


# *The* **WITNESS**


CHICAGO, ILL., JULY 25, 1929




REV. A. GORDON FOWKES  
*Rector at Nennah, Wisconsin*

**Henry - Wynd - Young Inc.**  
 514 East 34th St. New York  


water glass mosaics 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. 83rd & 84th 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  
 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

**DEAGAN**  
 Tubular Bell  
**Tower Chimes**  
 Played direct from Organ  
 Console.  
 The memorial that makes the Church  
 a landmark.  
**J. C. DEAGAN, Inc.**  
 161 Deagan Building, Chicago  
 STANDARD SETS \$4375. AND UP

**MEMORIAL TABLETS**  
 "of enduring worth  
 and attractiveness  
 in genuine cast bronze"  
 MODERATE IN PRICE - BOOKLET ON REQUEST  
**ELLISON BRONZE CO. INC.**  
 JAMESTOWN, N. Y.

**AUSTIN ORGAN CO.**  
 Hartford, Conn.  
 Designers and Builders  
 of  
**PIPE ORGANS**  
 noted for their superior tonal  
 qualities and mechanical reliability  
 Correspondence Solicited

**J. & R. Lamb**  
 23-25-27 SIXTH AVENUE NEW YORK  
 MEMORIALS IN STAINED GLASS  
 MOSAIC MARBLE STONE GRANITE  
 CARVED WOOD METAL ETC.

**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.

 **R. GEISSLER, INC.**  
 56 W. 8th STREET, NEW YORK, N.Y.  
**Church Furnishings**  
 IN CARVED WOOD AND  
 MARBLE BRASS SILVER  
 FABRICS + WINDOWS

**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

**IRVING & CASSON**  
**AHD AVENPORT CO**  
 MANUFACTURERS  
 OF  
 CHURCH  
 AND  
 HOUSEHOLD  
 FURNITURE  
 WOODWORK  
 AND  
 UPHOLSTERY  
 601 FIFTH AVE. NEW YORK  
 575 BOYLSTON ST. BOSTON

 **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

**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 Von 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 1908.

# THE WITNESS

A National Paper of the Episcopal Church

Vol. XIII. No. 50

Five cents a copy

\$2.00 a year

EDITOR, RT. REV. IRVING P. JOHNSON; MANAGING EDITOR, REV. WILLIAM B. SPOFFORD; ASSOCIATE EDITORS, REV. GEO. P. ATWATER, RT. REV. F. E. WILSON, REV. GEO. CRAIG STEWART, REV. A. MANBY LLOYD, REV. IRWIN ST. JOHN TUCKER.

Entered as Second Class Matter April 3, 1919, at the postoffice at Chicago, Illinois, under Act of March 3, 1879.

Published Every Week

EPISCOPAL CHURCH PUBLISHING CO.

6140 Cottage Grove Ave., Chicago

## THE VALUE OF VISIONS

By

BISHOP JOHNSON

"I DO not believe in anything that I cannot see," says the skeptic; "I do not accept anything that I cannot prove," says the materialist; "I do not acknowledge a moral code until I am shown," says the cynic, and each is perfectly satisfied that he has exhausted the subject of religious and moral obligations, whereas he has merely proclaimed the fact that he is a fundamentalist who governs himself by a literal standard of life.

I have known skeptics, materialists, cynics and fundamentalists intimately and while they differ widely in many things they have one thing in common and that is an adherence to the letter which would destroy all life and a stifling of those instinctive qualities which lie behind all growth and progress in organic life.

### WHAT IS REALITY?

The matter hinges on what is reality? Which are real, the clay or the creations of the artist which his imagination has formed out of the clay? Which are real, words or the creations of the poet which are the product of his imagination? Which are real, sounds or the symphonies of Mozart and Beethoven?

Are the real values in life those which are restricted to the senses, to logical syllogisms and obvious deductions, or are the realities of human life to be found in the creative acts which are first produced by the imagination and then reflected in the works of genius?

I can admire the regularity and symmetry of a picket fence or a Ford factory or an enormous trust company, but to the savage mind these things represent a process of the creative imagination which is beyond their power of acceptance. The only trouble with these products of civilization is that those who preside over them are satisfied with them as the last word in creative genius, whereas they are not ends in themselves but merely conveniences which make possible further development.

If we had lived in the mid-Victorian age we would probably have been satisfied with the architectural monstrosities which satisfied the self complacency of

those who produced them. Fortunately there were some architects who believed in something that they did not see and reached out for something which they could not prove.

The primitive scholar who knew less than an eighth grader knows today was motivated to further study because he believed in the substance of things hoped for and the evidence of things not seen.

Modern science owes its present preeminence to visionaries who were laughed at and persecuted because they were not satisfied with that which had been already proven.

### THE CASE OF ST. PAUL

When St. Paul saw the vision on the road to Damascus I am not particularly concerned as to what he saw; whether the risen Christ or a mental reaction which seemed to be the risen Christ. Let fundamentalists and modernists squabble over that if they wish. What concerned St. Paul and what concerns me is the effect of this vision upon him and upon the subsequent fortunes of religion. Whether it was a physical image or a spiritual imagination it was a part of the process by which certain things were achieved in his life and in his posterity.

At the beginning of his ministry he believed that he had seen the Christ and received from Him a commission to preach the Gospel to the Gentiles. As a result certain things were accomplished in society. God was not longer a being to fear but a Father to love. Men were no longer potential enemies, because of differences of race, creed or character, but they were to become everyone members of another. Man was no longer the end of creation but a link in the process of creative genius between a selfish beast and a generous comrade to other men.

The process by which this was accomplished is a subordinate interest to the results that flowed out of the experience.

St. Paul believed in his vision and did certain things which had a tremendous effect upon human society.

I believe in the trend toward which he worked and am unwilling to say whether God ever works through visions because He does not ordinarily work that way. "I believe" in all the forces which make for righteousness, whether I can analyze the forces or not.

"I believe" in the Christian Gospel because it produces a state of society infinitely preferable to any other motivation that I can discover.

#### ELECTRICITY AND RELIGION

Just as I believe in electric lights over kerosene lamps, not because I can explain electricity but because it suits me better. It is perfectly true that electricity is a very dangerous thing when badly managed. So is religion. The electric energy may burn up my house instead of illuminating it, but that is a mere contingency which does not alter my adhesion to its benefits. I concede that there are plenty of Christian ministers who have burned up their flocks and left them in the ashes of hate instead of love. What of that? I have known others who have created an ideal atmosphere of light and love in their parishes. So it is possible to use this force correctly. The abuses are merely misuses of privilege.

I am weary of fanatical preachers, but I am still more weary of fanatical detractors, who, having nothing to offer themselves, point to the catastrophes instead of the blessings that have come to us from Christ and St. Paul.

Of course a savage cannot produce a Sistine Madonna. Neither can he appreciate it when produced by another. I do not expect him to do so, because the savage is a person who believes in nothing but that which he has already observed and is oblivious to any effort which has not already been tested.

I do not object to a savage as such, but neither do I expect him to be moved by artistic or spiritual forces which lie beyond his somewhat limited experience.

#### THE REAL PROOF

After all the real proof of the Christian religion from my own viewpoint is to be found in the fact that I infinitely prefer the type of a Cardinal Mercier to that of a Sinclair Lewis or a Menchen. Regardless of whether there may be a future life or no, I would still prefer to die as did the Cardinal than to assume that I had finished my course by qualifying as an expert on the faults of other men.

It may be merely a matter of taste, but somehow the real Christians that I have known fill my ideal of what a man should be and the failures do not affect the case.

