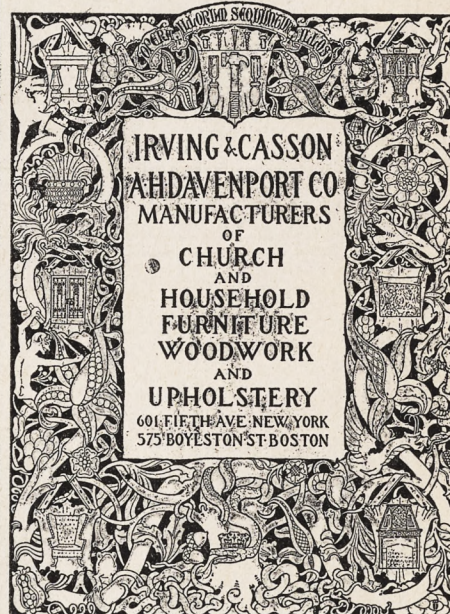
Tubular Bell
Tower Chimes

The one most beautiful form of memorial
Standard Sets, \$6000 up

J. C. DEAGAN, Inc.

161 Deagan Building, Chicago

Played Direct From Organ Console



Heaton, Butler & Bayne

Stained Glass Artists

By appointment to the late
KING EDWARD VII.

Stained Glass Windows
Memorial Brasses, Etc.

Designs and Estimates

Heaton, Butler & Bayne

(N. Y.) Ltd.,

French Building

551 FIFTH AVE.

NEW YORK

Stained Glass Windows

Beautiful Groupings + Well executed
Gorgeous + Combinations + of Color

The Van Gerichten Studios

New York City

Columbus Ohio

'THE ROSSBACH ART GLASS CO.

— Office and Studio —

221-223 E. FULTON ST. — COLUMBUS, 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. 51

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

AN OPEN LETTER ABOUT CHINA

Addressed to the Department of Missions

By

RT. REV. D. T. HUNTINGTON
The Bishop of Anking, China

I HAVE read with a great deal of care the report of the Commission of the Department of Missions consisting of Bishop Sanford and Dr. Wood, which came out to look into the situation in China last winter, also the action of the Department of Missions on that report. I had hoped to go to America to the General Convention when it would have been possible for me to have expressed my views on the subject personally, but I have concluded that with the state of things in China, my presence here is much more necessary than at the General Convention. I therefore think it right that I should express my views as fully and carefully as may be, in writing. The Commission, as it explained in the report, was in China forty-two days, of which twenty-five were spent in Shanghai, the rest being divided between traveling and the Dioceses of Hankow and Anking. The boat by which they went to Hankow stopped at Wuhu and Kiukiang on the way up river long enough for the Commission to go ashore and have ample time to inspect the property at Kiukiang and part of the property at Wuhu. On the way back they stopped for two days Wuhu where we had a meeting of all the foreign members of the staff who are still in China, excepting Dr. Taylor and Miss Meyers who were in Peking, together with a majority of the Chinese clergy and a few Chinese lay workers.

LONG RESIDENCE NECESSARY

The report on the whole shows great care and a thorough intention of fairness as one would naturally expect but not a full knowledge of the matter which could only be obtained

by long residence in the country. In most matters the report is in accordance with the views of the Bishops and other workers in China and the action of the Department of Missions is in accordance with the report.

EVANGELISM

The action on the section of the report dealing with evangelistic work, is on the whole very good but we trust that the suggestions contained in section eight with regard to the gradual reduction of appropriations will not be pushed at this time as the country is in such a disturbed condition that it will be very difficult to get any increase in contributions from the Church in China. I am naturally in favor of some such plan as soon as conditions are moderately stable and of course I am doing all I can do to push the matter of self-support, even under our present unfavorable circumstances.

The section dealing with medical work is entirely generous but it seems to me, rather strangely omits any mention of the assuming of financial responsibility by the Chinese people in those places where we have medical work.

REGISTRATION

The only matter where there is serious controversy is in the matter of educational work. The resolution with regard to registration seems to me to be too drastic. I doubt very much if it would be possible for our schools to register under present circumstances but it seems to me that there should be at least the possibility of negotiation left open and not an absolute denial of any chance of registration which is what the resolution seems to intend. It is, to be sure,

somewhat modified by the possibility of reconsideration "when a stable government shall be established and a national system of education be in effective operation."

I believe, however, that it would be possible for us to carry on at least some of our schools without registration. There has been very little pressure brought to bear for registration of primary schools in the province of Anhui. In the province of Kiangsi considerable pressure has been exerted.

THE CEREMONY

The most detrimental section, however, is that which forbids the use of the Sun Yat Sen ceremony and the teaching of the San Min Chu I. I am not an advocate of the Sun Yat Sen ceremony—far otherwise—yet this is a ceremony which nearly all of the Chinese with whom I have talked say bears a purely civil significance. As to the San Min Chu I, I consider it highly objectionable as a text book. It contains, with considerable truth, a vast mixture of error which is entirely detrimental. There is a considerable amount of anti-foreign propaganda which I certainly do not wish to have taught, but is it the policy of the Department of Missions to lay down the text books which are to be used in China or to say that certain text books shall not be used? Have the members of the Department of Missions who passed this vote made a careful study of the San Min Chu I so they would know what it is they are forbidding? It is bad enough to have Mayor Thompson forbid the use of certain books in Chicago schools but is the Department of Missions going to follow his

example and forbid the use of certain text books in China?

THE REAL QUESTION

And that really brings one to the crux of the whole matter. Are our Chinese schools and our Chinese churches to be conducted from 281 Fourth Avenue or from the field? If they are to be conducted from 281 Fourth Avenue, why appoint Bishops? Of course the finances have got to be superintended from the place that raises the money but does the Department of Missions intend to follow the example of the Roman Church, which by interfering in the early missions in China practically destroyed a most hopeful work and set the Church back many years? Does the Department of Missions really think that it is more concerned about preserving the Christian character of our schools than we who have spent many years in a continuous endeavor to make our schools more and more Christian? It seems to be assumed that we do not care whether the character of the schools is Christian or not. I know that no member of the Department of Missions would say that but it seems to be the underlying assumption.

Then especially as to the Diocese

of Anking. The Commission spent nearly three days in the Diocese. I wonder what the Bishop of San Joaquin would think if I spent twenty-five days in San Francisco, a week in Los Angeles and three days in the Diocese of San Joaquin, not however, stopping at Fresno, and then brought in a report as to how the mission in that Diocese should be conducted. I am quite aware that there were difficulties in stopping at Anking but that does not add to the ease of judging without a visit. Now I have the highest respect and a very great personal liking for the Bishop of San Joaquin but as to knowledge of the people, their language, history and philosophy, he has not nearly the background to judge things in Anking that I have to judge things in San Joaquin.

REPORT OPPOSES BISHOPS

I had hoped when the Commission came out that it would, after a careful study of the situation, come to the conclusion that the Bishops and missionaries and the Chinese clergy and the other workers knew what they were doing and could safely be left to conduct the mission in such a way as they thought best. On the contrary, they bring in a report which,

in certain important respects, goes directly contrary to the opinions of three out of four of the Bishops and in respect to one point, namely, whether it is possible at the present time to conduct missions in the three Dioceses in the same way or not, goes contrary to the opinions of all four Bishops.

I find that the result is both surprising and distressing and I hope that after more mature consideration they will come around to the position that the Bishops in the field are endeavoring to see that the missions be conducted in such a way as to set forward the Gospel of Christ—that the schools be so conducted as to bring the Lord's influence into the lives of the people—that the churches be moved on as fast as possible in the direction of self-support and self-government. If the Department of Missions could take some such position as this, one would feel cheered and encouraged. As it is, the report the Commission and the action of of the Department of Missions have brought me only sadness and grief. I trust therefore, that a somewhat more liberal attitude may be taken and we be given permission to direct the work in such ways as may seem wise to us here on the field.