At any rate it is puerile to say that we do not believe anything we cannot see or will not strive for anything we cannot prove for it would kill the finest types of men and take all adventure but that of food and sex out of human relationships. I attach no value to the theories of those who have not put forth the effort in spiritual progress.

## THE USE OF CEREMONIAL

By

REV. W. EVERETT JOHNSON

THE Episcopal Church ranks among the greater religious organizations of the United States as being the most broadminded in its membership of any. The great questions of the day seem to disturb it not at all. While fundamentalism, evolution, existence of a Devil, future punishment, and like questions, are causing much disturbance in the chief Protestant denominations, the pros and cons of such matters may be preached in our pulpits without arousing severe antagonism in the pews.

But the introduction of a bit of colored silk in a vestment of a minister, or the gesture of a hand in making the sign of the cross by one conducting a service, may almost disrupt a parish. An outsider wonders why such a matter as fundamentalism may be discussed without causing a ripple on the surface of the waters, but an act of ritualism, as the people call it, may be the creator of a storm. Since, in the mind of this same outsider, such matters are among the non-essentials of religion, he is at a loss in trying to find a reason for such narrow mindedness in an otherwise broad-minded people.

Because of the intense feeling manifested by many of our number, it is very difficult to secure an attitude of calm consideration of ceremonial acts and parapher-

nalism connected with our worship. Yet it is an interesting study and worthy of careful and calm mental application along psychological lines. The first question before us is that of discovering the cause of this intense feeling on the part of those who are so keenly disturbed by either the introduction of some ceremonial feature of worship, or the lack of some such feature to which they have become accustomed.

#### SUBJECTIVE OR OBJECTIVE

To those so disturbed there must be presented this question: Are ceremonial acts to you subjective or objective? To reply to this question, let us turn to ceremonial acts in social life. A man receives an invitation to a formal dinner at which he knows a dress suit is required. He very much dislikes the wearing of a dress suit—does not feel comfortable in one. That is a subjective reason for wearing an ordinary suit of clothes. But, he has his host, or hostess, to consider; to appear in usual dress would be an affront to them, and for that reason alone he appears in proper dress—that is an objective reason, he is doing it for others than himself. On the other hand, let us suppose a man to receive an invitation to a very informal dinner at which he knows well that no one will appear in a dress suit, but this man likes to wear one and so dons

his to the discomfort of his host and the other men present—he has been controlled by his subjective attitude, thinking only of himself and disregarding the feelings of the others.

In worship, as in social life, some acts are subjective, others objective. It is quite usual for some to express themselves regarding a ceremonial act by saying, "I do not like that." The one who says that is looking at the matter from a purely subjective point of view—it is himself and not others that moves him. Christ Himself uses the same illustration that I have used, only in more ancient form by the parable of the wedding garment, only it must be borne in mind that in that case the host furnished the garment which the man refused to wear for some subjective reason.

As our invitation to worship comes from Christ, He is the host and therefore the first to be considered, especially in the invitation to His own table. There is a widely prevailing opinion that Christ paid little regard to ceremonial observances; and yet the only outward heritage He left to His followers were two ceremonial observances, unless we count as a third, the commission He gave to the Apostles when "He breathed on them, and saith unto them, 'Receive ye the Holy Ghost'."

#### TWO CEREMONIALS

He left no book, established no institution, in fact, none of the usual machinery of propaganda, only two ceremonial acts, Baptism and the Holy Communion. Since these two acts are ceremonial we should consider them from both the objective and subjective standpoint. Christ in either case being the Host, it behooves a sincere Christian to consider Him first in participating in them. His command to "Do this in remembrance of Me" in the case of the second, clearly indicates that. It should be noted that our concern is not with the details of their performance, but with the materials involved, namely water, bread and wine, and the acts of immersion or pouring in baptism, and breaking of the bread, and receiving the bread and wine, all of which are at least ceremonial. As the factors of these two acts are common to all Episcopal churches, their observance cannot be the cause of any differences among the worshipers in them, but from them we learn that ceremonial acts should be judged first by their use to Christ and not ourselves, and that the usual expression, "I do not like" is thrown into an insignificant place.

The fact that after nineteen hundred years these two ceremonial acts are being performed among Christians all over the world, in spite of differences that exist among them, is sufficient evidence of the wisdom of Christ in selecting such acts as being the best means of meeting His own question: "When the Son of Man cometh, shall He find faith on the earth?" He has clearly proven the great value of ceremonial as a conservator of the truth. It was the weekly observance of the ceremonial that our Lord enjoined, which has been practiced since the birth of the Church, that brought the Gospel through the centuries, and not the Bible as some are wont to assume. To this should be added the fact that this ceremonial was enacted from

the beginning on the first day of the week as a memorial of our Lord's resurrection—the keeping of a memorial day is another ceremonial act.

#### ASSOCIATION

If we turn from religious ceremonial to that of social life we find the same conserving power. Court etiquette is the shell which long preserved the idea of the ruling by divine right of kings—subjects dressed and conducted themselves in courts, not as they pleased but by strict ceremonial rule. Even in our own democratic country the ceremonial use of the flag has great power in conserving the patriotism of its citizens. Were a bill to be introduced in Congress to change the design of the national emblem, no matter what might be the offered substitute, a howl of indignation would be heard throughout the land—"Our fathers, ourselves, and our sons have fought for that flag" would be the cry that would effectually bury such a bill.

It is somewhat a similar attitude on the part of members of the Episcopal Church that makes them so keenly sensitive to any ceremonial with which they are familiar, if a change be indicated by priest or fellow worshipers. As a flag is but a bit of cloth made precious by association, so are many seemingly insignificant acts or materials of ceremonial in our churches made dear by solemn association in worship. This is the real cause of much confusion and division that exists among us on seemingly unimportant factors of worship.

Since our Lord has proven the great conservative value of ceremonial by His reliance upon it as an outward act of worship, and time has shown His wisdom, all ceremonial should first be objective with Him as the Host to be considered above all. The question of our likes and dislikes must be subordinated to that. Undoubtedly some ceremonial acts are expressions of matters of faith which some worshipers do not hold, for example, a genuflection before the Sacrament of the Altar. Certainly no one should express by bodily act that which he cannot truthfully express in words. On the other hand there are acts of this nature which express that which we all believe. Making the sign of the cross is an example. When one makes this sign on his body, he is plainly saying: "I am crucified with Christ." Certainly here is a truth we all accept; and yet there are some to whom it is offensive, or at least somewhat irritating. This feeling is entirely subjective, of the "I do not like" class. If the sign be made sincerely, it can be pleasing to Christ to see one openly take upon himself this sign of His own humiliation, plainly saying, I suffer with Him.

#### CONSERVE THE FAITH

If worshipers in our churches would grasp the truth that the main purpose of ceremonial acts is to conserve the faith, and therefore dominantly objective, to be viewed from the standpoint of Christ and not themselves, there would be less of that irritation so common among us because of such acts that are different than those to which we are accustomed. Let it be understood that this is not a plea for any particular form of ceremonial, but an effort to secure a calm judgment and effective charity toward all ceremonial in view of

the great purpose it has served in conserving the faith.

When our Lord instituted the ceremonial act of the Holy Communion He offered a prayer to the Father that those who might believe in Him might be one as He and the Father are one. Viewing this purely from a practical standpoint, one can see that this is good psychology. Ceremonial provides a universal language. If an assembly were to be made of some Christians from each nation or race, with a representative from each communion or denomination, with the purpose of worshiping Christ, there being no common spoken language, the breaking of bread and the use of the cup, and their reception, would be the only possible act of worship.

Thus ceremonial affords not only a means of conserving the truth, but an instrument of unity. Were a man to be landed in a foreign land without the slightest knowledge of its language, and one of its citizens extended his hand in welcome, he would take that hand as a token of friendly attitude. Should he desire to tell this citizen that he was a Christian, the making of the sign of the cross would afford an equally ready method of doing so. In passing judgment on any act of ceremonial, it should receive our approval chiefly because of its universal use.

## Christianity vs. Self-Interest

By

BISHOP FISKE

"YOU have not touched on the real obstacle to Christian faith," he protested. "It is this: that there are no longer any Christians." I thought I knew what he meant; he had in mind, perhaps, Chesterton's reply to the declaration made so often during the Great War that Christianity had been tried and found wanting. "No," he answered, "it has been found difficult and has not been tried."

"That is not the whole of the difficulty," said my friend. "I do not mean that it has not been tried; I mean that it *cannot* be tried in our modern civilization. When I say, therefore, that there are no longer any true Christians, I mean that the teachings of their Master are wholly unsuited to modern social, industrial, business and financial life. In the literal sense, Christ has few followers."

Suppose we get down at once to what the slang of my youth called "brass tacks." Then our first question will be, "can any nation be Christian which exalts high-power salesmanship?" In spite of much pious talk, many of us seem almost hopelessly enamored of a religion that is little better than a sanctified commercialism. We consider business as a game or struggle between self-interests; we believe in national honor, and glory in national pride, and although we endorse scientific philanthropy, our presidential candidates, sweep into office on a promise of prosperity. I seem to see that, for many Americans of more than average intelligence, Christianity is little more than belief in the

standard virtues of all prosperous civilizations, tempered by a fair amount of charity.

I do not find such Americans wrestling hard with questions of the application of Christ's principles to modern life. Self-interest bulks large as the fuel which makes the present economic machine go.

Not only, "Do we need a great Christian revival?" Must we not have it, to preserve civilization? If the recent war taught us anything, it taught us that the failure to apply Christian principles to national and international life came near to putting to death our whole system of government, with all its economic and social organization. The failure to put Christ into all of life has ended in leaving Him out of most of life.

The revival we need is something more than the old evangelism. It must attempt something more than the conversion of individuals. The new revival must appeal to the intelligence. It may have the emotional note, but it must be a "teaching mission" on a large scale, conducted by men able to correlate new truth and old, and to translate into modern language, without hypocrisy or evasion, the faith of the ages. It must show men how they can honestly give Christian allegiance in these days with sincere purpose to carry the Christian atmosphere with them into daily life and to put the Christian spirit at work in modern business and individual surroundings. It must show men who would be honest in their professions, or make none, how they can reconcile Christian belief and "necessary conduct."

We must convert a world satisfied and on the whole friendly, although sometimes rather disdainfully indifferent. Today we live in a society far from hostile, where things are gray, rarely black and white.

We are today Christians in an un-Christian system, whose task is to change the system—a harder task than to change one's self.

## Notes on Worship

By

IRWIN ST. JOHN TUCKER

WHY is our altar raised so high above the floor where the congregation sits?

In a traditionally constructed church, the altar is always seven levels above the floor of the nave. Three steps lead up from the nave to the chancel; one from chancel to sanctuary; three from sanctuary to altar.

The number seven derives its mythical meaning from the fact that in the Hebrew language, in which the Old Testament was written, the word "sheba" means both "seven" and "oath" or "covenant." These seven steps are a parable of the mystical ascent of the soul to the presence of God.

Three steps from nave to chancel represent the steps from this life to that of Paradise, the state of preparation after death. These steps are symbolic of the baptismal vow: Repent, Believe, Obey. The single step from chancel to sanctuary represents the Judgment, whereby each soul is judged fit or unfit to enter

the immediate presence of God. The three steps from the sanctuary floor to the altar itself are commonly taken as meaning "Faith, Hope and Love." Faith thus occurs twice in the progression from this mortal life to the Divine Presence.

When three ministers assist at a celebration, it is customary to read the epistle from the lower step of the altar, the gospel from the second step, and the Creed is recited by the celebrant standing on the top step. This also represents the idea of ascending by degrees; first works, because the epistle always teaches something to do. Then Faith, which comes by doing: because the Gospel always teaches something to believe. Then the Creed, which is the personal affirmation of and assent to both these doctrines.

Any authorized layman may read the Epistle. When deacons are ordained, this ordinance comes after the Epistle, and one of the newly made deacons reads the Gospel. When priests are ordained, this occurs immediately after the Gospel. When a Bishop is consecrated, this occurs immediately after the Creed. So that these three orders also correspond to the three steps of the altar.

No amount of careful observance of rubrics and formalities will take the place of a devout and humble spirit. These rules are for convenience. They do not take the place of faith, hope and charity. As Thomas A. Kempis says: "What profiteth it thee to know the definition of the Trinity, if thou are void of humility and therefore displeasing to the Trinity?"

## Gateway to Real Religion

By

S. M. SHOEMAKER, JR.

I AM OFTEN asked by people what is involved in complete surrender to Christ. It is a good question, for ordinarily when we fling ourselves at His feet it is in a mood of general aspiration which involves no particularities. As I think about it again and again, it seems to me that there are four great factors in a true surrender to Jesus Christ.

The first is a definite break with sin. Sin and Christ cannot live together in the same personality. He will occupy as much of us as is really cleared of sin. Do not think that only your best besetting sin is involved: some men think that once their great problem is mastered everything else will come out well enough. Many a man has broken with one of his sins, perhaps his worst, but still lives an unsundered life. Go for those big sins that underlie the others, basic self-will and pleasure-seeking for yourself and self-deception. The worst sin of all is giving up because we are so discouraged with our sins: let go of that, too. Face sin, hate it, forsake it, confess it, restore where possible, and let it make you understanding of others.

Second, you must promise God and yourself time enough to keep in touch with Him if you surrender. The continuing relationship with our Lord is as im-

portant as the start. Surrender is an act and a crisis, but the working out of surrender is a process and a development. Some people expect a mechanical, almost physical thing to happen to them when they surrender, so that no further effort is required: there is no such phenomenon in all the spiritual world as that. And the first effort to which we need to set ourselves is a steady, growing relationship with our Lord, through the Bible, the sacraments, prayer, worship, study, but chiefly our own times apart with Him every day and the first thing of the day.

Third, we must if we surrender, reopen the question of how our lives are invested, and choose the investment of those lives upon the basis of God's will and not our own. He may want us married, or he may want us single: we have got to be willing to be what He wants. Some of us have chosen selfishly about our work and done what we wanted to do or what we thought, without prayer or guidance, was a good thing to do. That may not be God's will for us at all. And many of us are doing God's will, but we are doing it in our way: what is wanted is that we should do God's will in His way.

Fourth, there is wrapped up in the very thought of surrender itself the commitment to the fulfilling of God's will in the world. We are committed to the building of a new world, a world without war, without race hatred, without economic greed, without political corruption, without personal unrighteousness: to a world where the Sermon on the Mount sets the scale of values. That is no sinecure and it will take a long time. That world is going to be built of individual lives which accept Jesus Christ for themselves and His values for theirs. It is not a hopeless prospect: we can begin with the separate units of decision, and these are individuals. The very best way for you and me to build a new world is to be the hands and feet of Christ touching other men and women one by one for Him, bringing them to Him in surrender, and letting Him remake their personal attitudes and standards. No man can live his religion to himself. It has immediate social implications and immediate social responsibilities, which are not vague and general but concern individuals as we meet them every step of our way. The highest service you can ever render any other man is to lead him to Jesus Christ as his Friend and his Saviour.