JUDGES OF THE LAW

The Attitude of the Christian

By

BISHOP JOHNSON

IT was characteristic of our Blessed Lord that He ignored parties and that His fiercest enemy was the most orthodox party in Judea. His disciples were told to respect the authority of those who sat in Moses' seat but to avoid imitating their manners and their habits. There is a heresy of doctrine of which the Sadducees were guilty and He refuted them; and there is a heresy of conduct of which the Pharisees, though orthodox, were guilty and He denounced them.

After all is said, religion has an ethical foundation upon which is built an intellectual adherence to the faith. If your ethics and manners are bad your theology is futile. In fact your witness to Christ is as detrimental as the testimony of a vicious witness on the stand in your behalf.

Our witness to Christ must not only be true; it must be persuasive, devoid of bitterness, free from that attitude of superiority which irritates but does not convince.

We do not go to the witness stand to justify ourselves that we are right but rather to convince others that He is the Saviour of mankind.

It does not take much effort to be a partisan, nor does it take any effort to be indifferent to doctrine.

What is difficult is to hold definite convictions without growing quills or emitting odorous comparisons.

Unquestionably the sin that doth so easily beset Christians is bitterness. It is not our mission either to shoot our adversary or to poison him.

Back of all Christ's teaching is His graciousness and tenderness. Better to be a Samaritan than a spikier Jew. Better be a sinner than a self-righteous and self-satisfied Pharisee. The Lord can and did forgive sinners but even the Lord cannot forgive a fool, for after he is pardoned he will still be a fool. There are sins of character which cannot be washed off.

It is the glory of Christ that while His mission was to the Jews, His mercy was extended to outcasts,—to

heretics and publicans and sinners. We are disloyal to His person, no matter how faithful we may be to His doctrine, if we exhibit the temper of a Pharisee in our effort to be a witness unto Him.

And this heresy of life is not confined to any one school of thought. It is quite the fashion of all schools to ascribe motives to those who oppose them; to abuse those who differ from them; to bring railing accusations against those who are headed in this or that direction.

When a Protestant accuses some fellow Churchman of being headed for Rome because he loves ceremonial he is ignoring facts and distorting the truth.

When a Catholic accuses his brother of being a heretic because he cannot accept certain pious practices which are dear to him, he is guilty of disproportion and does not rightly divine the word of truth.

How often we misrepresent the Spirit of Christ when we fancy that

we are doing His service. Except we catch His spirit He does not accept our testimony however technically accurate it may be.

The Church is not partisan. It presents us with an ideal. Its failure is not due to its limitations but to the misrepresentation of those who speak for Him.

It is when its ministers are wiser than its counsels, critical of its standards and stubbornly oblivious to the obligations of obedience that it places upon us that its power is curbed and influence curtailed.

Whenever you find the Church composed of those who are loyal to its standards, not critical or censorious of those who differ in opinion but keen to carry out the spirit of Christ, there you will find strength and sweetness.

But where the forces of Christ are using their best energy to counteract other forces for Christ there you will find apathy and weakness.

"Speak not evil one of another brethren," says Saint James, "He that speaketh evil of his brother and judgeth his brother, speaketh evil of the law and judgeth the law; but if thou judge the law thou art not a doer of the law but a judge."

We did not get rid of one Pope in order to create a legion of popes.

Cheerful Confidences

A PEW FOR CHILDREN

By Rev. George P. Atwater

ONE of the minor marvels of great industrial establishments is the elimination of waste, and the salvage of every conceivable value.

In the early days of one such industrial concern, before waste was given much attention, a workman too old for his usual task, was permitted to occupy a shed in the yard, and to make a living from the odds and ends that he could reclaim and put to other uses. He began by collecting all the old brooms which had been discarded by cleaners, and by finding a use for the broomsticks, which saved some money. Then he set up a little laundry and washed old rags. Then he collected bottles and boxes and other containers. His little shed became in time a department of that industry, and repaid the effort.

The Church should not let such an example go unheeded. We need a thorough understanding of the details of parish administration that there be no waste. I do not mean waste of money. That is less important than waste of opportunity to touch and impress some lives. We should develop every possible chance to let the Church make a contact with people.



BISHOP TEMPLE
Appointed Archbishop of York

This is by way of a general introduction to a specific instance.

There are always in our Sunday Schools, some children who would like to go to Church once in a while. The schools are urged in elaborate speeches to go to Church. But when a child ventures to accept this invitation he finds himself like a pigmy among giants. He cannot see much, and those about him look at him as if he were lost or strayed. If he wriggles a little, a stern hand is laid on his shoulder. When the plate comes along he doesn't enjoy his predicament. If he is ready to give and the benevolent usher passes him by, he is hurt. If he is not ready to give and the usher insists, he is embarrassed and feels as if he were trying to steal a ride.

We grownups fail to realize that children are sensitive, are observant, are keen, and are forming judgments that cling to them for years.

Have a pew or group of pews reserved for children. Such pews should be marked by some emblem. Every child in the parish should be escorted to that pew at some hour when there is no service and instructed how to behave in Church, and informed that the pew is his. On Sundays some adults should sit there, or near, to act as sponsor, and to help the bewildered.

I approve of the family pew. But when, as today, the family pew is too

often the back seat of the car, it is important that the small dissenters from family habits should be encouraged to go to Church if they care to do so.

And they like it. Make it easy for them.

Sign Here

By

S. S. FARWELL

"ALL the laity will want to sign my petition to keep Article 24 in the Prayer Book," said Churchman Number One. "That's the one which says that 'it is a thing plainly repugnant to the Word of God, and the custom of the Primitive Church, to have public Prayer in the Church, or to minister the Sacraments, in a tongue not understood of the people'. I tell you, it's a fright the way the clergy garble the services. No one can understand some of them. Why, last Sunday I could hear nothing but a lot of blah-blah coming from the chancel. That Article on clear speech should not only be kept but ought to be vigorously enforced."

"You may be right about that," said Churchman Number Two, "but, of course, that isn't what the Article means at all."

"Well, what does it mean, then?" asked Number One.

"Four hundred years ago," explained Number Two, "the services in England were all rendered in Latin which was a very dead language at that time. The purpose of this particular Article was to insist on the services being rendered in English."

"Oh, I see," said Number One. "Then this Article merely gives the clergy the privilege of murdering the English language instead of Latin. That's not so good, is it?"

"It's worse than that," replied Number Two. "As things have gone in this country we have had every language under the sun brought to us. Heaps of immigrants do not really understand English at all. That's why we have had to translate our Prayer Book into Italian, Swedish, Spanish, and Indian dialects. If we were really to comply with the provision of that Article, we ought to translate the Prayer Book into about fifty other languages, to say nothing of a special one for the New Englanders and another special one for the Virginians. That Article would really necessitate changing the name of the Church to the Tower of Babel."

"Hush, man, hush!" said Number One. "Don't bring up the subject of changing the name of the Church. I'm having trouble enough with these Thirty Nine Articles without adding further complications."

"As far as I can see," went on Number Two, "there is only one solu-

tion. You will have to find some perfectly neutral language, print the Prayer Book in that tongue, and then make everybody learn it. Article 24 could then be really enforced. Now that same old Latin language might be very useful for such a purpose. It's easy to learn and no one would ever use it for anything else. Besides, if you were to amend this Article making Latin the language which must be 'understood of the people,' you could get the support of all the Romanizers in the Church and that would add marvellously to your list of signatures."