### CONFIRMATION INSTRUCTIONS

By Bishop Johnson

The Standard Book of Instructions which hundreds of rectors use each year.

50c a copy — \$4.00 a dozen.

**WITNESS BOOKS**

6140 Cottage Grove Ave., Chicago

# NEWS OF THE EPISCOPAL CHURCH

By

WILLIAM B. SPOFFORD

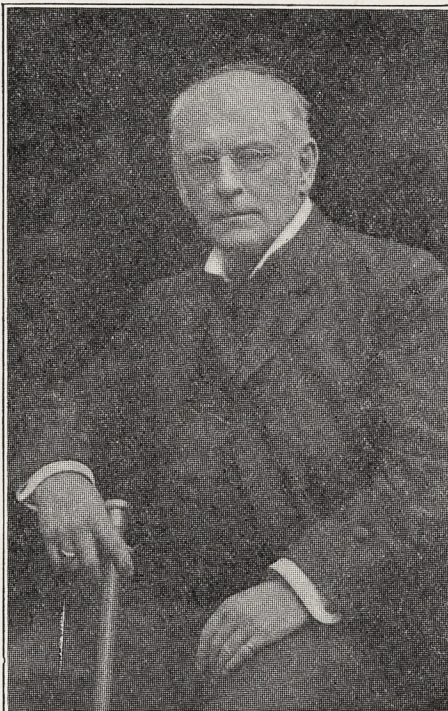
THERE is generally a week or two during the year that I am so far removed from my source of supply that these news notes are of necessity even more sketchy than usual. At the moment I am at the Blue Mountain Conference, a most delightful affair which is held each year at Frederick, Maryland. Nobody seems to know exactly the number enrolled here—between two and three hundred I should judge—from the dioceses of Pennsylvania, Maryland, the Virginias and points beyond. The Rev. John Suter, Jr., is our chaplain, and we are having lectures by Mr. Louis B. Franklin, the Rev. "Fritz" Fleming of Providence, the Rev. Leslie Glenn who heads up the student work of the Church, and other notables. It is all so delightfully detached from the world about us—sort of a jolly retreat—that I am sure war could be declared without any of us knowing it for days afterward. In any case I have been so completely out of touch with the world that I have neglected to keep track of those most important events, the games in the big leagues. So naturally such relatively unimportant events as happenings of the Church have passed us by completely and I must be pardoned for a week or two for the flimsiness and lateness of these tail-end pages.

\* \* \*

The Wellesley Conference was unusually successful this year, with a registration of 413 in addition to many visitors. Forty dioceses were represented, there were 43 clergy there and four bishops, and, wonder of wonders, 42 laymen. Missionaries from all over the world were there too. The general direction of the conference was in charge of Bishop Perry of Rhode Island. The teaching force was unusually strong, with six seminary professors on the faculty. An important announcement was made for 1930 when there will be a School of Christian Ethics added to the Schools for Church Works, Pageantry and Music which now exist. It will be directed by Miss Vida Scudder of Wellesley College, supported by a strong faculty.

\* \* \*

At the close of the high school year in Topeka, Kansas, Dean Day of the Cathedral found himself with a high school credit course class on his hands anxious to continue classes. In casting about in his mind for a summer course that would hold the attention of these young people the



BISHOP VINCENT  
*Resigns His Diocese*

Dean organized the class into a social service observation group with visits on alternate Sundays to the Salvation Army, the County Jail, the Colored Vocational School, the Boys' Industrial School, the Orphans' Home, the County Poor Farm and the Provident Association. On the Sundays between a representative from each of these institutions gives an address on the work and object of his organization.

After the visit to the jail a few Sundays ago one of the class of 25 young people remarked, "Why, Dean, those men in the jail look just like the rest of us." Evidently the thought had never occurred to her that persons in jail were just as human, perhaps more so, than some of those outside iron bars.

This course is attracting a considerable amount of attention in the city and the interest on the part of the pupils is most gratifying.

For the remainder of the School the Dean has written a course of twelve lessons on the Prayer Book and the late revisions.

\* \* \*

For notable service to God and humanity, nine of the clergy and laity of the Episcopal Church throughout the world were awarded

the Cross of Honor of the Order of the Sangreal at its meeting at Racine, Wis., recently. The names were confirmed by the Grand Chapter on July 4, and announcement of the awards was made by the Rev. Irwin St. John Tucker, Grand Master of the order, at St. Stephen's church, Chicago, birthplace of the order, on July 7.

Of the recipients, two are Bishops, four are priests, two women and one layman. One of the clergy is a Sioux Indian, one a Negro, one an Englishman, one an American. Of the Bishops, one has spent more than a generation in Japan, one has spent most of his life in New York. Of the women, one is a nun, and one is paralytic, for many years confined to a wheeled chair in a hospital.

The physician serves Eskimos and miners in a lonely and desolate station in Alaska.

Each year crosses of honor varying in number from nine to twelve are awarded by the Order of the Sangreal. The word "Sangreal" signifies the Holy Grail, the chalice of the Last Supper. Awards are made in recognition of knightly service in the quest of the Holy Grail, taken as a type of sacrificial pursuit of an ideal.

The awards are:

Rt. Rev. Arthur Selden Lloyd, Bishop Suffragan of New York: "Because his long service as executive head of missionary work, his entire consecration to the Master's cause, and the unselfish humility of his life have sweetened and enriched the life of the Church."

Rt. Rev. John McKim, missionary bishop of Tokyo, Japan: "Because by his thirty-six years of faithful toil as bishop in a difficult field, he has planted the faith of Christ deep and strong in an alien land, and has helped to bind the world together around the foot of the Cross."

Rev. William Carlisle, priest, prebendary of St. Paul's Cathedral, London; founder of the Church Army: "Because by the organization which he created the call is preached in highways and byways, the lost are reclaimed, the fallen are raised, and the poor have the Gospel preached to them."

Rev. Philip de Loria, priest of Lake Andes, South Dakota: "Because he heard the voice of Christ while the pagan chief of an Indian tribe, and renounced all to follow the Master, and for fifty-three years of service in the priesthood has not ceased to set

forth the glory of the love of God."

Rev. B. M. Spurr, archdeacon of Moundsville, West Virginia: "Because in an obscure and difficult field he has called into being a Christian community, applying the Gospel to the whole of life."

Rev. John Williams, priest of St. Philips' church, Omaha, in the diocese of Nebraska: "Because for thirty years he has ministered to his own Negro race with loyal devotion, and has set the example of a saintly life the men of all races are glad to acknowledge as following the footsteps of Christ."

Dora Vannix, of Moe Hospital, Sioux Falls, South Dakota: "Because although for many years confined to a wheeled chair, she has built up in the Church League of the Isolated a line of fellowship among far-scattered souls, by her letters seeking out and saving those who might have been lost save for her devotion and untiring patient love."

Dr. Grafton Burke, physician of the missionary district of Alaska: "Because in the desolate Arctic wilderness he has saved lives in the name of Christ, sparing neither labor nor himself to protect those under his care, travelling great distances under heavy hardships to stretch out the healing hands of Christ to sufferers in desperate need."

Mary Veronica, sister of the Community of St. Mary: "Because she renounced great wealth to devote her life in perfect self-sacrifice to the Master's call, and after having attained the generalship of her order, accepted retirement into obscurity with humility as a handmaiden of the Lord."

\* \* \*

The funeral of the Rev. Hugh Birkhead, rector of Emmanuel Church, Baltimore, who died suddenly at Newport, R. I., was held at Trinity Church, Newport on July 12th, the service being conducted by Bishop Murray who came from his summer place in Nova Scotia for the service. Dr. Birkhead, who was but 53 years of age, died suddenly of cerebral hemorrhage.

\* \* \*

Believe it or not, I have recently visited in communities where there is Church unity to a very real degree. At Boyce, Virginia, a charming Southern town, there are but two churches besides our own, the Baptist and the Methodist, and they all combine Sunday evening for a great outdoor service to which pretty much the entire town comes. And at Millwood, nearby, there is complete unity, as near as I could gather, for the simple reason that the Episcopal Church is the only one there. Dr. Chambers, the rector at both places, is in a real sense the pastor of the



REV. E. N. SCHMUCK  
*Lectures on Long Island*

community, and there was nobody more eager to say so than his brother pastors of the Baptist and the Methodist churches. I was there for but a week-end, running down through that beautiful valley with the rector who pointed out the many historic spots on the way, but I was there long enough to get at least a feeling of what is meant by "Virginia Churchmanship"—something, so it seems to me, which the rest of us might well know more about.

\* \* \*

The convention of Western North Carolina was held the middle of last month at Kanuga Lake, Hendersonville, the annual meeting of the Auxiliary meeting at the same time. The Rev. H. D. Philips, Columbia, addressed both groups on the work of the National Council, and the Rev. A. S. Lawrence was there to tell of the college work being done at Chapel Hill and Dr. W. W. Way to relate the fine work done at St. Mary's. Oh yes, and the Rev. Harold Holt, assistant to Dean Lathrop, was there to lead a conference on social service. Bishop Horner in his convention address paid these fine tributes to Bishop Brent and to Bishop Anderson who is recovering from illness:

"Bishop Brent of the Diocese of Western New York and Bishop Anderson of the Diocese of Chicago, were two outstanding figures of the Convention in Washington. Their advice was asked frequently in difficult situations and was followed when given. They were looked upon as inspired prophets of God who have a message for the people. Both these men in

their love and enthusiasm had responded too freely to the demands made upon them. Their bodily strength was not equal to the strain. Since the Convention Bishop Brent has been taken to his Heavenly Home and has his reward.

Bishop Anderson has been forced to give up temporarily the charge of his Diocese and is taking a much needed rest.

When such personalities are taken from the active work of the Church, we wonder sometimes what the effect is going to be, and how much the Kingdom of God will suffer loss. The answer comes through faith. The Kingdom is under the loving care of the eternal Son of God. Instead of losing heart and faith because of the loss, at critical times, of wonderful human personalities such as these, we should have our faith increased thereby—knowing that our God is a living and loving God—and that He careth for us and for His Church. The example of these two spiritual leaders as of many like characters all through the ages, should serve to increase our faith and trust in God rather than to cause us anxiety lest the Kingdom of God should suffer because of the loss of the active ministry of these men."

\* \* \*

Bishop Coley confirmed a class of fifteen adults in Calvary Church, Utica, N. Y., the Rev. D. Charles White, Rector, recently, all of whom received their early religious training in other religious bodies. The ages ranged from 21 to 65.

\* \* \*

Bishop Vincent has resigned as Bishop of Southern Ohio and Bishop Reese, coadjutor, becoming the diocesan as soon as the resignation of Bishop Vincent is accepted, has already asked for a coadjutor. Bishop Reese is a very sick man and it is questionable when he will be able to resume work in the diocese.

\* \* \*

The Madison Rural Workers' Conference has just closed its sessions with the largest attendance in its history. There were 45 Episcopal pastors there, mostly in charge of important rural work; and 28 women who are active Church workers. Three bishops were there, Bishop Wilson of "Let's Know," Bishop Fox of Montana and Bishop Green of Mississippi. The delegates were from 25 states and 29 dioceses. They attended classes on such subjects as rural sociology, community life, adult education, farm relief, social adjustment and kindred topics; then there were lectures on motion pictures, publicity and other topics.

\* \* \*

Then there was another rural conference at Vicksburg, Mississippi,

from June 11-20, with an attendance of 70 men from 11 states. Especial emphasis was placed upon Church extension, community organization in relation to religious life and the promotion of religious leadership, with a long set of findings and recommendations being worked out on these important matters by the group. These findings, I am sorry to say, are too long for printing here, and I fear I could not give an abstract of them that would be of much value. I would therefore suggest that those of you who are engaged in rural work send to Bishop Green of Mississippi for a copy.

\* \* \*

The Rev. Reginald N. Willcox, rector of St. James, Jamestown, New York, died recently after an operation performed in the University Hospital at Ann Arbor, Michigan. Mr. Willcox, who was in his 56th year, had been the rector at Jamestown for eleven years.

\* \* \*

Over one hundred and fifty people attended the first Church conference in Long Island, held at Stony Brook School from July first to the 11th. Bishop Oldham was the chaplain and the Rev. Charles H. Ricker of Manhasset the dean. Courses were given by Miss Mabel Lee Cooper and the Rev. Elmer N. Schmuck and the Rev. Chauncey E. Snowden, all of "281." The Rev. J. H. Titus gave a course on present day problems, while the Rev. Thomas A. Conover lead a course on the revised Prayer Book.

\* \* \*

The Rev. Stephen Webster of Boston, formerly a missionary to Liberia, was the preacher at the convention of the diocese of Maine held at Bar Harbor. He also addressed the Auxiliary on the work in that country. The proposal that the diocese have a young people's conference received cordial support and a committee was appointed to canvass the subject and try to arrange such a conference another summer.

\* \* \*

Answering the telephone on the first of July, Bishop Jenkins of Nevada learned that the bank where the district keeps its funds had closed its doors and gone into the hands of the bank examiners. As the man in Mr. Drinkwater's play says, the telephone only tells you quicker what you don't want to know at all. The Bishop says about \$20,000 are tied up, including salary checks which went into the mail only the day before. The Cathedral building fund has also about \$18,000 in the same bank, which will, he trusts, with the funds of the district, eventually be available. He hopes to break ground for the Cathedral the last Sunday in July.

He writes further, "Nevada is the

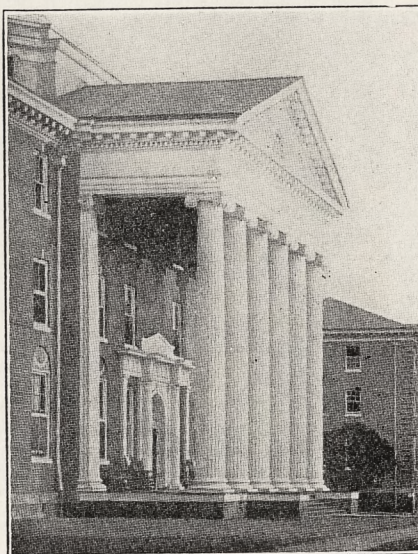
most costly place I have ever lived in. Alaska wasn't any worse. Clergy salaries are entirely too low. We want men with families and we must strive to pay them what they need."

Bishop Jenkins is the first bishop to complain that there were too many young men in a congregation, but the congregation he referred to was one he recently addressed in the State Penitentiary, where the presence of

many young men made him feel the urgent need of Church work in all Nevada's small towns.

\* \* \*

The China Medical Association is convinced that the mission hospitals are faced with a crisis more serious than any they ever have met before. While the work has increased, the staff of hospitals in China has scarcely increased at all and in some places



## CHATHAM HALL

A Church school for girls in Southern Virginia. Thorough college preparation. General and graduate courses. Art, music, expression, home economics, secretarial course. Superb location; 175 acre estate, gardens, dairy; modern, well equipped buildings. Riding; swimming; golf, etc. Address Rev. Edmund J. Lee, M.A., D.D., Box W, Chatham, Va.