"Worse and worse," groaned Number One. "The more I know about these Articles, the more of a mess they seem to be. But in spite of everything we must keep them. The Articles themselves may be worthless, but I am suspicious of the people who want them removed from the Prayer Book. Never will I give in to them."

"Quite so," remarked Number Two. "An ounce of prejudice is worth a pound of reason in any well regulated controversy."

Notes on Worship

By
Irwin St. John Tucker

What is the meaning of the vestments worn in Episcopal Churches?

All such robes have a dramatic and mystical meaning. Black, of course, indicates penitence, and the black cassock with the white surplice over it indicates forgiveness of sins. A choir or a minister vested thus, sets forth the truth that our mortal nature is prone to evil, but is confident of forgiveness.

Ordained clergy wear a stole, representing the yoke of Christ; "Take my yoke upon you, and learn of me." A deacon wears the stole over one shoulder, a priest over both.

In certain churches the acolytes, those who serve at the altar, wear vestments of white and red, instead of white and black. They do not speak; their service is entirely of the hand rather than of the lips. They light and extinguish candles, change books, bring bread, water and wine to the officiant, and perform similar tasks.

This garb of red and white represent the angelic ministers; "He hath made the clouds his servants, and the flame of fire his ministers." The forces of nature which prepared the world for the miracle of the incarnation are thus symbolized, together with those mysterious powers existing between man and God.

In many churches at celebrations of the Holy Communion a different vestment is worn, known as the "chasuble." This is in reality a

poncho, an old-fashioned cloak with a hole in the middle for the head. Of such a nature was the seamless robe of Christ which was "woven from the top throughout." If you think a moment you can see that the only way this robe could have been woven was to begin at the collar and weave outward to the circular hem. Such a rain-cloak Christ wore.

The priest at celebrations commonly wears over the black cassock, symbolizing sinful mortality, a long white robe called an alb, completely covering the black. The mystical significance of this is that in celebrating he represents Christ himself, who was sinless. The stole crossed on the breast and the chasuble worn over all are illustrations of this fact; that at every altar there is but one priest, Christ himself, and that the celebrant is for the time being assuming Christ's character.

This character is sometimes lost when the simple garments of Christ are embroidered with over-elaborate finery of gold and jewels such as Christ himself would have disdained. Too much such tinsel and too much changing of clothes during any act of worship, distract the attention of the worshipers, and begets danger that the simple, sublime and direct imagery of the original intention may be lost in a lot of frippery. Too many rubrics spoil the faith.

Order of Sangreal

By
H. D. H. De Michaels

WHAT IS IT?

THERE seems to be a generally accepted view among the people of our Church that Sangreal is an organization solely—or perhaps I should say—primarily for young people. It is to correct this and similar misapprehensions that this article is written.

The Order of the Sangreal is for all communicants of the Episcopal Church who are old enough to understand the meaning behind their Church. Young people will naturally flock to it in great numbers because Sangreal offers them an opportunity to learn things about the Church that they never realized in the past. Older people too will find much in the order to give them greater joy in their Church and comfort in their work.

The various degrees in Sangreal take some fundamental part of the work or ritual of the Church relating to that degree and act it out (live it) as the institutional ceremony to that degree. With this new knowledge as a starting point, the members of each degree are expected to study the work of that degree with the purpose of gaining a clearer knowledge of its relation to the Church's work

and life. By thus organizing the people of each parish into a group studying the Church and its work, the Order of the Sangreal helps them to help each other to understand the things they perhaps could not assimilate by themselves.

Much of the work of our Church has not obtained the results desired because there were not a sufficient number of people versed in the needs of that work. Sangreal proposes to eliminate this condition. By teaching its members what the Church is doing, how it is doing it, and why it is engaged in doing various things, the degrees of the Order will lead to a closer and more amicable understanding of one parish organization by another, and also will bring new members into the various organizations which are engaged in doing the work in which these people are interested.

It will therefor be seen that the Order of the Sangreal does not purpose to replace any particular organization in the Church, but rather to supplement and aid the members of all organizations.

News of interest to members and friends of the order will appear regularly in the WITNESS, as well as articles by the head of the Order, the Rev. Irwin St. John Tucker, which will serve as guides for study by the members of the Order and all communicants of the Church.

It is generally acknowledged that rectors have all too little time to teach confirmation candidates all they would like to have them know and should know. Mr. Tucker's articles can be used to supplement such teaching. We hope that every member of the Order and every rector of a parish Church will urge their friends to read the WITNESS each week and thus aid in spreading knowledge of the Church broadcast.

The Cockpit

For Opinion, Not Controversy

MORE ON THE ARTICLES

By Rev. John C. McKim
Chinese Missionary on Furlough

As I represent a missionary district, I shall probably not be allowed to vote, at General Convention, on the question relating to the XXXIX Articles of Religion. Very likely I would not vote if I could.

I am glad to see that members of all schools of thought in the Church are divided upon this question. Whatever decision is reached will not, therefore, represent any factional triumph or defeat. It is better so.

Many would like to see the Articles dropped because their obsolete English, and their adaptation to the cir-

cumstances of the XVI century, often mislead others than students of theology and Ecclesiastical history. This is true and, on this sole ground, the Articles might well be omitted or paraphrased.

Others wish them retained because of the valuable truths which they safeguard. Paraphrase, they rightly think, is, at present, impracticable.

Still others, alas, desire them retained because they feel that the Articles distress or embarrass those with whom they differ. In this they are probably mistaken and it is in this group that we find the widest and wildest misunderstanding of the real meaning of the Articles.

It is sometimes said (perhaps a little loosely) that the Articles are in no sense binding upon the clergy and laity of the American branch of the Anglican Communion. This position is based upon the fact that no one (in the American Church) is required to subscribe them. The weakness of this position lies in the fact that it attaches no significance to the position of the Articles, bound up with the Prayer Book. This seems to suggest that the Articles are binding, or are to be respected, in a sort of negative sense.

We do not subscribe the Articles. This absolves us from any positive

duty with regard to them (e. g. expounding them in sermons). But common sense would seem to suggest that this public advertisement of the Articles binds us not to go against them in teaching or practice.

It may be of interest to add—since I have been travelling about the country on furlough and have visited all sorts of churches—that I do not remember seeing or hearing any contravention of the Articles thus negatively sanctioned.

Preacher, Pulpit and Pew

By E. P. Jots

Reading Tumulty's book on Woodrow Wilson recently I came across this about his preacher father. Arrayed in a somewhat faded alpaca coat, the good pastor behind a well-kept horse one day drove by one of his members. "Doctor," said the parishioner, "your horse is better groomed than you are yourself." Driving ahead, the pastor dryly answered. "I take care of my horse; my congregation takes care of me."

At a baptismal service in the parish church of Cadoxton some years ago, the priest had said, "Name this child."

To his great astonishment the reply by the child's father was "Edward the Seventh!" The clergyman said he did not feel quite justified in christening the child in that name; would the parents choose another. The father said, "It's this way, sir. It's our seventh child, and it was born on the seventh day of the seventh month of the seventh year of the reign of King Edward VII."

An Oxford undergraduate son of the vicarage discovered that he was uncomfortably short of doubloons, so he spent some time concocting a letter which should have the right effect upon a somewhat severe and pious parent. When finally completed, the letter read as follows: "My dear Father: I wonder if you will oblige me very greatly by sending me a copy of this month's 'Parish Magazine,' also a five-pound note. P.S.—Don't forget the 'Parish Magazine.'"

An American girl about to visit England, was recommended by a friend to see Lincoln Cathedral.

"Oh, is there a Lincoln Cathedral in England?" she asked.

"There is, and a superb building, too."

"Say, now," exclaimed the girl, "wasn't it just too sweet of them to name it after our Abe?"