## First Mortgage 6% Serial Bonds

Secured by

### Land and Modern Office Building

A choice location in the business center of a large city. The bonds represent less than 58% of the security value. Approximately 75% of floor space rented before completion. Five floors leased by leading American Utility Company. Earnings, on independent estimates, over 2.5 times interest. Ownership and management in strong and experienced hands.

Price 99 and Interest, to yield 6.10%

Ask for Circular 1307-W

## Peabody, Hennings & Co.

10 South La Salle Street  
CHICAGO

has seriously diminished. This has been owing partly to a decreased supply of physicians from the West and partly to the increasing difficulty in obtaining a supply of fully qualified Chinese doctors.

Owing to the wars and troubles of recent years, medical schools in China have had a particularly difficult time. Two of the mission medical schools have been closed and several others have barely managed to keep going. Chinese government medical schools have been in an even worse way, few of them being able to continue to function, owing to lack of finance as well as to political difficulties. The result has been that the already insufficient supply of well qualified doctors has been reduced to a small number and the future for the next few years is unpromising.

On the other hand, the revolution in China is causing an unprecedented demand for trained physicians for public health and other government appointments. Thus, from both sides the effect on the staffs of the mission hospitals has been very serious.

The Missionary Division of the China Medical Association is emphatic in expressing its opinion that "there is urgent need for the reinforcement of the medical staffs of mission hospitals, and that the door is still wide open to missionary physicians from the West, men and women well qualified in their profession and filled with the Spirit of Christ."

\* \* \*

A beautiful new window was recently dedicated in Christ Church, Manhasset, Long Island, done in rich colors in the medieval manner. It was designed by the firm of Henry Wynd Young of New York and made in their studios.

\* \* \*

To the great satisfaction of Bishop

Graves and Dr. and Mrs. Ancell, Mrs. Ancell's health has been so far restored as to make it practicable for them to return to Yangchow and take up once again their work at Emmanuel Church. There is no intention of reopening Mahan School at present. The parents of the pupils, Bishop Graves writes, "are extremely anxious that the school should be reopened but Dr. Ancell and I both agree that nothing can be done immediately and that the school for the present must remain closed."

The Rev. Hollis Smith reports to Bishop Graves that he recently visited the out-station of Zi-Z for the

opening of the new chapel, a very nice little building in a good location. They had a three-day evangelistic campaign in connection with the opening, which large crowds attended.

\* \* \*

St. Luke's, Tokyo, has received a gift of \$350,000 from Mr. J. D. Rockefeller Jr. The Rockefeller Foundation had previously given \$400,000 to endow the college of nursing.

\* \* \*

The graduates of the Lay Readers' School, started two years ago in Long Island by Bishop Stires, re-

## Net Rates for Clergymen and Lay-Workers

The facilities of this Corporation are cordially extended to clergymen and their families and to lay-workers and their families, to assist them in building up insurance protection at the lowest possible cost. The rates are, in themselves, **net rates**; which means that they contain none of the usual "loading". In addition, Annual Refunds have been paid to policy holders. The present rate of Annual Refund is slightly more than \$4 per \$1000 of insurance. This reduces the cost still further and helps to solve your insurance problems.

*Inquiries should be addressed to the Corporation  
and will have immediate attention.*



## *The* CHURCH LIFE INSURANCE CORPORATION

14 Wall Street

NEW YORK

*(Operated under the supervision of the Trustees of  
The Church Pension Fund.)*

**CALVERT-HERRICK  
& RIEDINGER**  
2 & 4 East . 23rd . Street  
New . York . City

STAINED GLASS . MOSAIC  
AND . CHURCH  
DECORATION

CHURCH . APPOINTMENTS  
IN . MARBLE . STONE  
WOOD . AND  
METAL

cently formed an organization with the aid of Bishop Larned. They wish to make it known that they hold themselves in readiness to help in any way needed, and they wish to develop their own usefulness through association. In the fall it is proposed to hold a meeting of all the licensed lay readers in the diocese, perhaps as many as two hundred.

\* \* \*

In a personal letter to Dr. John W. Wood, the Rev. Lee L. Rose tells of the successful completion of the fund being raised for a new church in Bagnen, Philippines Islands. Bagnen is a town six miles from Segada, with a large number of earnest, if somewhat untutored Church people. Writes Dr. Wood:

"It will be impossible to forget the morning I spent with them. After the service, old and young gathered outside of the church and for half an hour or more, tried to initiate me into the mysteries of some of the native dances. I told them that if they would carry the necessary stone to the building site, I felt sure the money would be forthcoming to build the church. They have evidently done their part, although it sometimes meant carrying stones on their heads or their backs for a mile and a half or more."

\* \* \*

We may hear some day before long that a little chapel is being built for the congregation at Sao Jose do Norte, a mission of the Church of the Saviour, Rio Grande, Brazil. The mission is visited by the Rev. J. T. de Silva, assistant at Rio Grande, and he also spent his summer there, holding regular services. Gifts from two families have started a building fund.

\* \* \*

Here is a true story of General Robert E. Lee which was told me the other day by a Virginia pastor. Following the Civil War General Lee was at the Communion service at Old St. Paul's, Richmond. Feelings, naturally enough, were still running pretty high, particularly in that part of the country which has suffered so intensely. The clergyman

## 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

turned from the altar to offer the communion to the faithful and the first one to advance to the rail was a colored soldier in a blue military uniform. The situation was surely an acute one, as one can readily imagine who has visited the South even in these calm days. General Lee arose from his pew, walked to the altar rail and knelt to receive beside the colored soldier of the Union Army—a brother Christian.

\* \* \*

A cable despatch received at the office of the National Council in New York, June 29, announced the death at Monrovia, Liberia, of Mr. James L. Sibley, from yellow fever.

Mr. Sibley was sent out in 1925 as the representative of the joint missionary bodies of the Episcopal, Methodist and Lutheran Churches to attempt a unification of the Educational work of these three communions in the Liberian Republic. The Phelps-Stokes Foundation and the American, New York and Massachusetts Colonization Societies were also interested in this work which, a short time after Mr. Sibley's arrival was expanded so that Mr. Sibley became the educational adviser of the Republic as well. At the same time Mr. Sibley also undertook an effort looking toward the conservation of health in Liberia and the development of native industries.

\* \* \*

On a recent July morning from

## 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

## SAINT MARY'S SCHOOL AND JUNIOR COLLEGE

Rev. Warren W. Way, A.M., Rector

Raleigh, North Carolina

An Episcopal School for Girls—Have your daughter receive her education in a church school.

Saint Mary's offers 4 years' High School and 2 years' College work all fully accredited by the Southern Association. Also Courses in Music, Art, Expression, Home Economics, and Business.

20-Acre Campus. Gym and Field Sports. Tennis. Indoor Tiled Swimming Pool. Horseback Riding.

For Catalogue and View Book, address  
A. W. Tucker, Business Manager

the Grand Central Station, a private train, the Fresh Air Special, carried 220 children and their mothers to Milford, Connecticut.

These country-bound travelers from New York's tenement districts will be the guests of the Episcopal City Mission Society at Sarah Schermerhorn Fresh Air Home at Milford on Long Island Sound for two weeks. They make up the first party to be sent during the Fresh Air season by this Society, which for thirty-five years has been helping summer-caged families to get a breath of country life. Last year the City Mission So-

## CHURCHMEN OR PARISHIONERS?

Surely we want all communicants of the Church to have a vision of the world-wide work that is being done—that needs to be done.

A Church weekly helps to supply this.