Would You Like to Know---

Who the youngest layman is in the Coming General Convention? The Oldest? The Average age of the Deputies? What they consider the most important matter before Convention? The number of Anglo-Catholics in the House of Deputies? The number of Modernists? Whether they think the Church should join the Federal Council of Church?

THESE AND OTHER QUESTIONS WILL BE ANSWERED IN THE TWO PRE-CONVENTION NUMBERS OF THE WITNESS.

CONVENTION REPORTS BY BISHOP JOHNSON, THE HONORABLE GEORGE W. WICKERSHAM, GEORGE PARKIN ATWATER, FRANK E. WILSON and OTHERS.

There will be seven Convention numbers; two Pre-Convention, four during Convention and a Summary Number.

Plan a Bundle; three cents a copy in bundles of ten or more; papers sell at the Church door for a nickel. PLACE YOUR ORDER NOW TO START SEPTEMBER FIRST FOR THREE MONTHS AND GET THE ADVANTAGE OF THIS PRICE.

THE WITNESS

6140 Cottage Grove Avenue

CHICAGO

NEWS OF THE EPISCOPAL CHURCH

Edited by

WILLIAM B. SPOFFORD

MAY we call your attention to the Open Letter, written by Bishop Huntington, which appears in this number of *THE WITNESS*? At the time the National Council passed a resolution dealing with the situation in China, last spring, this column tried to state impartially the position of the commission which went to China consisting of Dr. John Wood and Bishop Sanford, and likewise that of Bishops Roots, Huntington and Gilman, supported, we assume, by a large number of the missionaries in the field. In that issue of May 10th we stated that it was quite impossible for us to have an opinion on the question at that time but that eventually the Bishops in China would be heard from.

Bishop Huntington states the real issue very bluntly when he asks: "Are our Chinese schools and our Chinese churches to be conducted from 281 Fourth Avenue or from the field? If they are to be conducted from 281 Fourth Avenue, why appoint Bishops?"

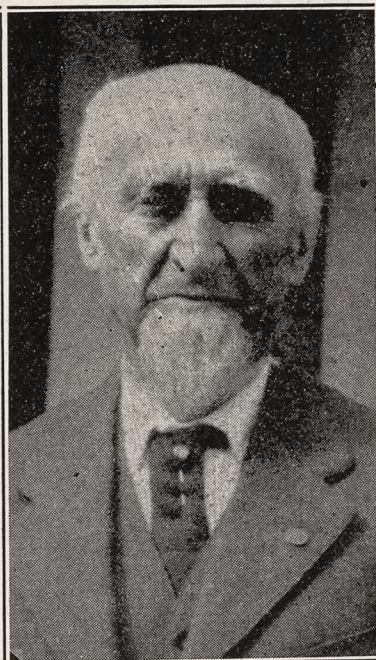
That is a question which should be settled at the coming General Convention; and is one of the most important questions that a General Convention has been called upon to settle. There are those who feel that the glory and the strength of the Church is the authority given to the Bishops in the field. If they are to be shorn of this authority to act when a situation demands action the Church ceases to be Episcopal. May the question be faced squarely when our representatives meet in Washington in October.

* * *

There is a picture on this page of Mr. James Clark, senior warden of the Church of the Holy Communion, St. Peter, Minnesota. Mr. Clark is 92 years old, is a regular attendant at services and is active in the affairs of the parish. He came to St. Peter from Indiana in 1856. We have had two accounts of layreaders who have performed notable service. Is there a vestryman who can match Mr. Clark's record?

* * *

THE WITNESS wishes to boast a bit this week. It certainly was as much as a year ago that our English Editor, the Rev. A. Manby Lloyd, told us that the Archbishop of Canterbury was soon to resign, that the Archbishop of York would be appointed to fill the vacancy and that Bishop Temple of Manchester would be appointed Archbishop of York. Whether



MR. JAMES CLARK
Senior Warden at St. Peter,
Minnesota

he is simply a good guesser or close to the King we do not know—in any case it has all worked out according to his word.

Bishop Temple, who is forty-six years old and was consecrated in 1921, was born in 1881 at Exeter while his father was Bishop there. He has a reputation of being a most energetic ecclesiastic.

He is deeply interested in industrial problems and frequently appears on Laborite platforms. As Canon Temple he headed the "Life and Liberty" movement and is a member of the Labor party. He was chairman of the Workers' Educational Association from 1908 to 1924. When chosen Bishop of Manchester he remarked that he wished to see a great association between the Church and labor for the sake of both.

"If labor stands aloof," he then said, "the Church is left without an intimate and detailed knowledge of the lessons it wishes to apply. On the other hand, I believe that labor needs the Church. It needs a perpetual witness to Christian principles. Labor seeks to establish fellowship and brotherhood. You cannot establish these by methods of violence and hatred."

* * *

"If we are really sincere we must

teach the childhood of the world that friendship is better national protection than battleships; ballots are more effective than bullets, and law more final than war," said Dr. W. C. Poole of London in the opening address of the World's Sunday School Convention which met recently in Los Angeles. The idea of world brotherhood ran through all of the meetings, and with over 7,000 delegates from 69 countries present, one can hardly tell what the effect may be. The session each evening opened with a chorus of 1200 voices singing the songs of many nations; then brief addresses, and finally the speeches of the evening.

The most spectacular session was on a Sunday afternoon when over 35,000 people stormed the Hollywood Bowl to attend the "Festival Song of all Nations" the theme of which was the binding power of music and worship. There was a chorus of 2500 voices, the motion picture actor, Conrad Nagel was quite at home in the part of "the Spirit of Worship," and the climax, when the representatives of 69 nations marched across the stage in native costumes, holding aloft their flags, was something one will not soon forget.

Speakers on the program included Governor Young of California; Dr. Luther Weigle of Yale; Bishop Fred B. Fisher of India; Sheikh Metry S. Dewairy of Egypt and numerous others. One delegate, the Rev. T. Gamble of South Africa, had travelled 18,000 miles to attend the conference.

A great deal of newspaper publicity was given to the address of the Rev. Daniel Poling of New York who saw fit to denounce Governor Alfred Smith in his address before 8000 young people. He lauded the 18th amendment and spoke of "the great crisis that faces America."

There were those who felt that such an address was hardly appropriate at an international religious gathering. In fact, American spread-eagleism was a bit too much in evidence, several of the speakers reminding their audiences that America had one third of the wealth of the world, and that our's was the fairest of all lands. However, in spite of these flaws it was nevertheless one of the greatest conferences ever held in this country, the influence of which will be felt the world over.

* * *

The Rev. Harry C. Robinson, chaplain of the Detroit City Mission, died July 20th in the hospital at

Pontiac, Michigan, as the result of injuries received in an automobile accident.

* * *

Mr. Henry Irving Louttit was ordained to the diaconate in Trinity Church, Miami, Florida, on July 15th by Bishop Wing. Mr. Louttit, a graduate of Hobart, is a student at Alexandria from which he will graduate next June. During the summer he is assisting the Rev. Robert T. Phillips, rector of the parish where he was ordained.

* * *

The Rev. Wolcott Cutler, rector in Charlestown, Massachusetts, will doubtless hear further from the American Legion since he saw fit to send to the local newspaper of Charlestown an open letter in which he questioned the wisdom of building a memorial hall where veterans of wars might "sit and chat and gossip and dream of the dear dead days and fight their stirring battles over again" (to quote from the appeal for funds for the hall). Wrote Mr. Cutler: "I believe in paying the utmost respect to acts of courage and fidelity, especially in the face of great danger; but when we erect buildings in honor of military courage and fidelity only we narrow and weaken the very virtues that we would inculcate in the citizens of tomorrow. War is not the only field wherein men have shown their highest moral attributes. In fact war is a human institution that degenerates and decivilizes even more than it ennobles men. The courage and the fidelity that result in slaughtering one's fellow men and destroying the means of their livelihood are a dangerous kind of courage and fidelity to sanction.—Warfare is not a noble form of patriotism unless war benefits the nation and ennobles friend and foe. Unfortunately war does neither. War is a vestige of the untutored days of human evolution. War is thoroughly unchristian in purpose and effect, and like slavery and duelling, it must ultimately be abandoned by civilized and Christian people. Meanwhile I refuse to do anything to perpetuate the false and discredited notion that war is glorious and its victories great and that all who have fought for their country have done something noble."

* * *

Bishop Moreland of Sacramento has sailed for the Holy Land and Egypt.

* * *

A number of new buildings are in progress of construction in the diocese of Los Angeles; a new church for Christ Church, Torrance; frame parish house for St. Mark's, Glendale; a \$75,000 parish house for St. Paul's, San Diego; \$125,000 has been raised for a new church for St. Thomas',

Hollywood and All Saints', Riverside, will start on a new parish house this coming winter, the first unit of a new plant.

* * *

Mrs. Mabel Benson has been appointed executive secretary of the Church Mission of Help in the diocese of Central New York. She comes from East Orange, New Jersey, where she has been active in Church Social work.

* * *

Ground has finally been broken for the first units of the \$750,000 plant of the Western Theological Seminary in Evanston, Illinois. Three buildings are to be erected at once, an administration building, class rooms



TOWER OF REFECTORY FROM
DORMITORY ARCHWAY

and library. The buildings are designed in an adaptation of Tudor Gothic style, commonly known as collegiate gothic. Approximately \$400,000 has been raised toward the building and endowment fund. There will be a campaign shortly for a half million dollars.

* * *

"The hope of America's becoming a lynchless land this year was shattered by the record of seven victims, all Negroes, during May and June," says the Federal Council of the Churches of Christ in America, through its Commission on Race Relations, in an official statement issued here today. "These are seven victims too many," the statement flatly insists, adding that "their tragic deaths show the savagery of race prejudice."

The recent occurrences are especially deprecated in the Council's report because of the fact that the first four months of this year had been wholly free from lynchings. It is pointed out, moreover, that one of the victims

of the last two months was burned at the stake and another snatched from a hospital bed.

In an appeal to the churches, the statement further says: "The Federal Council of the Churches calls upon church people of all denominations and creeds to rise in the might of public protest against these outrages and urges them to exercise their direct influence upon national, state and local officials, in order that every citizen, however humble and of whatever color, may be safe and secure and law and order may be strengthened. Shall we repeat the record of the past five years or shall we abolish mob murder! Jesus Christ and the mob spirit cannot live together in the same land."

* * *

Trinity Parish, Oshkosh, Wis., mourns the loss of William H. Smith, for thirty-six years choirmaster at Trinity. He passed away, at the age of seventy, on July 23rd and his funeral was held from the church on July 26th.

Mr. Smith was affectionately called "Uncle Billie" by all his choir boys, and also by the members of the parish.

A man of noble character, gentleness and refinement, with a great sympathetic, understanding heart; an able scholar of music.

His choir records were perfectly kept, so that over the whole space of thirty-six years he never lost track of a single one of his boys. He kept in touch with them no matter how far distance they were, and when any of the "old boys" arrived in town they always hunted up Uncle Billie and if on a Sunday, they were always welcomed to their place in the choir.

Mr. Smith served the parish for many years as treasurer, as Church School teacher and represented the parish at the Diocesan Councils. He was sponsor for 158 babies and young persons during his choirmastership, and always showed a lively interest in their spiritual welfare. His choir numbered sixty-five boys and men. See picture on the cover.

* * *

If the scene at Easter School on Registration Day could be transferred to a Broadway stage, Bishop Mosher would be besieged by missionary applicants for Bagueio and "281" might have to close its doors temporarily in order to peruse hundreds of letters from teachers and nurses eager to work in mission schools throughout the world. Undoubtedly, the Mission Cause would be strengthened financially also.

From five o'clock in the morning until late evening Igorot children arrived by "tens and dozens." There were such crowds of them and they

came with such speed that we were reminded of the Hamlin children following the Piep Piper, though, in this case, the motive was no mere desire for more music but an unquenchable thirst for Christianity and education. All of the old pupils returned and, more often than not, they brought a string of younger brothers and sisters in their train. One Easter School graduate produced eleven relatives and smilingly paid their registration fees from her own savings!

* * *

The seventh year of the Los Angeles Brotherhood Camp, Camp Kirk, was held at Del Mar, and as last year the camp was in two sections, one for older boys, and one for younger boys. The younger boys camp was marred on its closing day by a most tragic accident. A number of boys found on the sand a mysterious crate with red cans and threw it on the camp bonfire. It turned out to be dynamite and there was a terrific explosion in which nine of the boys were badly burned. Two days later, one boy died. The rest are expected to recover and though it is feared that at least one will have permanent scars. A similar crate was found with Norwegian lettering, and a testimonial of Roald Amundsen. Aside from this lamentable accident the camps were most successful. St. James' South Pasadena, the Rev. C. Ranklin Barnes, Rector, won the Bishop Stevens Cup for the largest delegation in Camp, and as this was the third successive year they gain permanent possession. Christ Church, Redondo Beach won the Parish efficiency cup. The Rev. H. P. Hames is Rector. Walter MacPherson, Western Field Director of the Brotherhood, was Camp Director, and the Rev. C. Rankin Barnes, Director of Personnel. The Rev. Franklin L. Gibson was Chaplain, and leaders included Bishop Stevens; the Rev. Wallace N. Pierson, the Rev. Harry G. Gray and the Rev. Charles T. Murphy.

* * *

Nine dioceses were represented at an informal gathering of fifty mem-

bers of the Woman's Auxiliary the other day at Petoskey, Michigan.

* * *

The 37th anniversary of the consecration of Bishop Sessums of Louisiana was observed in June. He was presented with an automobile by the Church Club.

* * *

Mr. Warren Kearny of New Orleans, who is known to all who attended the General Convention of 1925, received the honorary degree of Doctor of Civil Law from Sewanee this past June.

* * *

The head of the Russian Church in the United States was the preacher at the evening service at St. Paul's

Cathedral, Los Angeles, on July 22nd. In the morning he consecrated the beautiful new church of the Russian Congregation, assisted by our Bishop Stevens.

* * *

Two successful camps were conducted in Georgia this summer by the department of religious education of the diocese at St. Simeon's Island. The first, for young people, had a registration of 73, exclusive of week-enders. The Rev. W. A. Jonnard was director, assisted by the Rev. D. C. Wright, the Rev. C. C. J. Carpenter, the Rev. Robb White, the Rev. Royal K. Tucker and Mrs. J. W. Griffith.

The other camp, for adult teachers, had a registration of 37 and was di-

As an aid to congregational singing —The New Hymnal

in the Musical Edition should be
placed in the pews for the use of the
entire congregation.

Standard Musical Edition

\$1.20 per copy, or, in lots of 100 or more, \$1.00
per copy.

Special Choir Edition (heavily reinforced)

\$1.50 per copy, or, in lots of 100 or more, \$1.30
per copy.

Word Edition

40c per copy.

Carriage charges extra

The Church Pension Fund
14 Wall Street
NEW YORK

An opportunity for Church organization, Sunday school classes, or individuals to sell

Christmas Cards

at forty to fifty per cent commission. The best line of Box Assortment and Personal Christmas Cards on the market.

Write for details

Artistic Card Company

Dept. W

Elmira, N. Y.

rected by Dr. Wright. The faculty consisted of the Rev. C. C. J. Carpenter, the Rev. W. W. Memminger of the diocese of Atlanta, and Mrs. Griffith. A two day conference, led by the Rev. Harry Cobey, was also held on Social Service.