THE WITNESS because of its brevity and low price is well suited for the busy communicant.

It can best be introduced to him through the BUNDLE PLAN—a bundle of ten or more copies to one address; the papers sold at the church door for a nickel; we bill quarterly at 3c a copy.

Place your order now to start with the first issue of September.

## THE WITNESS

Quality - Brevity - Price  
and as a result

Largest Circulation of Church Weeklies

6140 Cottage Grove Avenue  
CHICAGO

## SOMERSET HILLS

Where your boy is treated as an individual rather than merely a member of a group.

Junior School—Six years work in five years. Fundamentals unceasingly stressed.

Senior School—College Preparatory. Six years work in five years.

Episcopal—High scholastic standing. Sports. A few partial Scholarships available. Booklets. Rev. James H. S. Fair, Far Hills, New Jersey.



## First Aid for Whooping Cough

Mother, just rub Roche's Embrocation on your child's chest and see the quick relief it brings.

Very soon it loosens the phlegm and overcomes congestion. Once you have learned its value, you will never be without it for emergencies.

Sold by All Druggists or

E. FOUGERA & CO., Inc., New York  
W. Edwards & Sons, London, Eng., Proprietors

**ROCHE'S**  
EMBRICATION

THE  
CHURCH TRAINING  
and  
DEACONESS SCHOOL  
of Pennsylvania

Trains Women for Foreign, Domestic or City Mission work, church Social Service, leaders in Religious Education, Parish workers and Deaconesses.

Address  
DEACONESS GERTRUDE STEWART  
708 Spruce Street Philadelphia, Pa.

The Pioneer School for Girls  
**ROWLAND HALL**  
In the Wasatch Mountains  
SALT LAKE CITY, UTAH  
College Preparatory  
A BEAUTIFUL SCHOOL

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

Money Making and **PLANS**  
Entertainment

A monthly magazine full of new ideas for programs, parties, socials, fairs, bazaars. A Gold Mine for Society leaders. Sample 25c. Year \$2. Desk 29, 2346 N. High St. Columbus, Ohio.

**150** Entertainment or  
Supper Tickets  
To New Subscribers

**THE NEW YORK  
TRAINING SCHOOL FOR  
DEACONESSSES**

Prepares Women for Service in the Church as Deaconesses, or as Trained Workers in Parishes, Rural Districts, and Mission Fields. The course includes Field Work in both Religious Education and Social Service.

Address  
DEACONESS DAHLGREN  
or  
DEACONESS GILLESPIE  
St. Faith's House 419 W. 110th Street  
New York City

**ST. HILDA'S HALL**  
Old Charles Town, West Virginia

*The Chevron School for Girls,  
located in the Shenandoah  
Valley, in sight of Harpers  
Ferry*

College Preparatory - Elective Courses  
Music and Art - Open Air Classes  
Individual Instruction - Athletics  
Catalog

**MARIAH PENDLETON DUVAL**  
Principal

ciety sent 1,276 boys and girls and their mothers for two weeks' relief from the summer heat.

In charge of this train last Tuesday morning was Elizabeth Klein, Fresh Air Registrar for the Episcopal Society, who, for more than fifteen years, has been watching over hundreds of little vacationers on these holiday sojourns each summer.

At the same hour, from one of the North River piers, seventy-one boys, from ten to sixteen years of age, went by boat with Chaplain T. W. B. Magnan for the Episcopal Society's center for older boys, known as Camp Wanasquetta, located on Kanolwahke Lakes in Interstate Park, twelve miles back of Bear Mountain.

Both the Schermerhorn and Wanasquetta parties on this date were made up of colored children from the City Mission Society's colored Chapels, St. Cyprian's in West 63rd Street, and St. Martin's in Harlem. Two weeks later a second party was taken from the Italian centers, God's Providence House, Houston House and the Church of San Salvatore. Succeeding parties will be sent from other groups with whom this Society's Chaplains and visitors are working. Children from families where the bread-winner is in a hospital or public institution, will be arranged for through these Chaplains who are provided by this Society as the official Protestant Clergy in city hospitals and correctional institutions.

A third City Mission Fresh Air party to go countryward recently was a group of sixty-five smaller children, from three to eight years of age, who went on July third to Tenafly, New Jersey, where the Society operates Rethmore Home. This convalescent and Fresh Air center, for smaller children whose parents cannot afford to send them or to go with them to the country, will be directed this year by Winifred Thomas, formerly head worker at Sarah Schermerhorn House and now, for nine months of each year, the Principal of Arizona Home School at Tucson.

\* \* \*

Bishop Wilson, acting for the Bishop of Chicago, ordained the Rev. L. M. Morse to the priesthood on June 30th at the Holy Comforter, Kenilworth, Illinois. During the war Mr. Morse served as an officer of the artillery division of which Bishop Wilson was senior chaplain. He graduated from Nashotah in May and is now the rector of Grace Church, Rice Lake, Wisconsin.

\* \* \*

During the months when the motoring is good, let the city rector take his choir and acolytes and whatever altar furnishings may be necessary, and visit country missions. Dr.

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.

**PURE IRISH LINEN FOR ALL CHURCH**  
uses, yard or piece lengths at lowest import prices. New Special Number for Cottas .82%. Samples on request. MARY FAWCETT CO., 350 Broadway, New York.

**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 WARHAM GUILD, Ltd., 72 Margaret Street, London W., 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. Kirk St., Chevy Chase, Washington, D. C. Tel. Wisconsin 2752.

**Vacation Camp  
LAKE SUNAPEE  
New Hampshire**

An ideal place for rest and recreation. No age limit. Business girls invited.

**ELIZABETH SPOFFORD**  
Burkehaven, N. H.

**NASHOTAH HOUSE**

Founded in 1842

**THEOLOGICAL SEMINARY AND  
COLLEGIATE DEPARTMENT**

For particulars address the dean

**NASHOTAH HOUSE**  
Nashotah, Wisconsin

**SHATTUCK**  
A Church School for Boys

For 69 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.

## Services

### St. Paul's Cathedral, Buffalo

Rev. Wyatt Brown, D.D., Litt.D.  
Sundays, 8, 9:30 and 11 A. M.; 8 P. 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, 11:00 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. John Crippen Evans  
Locum Tenens  
Sunday, 8, 9:30 and 11 A. M.  
Sunday, 4 P. M. Carillon Recital.  
Holy Days, 7:30 A. M.

### 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. Frank H. Nelson  
Rev. Bernard W. Hummel  
Sundays, 8:45, 11 A. M. and 7:45 P. M.  
Holy Days, Holy Communion 10 A. M.

### St. Matthew's Cathedral, Dallas

Very Rev. R. S. Chalmers, Dean  
Rev. E. Caldwell Lewis  
Sunday, 8, 9:30, 11:00 and 7:45.  
Week days, 7 A. M.

### Christ Church Cathedral,

#### Eau Claire, Wisconsin

Rev. F. E. Wilson, Rector  
Sundays, 8, 9:30, and 11:00 A. M.  
Holy Days: 10:00 A. M.

### St. Mark's, Berkeley, California

Bancroft Way and Ellsworth Street  
Near the University of California  
Sundays: 7:30, 11:00 A. M., 7:45 P. M.  
Tuesdays: 10:00 A. M.

Selinger of Western Nebraska told of providing choral celebrations in this way for each of six missions, from thirty to a hundred miles distant.

\* \* \*

I attend church in hot weather because:

God has "blessed the Lord's day and hallowed it," making no exceptions for hot or cold or stormy days.

I expect the clergyman to be there. I should be surprised if he were to stay home on account of the weather.