* * *

Editor George Parkin Atwater, rector of Grace Church, Brooklyn, sailed for Europe with his family on July 28th and will be gone until the first of October.

* * *

Here is something to keep in mind as your chest fills with pride over the exploits of the American Olympic team; a very large number of those representing this country would be called foreigners by most of us. Of the fifteen young men who went as boxers only one is of American parentage. There are two Italians, an Irishman, a German, a Swede, a Russian Jew, a German Jew, two Greeks, a Frenchman, a Russian, an Englishman, and two Austrians—all American born, but of parents who were both born abroad.

* * *

There has recently been held at Calvary Church, New York, what is called by the rector, the Rev. Samuel Shoemaker, "The School of Life."

During the first week thirty people enrolled, while there were fifty the second week. There were three sessions daily when all sorts of people told the stories of their own lives and of the changes that had been brought about by conversion. The second week was especially for clergymen, it being the opinion of the rector of the parish that the clergy are quite as badly in need of conversion as are the laity.

* * *

The combined summer services of the parishes of St. Luke's, the Messiah and the Incarnation, Brooklyn, are said to be very well attended. Arrangements have been made whereby parishioners of any of the three churches may make their offerings in their usual envelopes, and these are sorted and sent to the respective parish treasurers. On July 29, August 5, and August 12, the services will be at the Church of the Messiah, and the Rev. Tipton L. Wood, Chaplain of the battleship "Texas" will officiate; August 19, August 26, and September 2 at St. Luke's Church, the Ven. Paul S. Atkins, of York, Pa. officiating.

* * *

The daily papers have given considerable space to the description of

Sunday morning services at St. George's, Brooklyn, where a group of young men, graduates of Bishop Stires' School for lay-readers, are conducting service during the rector's vacation. At the late service on Sunday morning one of these young men reads the service, another reads the lessons and a third "preaches a sermon," according to the newspapers. The rector, we read, has been for

THE D'ASCENZO STUDIOS

Philadelphia — 1604 Summer Street

Designers of

HISTORICAL WINDOWS
Washington Memorial Chapel
Valley Forge, Pa.

Clerestory Windows

St. Thomas Church, New York City
Stained Glass, Mural Decorations,
Glass Mosaics

BISHOP HOPKINS HALL

School for girls on shore of Lake Champlain. College Preparatory. General Course. Music. Art. Outdoor sports. Moderate tuition. Small classes. Rt. Rev. A. C. A. Hall, Pres. and Chaplain. Catalogue
BRENDA W. CAMERON, Principal
Burlington, Vermont

Three Years Ago Rectors Welcomed This Suggestion

Therefore it is repeated now, in the interest of wider understanding of the Church's activities.

Every Rector is asked to call to the attention of his people the advisability of subscribing NOW for **The Spirit of Missions**.

A notice from the Chancel and to parish organizations, a note in the Parish Paper—a statement of your own wish that people shall read **The Spirit of Missions**, will be of the utmost usefulness.

Such notices could refer to the Parish Representative who cares for subscriptions, and if a Representative has not yet been named this is the time to make the appointment.

Rector's co-operation in the manner suggested will assure a substantial gain in reader strength between now and General Convention.

THE SPIRIT OF MISSIONS

281 Fourth Ave.

New York

J. & R. Lamb
25-27 SIXTH AVENUE NEW YORK
MEMORIALS IN STAINED GLASS
MOSAIC MARBLE STONE GRANITE
CARVED WOOD METAL ETC.

J. WIPPELL & COMPANY LTD
EXETER—Cathedral Yard.
MANCHESTER—32 Victoria St.
LONDON—Duncannon St. W. C.
Craftsmen in Wood, Stone Metal, Glass Sculpture Embroidery.
Designs and inclusive estimates sent on application.

two years preparing a group of young men for this work. They do it very well, and good congregations attend.

* * *

A retreat for the clergy is to be held at Adelynrood, South Byfield, Massachusetts, from September 17-20th, conducted by the Rev. J. A. Osborne. Those planning to attend should notify the secretary at Adelynrood as soon as possible.

* * *

The Rev. Jacob Probst, whose sudden death was announced last week, was one of the senior priests of the diocese of Long Island, having served more than twenty-seven years there. Dr. Probst was president of the Brooklyn Clerical League, a trustee of St. Stephen's College, of which he was an alumnus, and was prominent as a Mason.

* * *

Eighty-five persons registered at the School of Community Leadership held at the state college, Manhattan, Kansas, representing six religious groups. Of this number forty-three were Episcopalians, delegates coming from Arkansas, Colorado, Iowa, Kansas, Oklahoma, Nebraska, Missouri. The lecturers were Bishop Irving P. Johnson; Rev. Eric Montizambert of Oklahoma City; Rev. Edward C. Johnson of St. John's College, Greeley, Colorado; Bishop Wise of Kansas; Professors Walter Burr, L. E. Grimes, W. E. Call, L. P. Washburn, all of Manhattan College; Dr. W. R. King of New York and Dr. E. L. Morgan of Missouri University. Field reports were made at supper conferences, followed by formal lectures.

* * *

Miss Sarah D. Gardiner, a member of St. Peter's parish, Bay Shore, Long Island, has made a gift to the State of New York of a tract of 197 acres, part of Sagtikos Manor which she recently inherited from her brother, the late David Gardiner. The gift will almost complete the desired parkway to connect the State's new northern Long Island drive with the southern drive, making a circuit of beautiful parked boulevard stretching

from the City out into the rural part of the island. Miss Gardiner, in making this generous gift to the State, declares that she is carrying out her late brother's intention. It will be remembered that Mr. Gardiner, who was churchwarden of St. Peter's, died in a tragic manner last autumn while making an address at the dedication of the new parish hall. His estate, Sagtikos Manor, was perhaps the only tract on Long Island that still retained intact the large original acreage of a colonial grant, and had continued without interruption in the possession of one family. In the Manor House, which is now Miss Gardiner's residence, President Washington spent a night while making a tour of Long Island in 1790. Churchpeople of the diocese will hear with gratification of Miss Gardiner's generous co-operation in the commendable policy of the State's part department.

* * *

The Cincinnati Post recently carried the following article about the work that is being done in that city by a number of seminary students of

SHATTUCK

A Church School for Boys

For 68 years Shattuck has been a leader among college preparatory schools in the West. It is not operated for profit. It aims to develop

High Scholarship
Manly Character
Christian Citizenship

The military system trains for service and patriotism. Boys may be entered at mid-year or fall.

Address the Rector, SHATTUCK SCHOOL, Faribault, Minn.

FREEHOLD MILITARY SCHOOL

For Young Boys Exclusively

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

Box C Freehold, N. J.

NASHOTAH HOUSE

Founded in 1842

THEOLOGICAL SEMINARY AND
COLLEGIATE DEPARTMENT

For particulars address the dean

NASHOTAH HOUSE

Nashotah, Wisconsin

the Church, under the direction of Dr. William S. Keller:

"A Cincinnati physician, Dr. William S. Keller, is spending the summer months showing 18 divinity students what religion is.

They are taken to serve in the vilest slums where children sicken and die like flies; but death is the only decent thing that is seen there. Death makes an end of suffering; it feeds hunger with eternal satiety; it lifts the body out of filth and degradation and covers the naked with its wings against all the wind and makes room in the crowded places, for when one dies there is more air for others to breathe.

And in the slums the students learn this lesson:

"What is religion worth that keeps

MEMORIAL TABLETS
-- OF ENDURING WORTH
AND ATTRACTIVENESS --
IN GENUINE CAST BRONZE
MODERATE IN PRICE--BOOKLET ON REQUEST
ELLISON BRONZE CO. INC.
JAMESTOWN, N.Y.

Hospital of St. Barnabas

SCHOOL OF NURSING

Offers 2½ years course leading to R. N. Degree. Classes enter Feb. and Sept. Enroll now.

For full information, address

DIRECTOR, SCHOOL OF NURSING

Hospital of St. Barnabas
Newark, N. J.

CALENDARS AND CALENDAR PADS

Episcopal Feast & Fast Calendars and Calendar Pads for 1929—Lithographed. Prices and samples to Clergy on request
THE SIDENER PUBLISHING COMPANY
Southern Ohio Bank Bldg.,
Cincinnati

CAMP CARRINGTON

For girls ages 7 to 16, located on beautiful Portage Lake, Onekama, Michigan. Open July and August. Rate, \$190 for eight weeks. All athletics. Best of care. The only Episcopal camp exclusively for younger girls. Write for booklet to Mrs. Carrington, Saint Margaret's School, Knoxville, Illinois.

PURE IRISH LINEN FOR ALL CHURCH
Purposes sold by the yard to Rectors, and Guilds. Samples on request. **MARY FAWCETT CO.**, 350 Broadway, New York City.

THE WARHAM GUILD WAS ESTABLISHED in 1913 for the making of all "Ornaments of the Church and 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.

CATHEDRAL STUDIO, WASHINGTON and LONDON. Church embroideries, also 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., Wisconsin 2752.

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

its eyes lifted to heaven, seeing not the misery at its feet? What is religion worth that prepares a pleasant heaven for its members and has no concern with the hells that are on the earth?

"We build million-dollar churches for God; but is not God also in the child that you see in the gutter? We glorify God in million-dollar churches in the suburbs and degrade Him in the child in the slums. How long will rational men believe in such religion?"

The divinity students go to the city workhouse and live among the prisoners with whom existence is largely a business of dodging police, of getting hit by clubs, of standing helpless before judges and listening to the denunciations of police prosecutors and being pushed about by bailiffs, of going to the workhouse and getting out and going back, of trying, at times, to get up on one's feet and getting knocked down again, of cadging and stealing and starving and freezing.

And from the prisoners the students learn this lesson:

"Christ died with the thief. Will it degrade a minister of religion to live among thieves awhile and serve them? Are only the fortunate among men created in the image of God that they alone should be served?"

"Is religion faithful to the Master when it scorns these least of men,

serving rather the well-to-do who are already well-served by privilege, environment and the accident of birth that bedded them in the lap of luck while depositing these prisoners in the gutter?"

So these 18 students are serving in 11 institutions of the city that minister to poverty, to the under-privileged and the sick. And wherever they serve they offer, not prayers, but work. In the Better Housing League they do not preach of the heavenly house in which there are many mansions, but perform work that has to do with improving slums, tho, perhaps they are beginning to see that the only way to improve slums is to destroy them; in the City Workhouse they do not preach or pray to the prisoners but perform friendly services, hoping that being respected, the prisoners may come to respect themselves.

"Religion has placed an over-emphasis on the future life," says Dr. Keller, the physician, who is leading these divinity students in these paths of applied religion. "It has regarded this work as an 'ante-chamber for the world to come,' a place of preparation for the real life.

"Christianity must learn to talk to people in a language they can understand. Not until then will it attract the vast multitude of our apathetic constituency who cannot accept the

mere sentimentalities of mysticism.

"What the church needs is to go to work. Work, when directed along practical, scientific and tangible channels, brings appetite for more faith and stronger love."

With these things in mind Dr. Keller organized his class of divinity students from a number of theological seminaries in the country. In their schools they learn theology from

The Quest of the Sangreal

Irwin St. John Tucker

A book of 133 pages telling the philosophy that is behind a new Church society for Young People. Every rector should have it at once.

50c, postpaid

Confirmation Instructions

By

Bishop Johnson

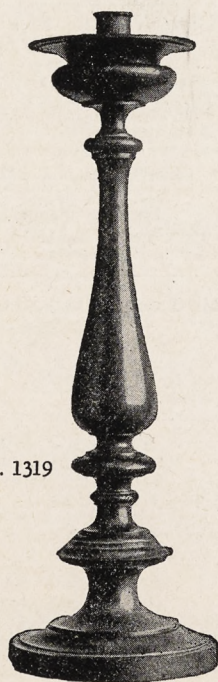
The standard book of instructions. Thousands of copies have been sold.

50c, postpaid

\$4.00 for a dozen copies

WITNESS BOOKS

6140 Cottage Grove Avenue
CHICAGO



No. 1319

Altar Candle Stick...created by Gorham especially for churches of Colonial or Classic design. In brass, 21 inches high.

THE GORHAM COMPANY

Fifth Avenue & 47th Street

NEW YORK

The finest Ecclesiastical Ware worthy of the deepest religious sentiment

Services

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 Thursday, 11 A. M.

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

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 5:00 P. M.
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.

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

Christ Church, Cincinnati
Rev. F. H. Nelson and Rev. B. W. Hummel
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.

Christ Church, Eau Claire, Wis.
Rev. Frank E. Wilson, S.T.D.
Sundays: 8, 9:45 and 11:00 A. M.
Holy Days: 10:00 A. M.

St. John's Cathedral, Denver
Very Rev. B. D. Dagwell
Rev. Wallace Bristor
Rev. H. Watts
Sundays, 7:30, 8:30, 9:30 and 11:00 A. M., 5:00, 6:15 and 8:00 P. M.
Church School, 9:30.

St. Mark's, Berkeley, California
Bancroft Way and Ellsworth Street
Near the University of California.
Sundays: 7:30, 11:00 a. m., 5:00 p. m.
Tuesdays: 10:00 a. m.

books; in these classes they learn religion from serving.

* * *

The Rev. J. Howard Melish, rector of Holy Trinity, Brooklyn, preached recently in Westminster Abbey, London, and at St. Martin's, Birmingham. He is now on the Continent visiting Rome and other Italian cities before traveling through the Balkans and Asia Minor to Palestine and Egypt.

* * *

The Rev. Milo H. Gates, vicar of the Intercession, New York, is another clergyman from the States who is to preach this summer in Westminster Abbey.

* * *

Plans have been completed for the new \$100,000 church for Immanuel parish, Ansonia, Connecticut, and building is to start immediately. The Rev. T. J. Shannon is rector.

* * *

The Rev. Smith Owen Dexter, rector at Concord, Massachusetts, was a preacher at the outdoor services of the Federation of Churches held last Sunday on Boston Common.

* * *

Mr. Lloyd George makes a quaint suggestion in regard to the length of sermons. The quality of a sermon depending on its contents and not on its length, he thinks there ought to be certificates for public speakers. He would start every speaker, whether on the platform or in the pulpit, with a certificate qualifying him to speak for a quarter of an hour. "If he did well," says Mr. George, "then I would give him a second certificate for half an hour, and if he still did well I would give him a certificate for an unlimited time; for an experienced speaker can be relied on to judge his audience before starting."

* * *

The governor of Alaska has announced, according to a newspaper report, that a floating hospital to carry a physician and two nurses will be put in service this year along four thousand miles of the Yukon River and its tributaries. As at present that enormous area has only the Hudson Stuck Hospital and possibly two others, the field will not be exactly overcrowded.

* * *

"The day of Anglo-Saxon supremacy in the Orient is past, and the day of Anglo-Saxon opportunity is rapidly slipping" declared Bishop Reifsnider of Japan in addressing a Church group recently in Los Angeles. "In 1925," he said, "chiefly on account of the earthquake and the magnificent response from America, a strong wave of friendly feeling swept over Japan. They looked upon the United States as a neighbor and friend. Then blunderingly, we passed the stupid exclusive act, and Amer-

Services

Cathedral of St. John the Divine, New York

Amsterdam Ave. and 111th St.
Sunday Services: 8, 9, (French), 9:30, 11 A. M. and 4 P. M.
Daily: 7:30 and 10 A. M. and 5:00 P. M.

The Incarnation, New York
Madison Ave. at 35th St.
Rev. H. Percy Silver, S.T.D., Rector
Sundays, 8 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 Disciples, New York.

67 East 89th Street
Rev. Henry Darlington, D.D.
Sundays: 8 and 11 A. M.

Grace Church, Brooklyn Heights
Hicks St., near Remsen, Brooklyn, N. Y.
Rev. George P. Atwater, D.D.
Sundays: 8:00 A. M., 11 A. M., 4:30 P. M.
Church School: 9:45 A. M.

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 Thursday, Holy Communion, 12.

All Saints' Church, New York
"The Old Slave-Gallery Church"
Henry and Scammell Streets
Rev. Harrison Rockwell, B.D.
8 and 10:30 A. M. and 8 P. M.

Church of St. Mary the Virgin, New York
139 West Forty-sixth Street
Rev. J. G. H. Barry, D.D., Litt.D.
Sunday Masses, 7:30, 9, 10:45.
Full Choir and Orchestra every Sunday.
Week-day Masses, 7, 8, Thurs., 7, 9:30.

Gethsemane, Minneapolis
Rev. Don Frank Fenn, B.D.
4th Ave. South at 9th St.
Sundays: 7, 8, 9:30, 11 and 7:45.
Wed., Thurs., Fri., and Holy Days.

All Saints' Cathedral, Milwaukee
Dean Hutchinson
Juneau Ave. and Marshall St.
Sundays, 7:30, 11, and 5:30.
Daily 7 and 5:30.
Holy Days, 9:30.

St. Paul's, Milwaukee
Rev. Holmes Whitmore
Knapp and 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 P.
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

will open Sept. 28 in New Haven, Conn., where it will be affiliated with Yale University. Address Dean W. P. Ladd, Middletown, Conn.

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.

HOBERT 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 **HOWE** School In a Sound Mind **HOWE** — INDIANA Body

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.

ica's opportunity in the Orient began to slip. As goes Japan, so goes the rest of Asia, and the growth of this bad feeling towards the United States is already showing forth in other parts of the Orient. The Japanese feel that there should be an equality of the yellow and white races in world politics, and that Christianity teaches "God made all men to be of one blood on the face of the whole earth." There is the challenge and the opportunity for Christian missions in Japan at present. If Japan becomes Christian, Asia will follow, and there will be greater safety for the coming generations. If not, the so-called 'Yellow peril' will increase and eventually become a menace to the Peace of the world."

* * *

The Family Welfare Association, of Baltimore, has just issued the first number of a Bulletin which is to appear henceforth four times a year. Some interesting figures as to the growth of the work of the organization, are given in this little sheet. Since 1920 the number of families increased from 3449 to 6032, while the number to whom temporary relief has been given has jumped from 1034 to 2276. The great prevalence of unemployment has probably been responsible for the increase, for the problem of unemployment has increased 767% in 1927 over 1920. The Association now has 43 staff members doing case work and maintains ten district offices as well as the central office. The work of the Association is financed through a Community Fund, for which a great drive is made each year. It has been announced that the "Milk and Ice Fund," usually raised in summer by the Baltimore "Sun," will not be needed this year, since the Community Fund is able to meet the need.

FIRMS WHOSE ADVERTISEMENTS

appear in this paper place them for two reasons: First, they believe that it pays to reach a selected group of Church families; second, they believe that a Church paper is worthy of their support. It is for the editors to justify them in their second reason. It is for the readers to prove to them that they are right in the first.

Won't you please give WITNESS advertisers an opportunity to estimate on your needs when you contemplate purchase in their various lines? Of course it will help us if, in writing them, you make mention of

THE WITNESS

ST. STEPHEN'S COLLEGE (Columbia University)

A College of Arts, Letters and Sciences, definitely and officially of the Episcopal Church but with no ecclesiastical restrictions in the selection of its student body; incorporated into the educational system of Columbia University and conferring the University degree.

It combines the advantages of university education with small college simplicity and inexpensiveness.

The College, founded in 1860, is equipped to teach men who, after graduation, are going into business or into post-graduate schools of medicine, law, journalism or theology, or into classical, scientific, social or literary research.

The fees are: for tuition, \$300 a year; for furnished room, \$150 a year; for board in Hall, \$250 a year. There are some competitive scholarships and a few bursaries for men contemplating Holy Orders.

Address: Bernard Iddings Bell, D.D., Warden,
ANNANDALE-ON-HUDSON, N. Y.
(R. R. Station: Barrytown)

St. Katherine'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.

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. ANNE'S Open Air School, Box 4 Charlottesville, Va.
Beautiful location in far famed Blue Ridge Mountains. College preparatory and elective courses. Fully accredited by State Board of Education. Open gymnasium allows sports in the fresh air in all weather. Riding taught by expert. Music, Art. Bishop of Virginia, President of Trustees. Laura Lee Dorsey, Principal.

HARVARD SCHOOL

Los Angeles, California

A school for boys under the auspices of the Episcopal Church. Fully accredited. R. O. T. C. 29th year opens September 18th. Outdoor sports in a fine climate. For all information, address the Rev. Robert B. Gooden, D.D.

CHICAGO

Church Training School

President: The Bishop of Chicago.
Director of Studies: The Rev. F. C. Grant S.T.D.

A two year course of practical work and study to prepare women for service in the Church. Address:

DEACONESS FULLER
211 So. Ashland Boulevard, Chicago, Ill.

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.

TO THE FIRM OF
WARD, WELLS AND DRESHMAN
AN EXPRESSION OF APPRECIATION

As an expression of our gratitude and in recognition of the value of your services in connection with our recent campaign, the Board of Directors wishes in this formal way to make permanent record of its thanks and appreciation.

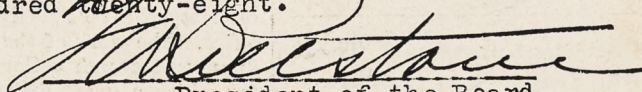
BE IT RESOLVED That the Board of Directors of Wittenberg College assembled in regular annual session has learned with great pleasure of the successful outcome of the recent campaign for funds to erect a Physical Education Building, carried on in the city of Springfield during the period May 23d to 31st; and of the invaluable contribution to the success of this campaign which was rendered by the service of Mr. C. H. Dreshman and his associates.

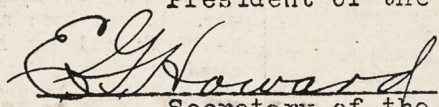
It is recognized by the Board that the expert counsel thus provided and the efficient leadership rendered by Mr. Dreshman were predominant factors in bringing the campaign to a successful conclusion.

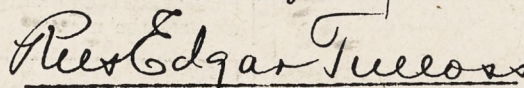
In recognition of these facts, the Board of Directors desires to place upon record the appreciation and recognition which your notable service in this connection deserves.

VOTED at a regular session of the Board of Directors of Wittenberg College held in the City of Springfield, Tuesday, June fifth, Nineteen hundred ~~twenty~~-eight.

(CORPORATE
SEAL)


President of the Board


Secretary of the Board


President of the College

Does your College, Church or Hospital need financial assistance?

WARD, WELLS & DRESHMAN

PHILANTHROPIC ORGANIZATION AND FINANCE

475 Fifth Avenue, New York

Originators of the Intensive Method of Fund Raising

Our quarterly bulletin "Financing Social Progress" gives further details and will be sent upon request