If his hands fail through weakness I shall have great reason to blame myself, unless I sustain him by my prayers and presence.

Whatever station I hold in the church my example must influence others. If I stay away, why not others?

My faith is to be shown by my Christian life and not by the rise and fall of the thermometer.

\* \* \*

A page from a Girls' Friendly notebook that went to the Kansas City Conference contains this useful little bird's-eye view:

It was decided that programs must be based both on what girls like and on what they need, and the following lists were drawn up:

Girls like: To be charming and popular; to help other people; to create something beautiful through handicraft, dramatics, etc.; to talk to each other; movies; games; outdoor activities; social dancing; reading, cooking and sewing.

Girls need: To think, to have ideals, to experience heightened moments, to know how to use leisure time, to learn to worship; exercise; information on social hygiene; vocational guidance; sense of values; companionship with girls, boys, adults.

These needs may be summarized as the need for human relationships and for relationship with God.

\* \* \*

During a sudden and serious illness of one of the two nurses at the Hudson Stuck Hospital, Fort Yukon, Alaska, last April, things worked together in a remarkable way to relieve the acute situation. Dr. Burke sent a wireless to the Department of Missions for another nurse, and a candidate already in waiting, Miss Margaret Foster of Montrose, Colorado, agreed to start almost instantaneously. A difficulty presented by the spring break-up of sled trails, which meant a possible six weeks' wait at Fairbanks for the first boat, was solved by an airplane flight from Fairbanks to Fort Yukon, and the heavy expense of the flight, \$150 was met by the wholly unexpected offer of a gift from the diocesan Y. P. S. L. of Indianapolis, who wrote just

## Services

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

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

### The Incarnation, New York

Rev. H. Percy Silver, S.T.D., LL.D., Rector  
Madison Ave. and 35th Street  
Sundays, 8, 10, and 11 A. M., 4 P. M.

### Trinity Church, New York

Rev. Caleb R. Stetson, S.T.D.  
Broadway and Wall St.  
Sunday, 7:30, 9, 11, and 8:30.  
Daily, 7:15, 12 and 4:45.

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

Rev. Henry Darlington, D.D.  
Fifth Ave. and Ninetieth St.  
Sundays: 8 and 11 A. M.

### Grace Church, Brooklyn Heights

Rev. George P. Atwater, D.D.  
Hicks St., near Remsen, Brooklyn, N. Y.  
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, 11:45.

### Church of St. Mary the Virgin, New York

Rev. Selden P. Delany, D.D.  
139 West Forty-sixth Street  
Sunday Masses, 7:30, 9, 10:45.  
Week-day Masses, 7, and 8.

### St. John's, Waterbury

Rev. John N. Lewis, D.D.  
Sundays: 8, and 10:30 A.M., 7:30 P.M.  
Holy Communion: Wednesdays and Holy Days, 10 A. M.

### Gethsemane, Minneapolis

Rev. Don Frank Fenn, B.D.  
4th Ave. South at 9th St.  
Sunday: 7, 8, 9:30, 11:00 and 7:45.  
Wed., Thurs., Fri., and Holy Days.

### All Saints' Cathedral, Milwaukee

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

### 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 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

New Haven, Connecticut

Affiliated with Yale University

Address DEAN W. P. LADD  
80 Sachem Street

### 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.

### WILLIAM SMITH COLLEGE

GENEVA, N. Y.

Co-ordinate Department for Women of Hobart College. Four year Liberal Arts Course, leading to the degree of A.B. and B.S. High Standards: faculty of thirty. For catalogues and information address

THE REGISTRAR, SMITH HALL  
Dept. of Wm. Smith

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.

## St. Albans's SYCAMORE, ILL.



A progressive Episcopal school for boys from 5th grade through High School. Now in its fortieth year. Non-military. Limited enrollment. Thorough college preparation. Fully accredited. For catalog and information address  
The Rev. Chas. L. Street, Ph.D., Headmaster  
718 Somonauk Street Sycamore, Ill.

then asking for two projects for special gifts and cheerfully agreed to use one for this emergency expense.

\* \* \*

As one answer to the increasing need and demand for help in strengthening family life, and giving young people an understanding of the Christian idea of marriage, the Social Service Department hopes to develop during the coming year a number of institutes on family relations. The faculty of such an institute would be made up of experts in the study of social relationships and mental hygiene. It would be intended chiefly for clergy and other teachers, many of whom with the best will in the world do not have the necessary knowledge or training, but who could receive enough practical instruction from even a short course to enable them to give their young people great help in the important field of sex relationships, marriage problems and family life.

\* \* \*

A few weeks ago we said here that before long an article would appear in the paper in regard to the new Church Fire Insurance Company that has been launched by our Church Pension Fund. It was stated that in the opinion of the directors rates should be less on church property because of "no moral hazard," a term which I failed to understand. Now a kind parson comes to my rescue with this explanation: "no moral hazard means that no clergyman will burn his church in order to collect the insurance." Apparently other folks will, in the opinion of insurance writers, and it is nice to learn that the directors of the new company have so much confidence in the clergy. I recall a number of years back at the Sewanee conference, as a part of the last night pow-wow, I was asked to prosecute the late Mercer P. Logan for having set fire to the DuBose School in order to get insurance funds with which to build a fine new building. I thought I was very smart with the statement that he had sent in 96 columns of publicity material to this paper about the fire and the proposed new building, all of which seem to point to the dear man's guilt. But I had not reckoned on the brilliant lawyer for the defense, Bishop Green. He arose and stated solemnly that the columns of THE WITNESS for a year did not total 96. He did not call me a liar but he might have done so without fear of a libel suit. In any case my case collapsed right there; I was made to apologize to Dr. Logan and escort him to the platform where he was greeted with cheers while I received the boos that go up from the bleachers when Babe Ruth fans out.

### ST. STEPHEN'S COLLEGE (Columbia University)

A College of Arts, Letters and Science 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, \$300 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. 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: REV. ALBERT H. LUCAS,  
Head Master, Washington, D. C.

### KEMPER HALL

KENOSHA, WISCONSIN

Under the care of the Sisters of Saint 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 for college and university. Splendid environment and excellent corps of teachers. High standard in scholarship and athletics. Healthy and beautiful location in the mountains of Virginia. Charges exceptionally low. For catalogue apply to Rev. Oscar deWolf Randolph, Rector.

### ST. KATHARINE'S SCHOOL



A thorough preparatory school for a limited number of girls. Recommended by leading colleges. Beautiful grounds. Outdoor sports, riding and swimming. Catalog.

2021 E. 10th St.,  
DAVENPORT, IOWA

### HARVARD SCHOOL

Los Angeles, California

A school for boys under the auspices of the Episcopal Church. Fully accredited. R. O. T. C. 30th year opens September 17th. 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  
Unique opportunity for women graduates. Theology at Western Theological Seminary. Expert training in parish and social work.  
Address: DEACONESS H. M. FULLER  
211 So. Ashland Blvd., Chicago, Ill.

### ST. MARY'S SCHOOL

MOUNT ST. GABRIEL

Peekskill-on-Hudson

BOARDING SCHOOL FOR GIRLS

Under the care of the Sisters of St. 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.

# BOOKS *for* VACATION

## **Victim and Victor**

*By John R. Oliver*

The committee to select the finest novel of 1928 for the Pulitzer award were unanimously for this novel. Dr. Oliver is not only a clergyman of the church but a famous physician.

\$2.50 postpaid

## **Our Economic Morality**

*By Harry F. Ward*

A challenging book written by the leading exponent of social Christianity.

\$2.50 postpaid

## **A Wanderer's Way**

*By Canon Raven*

This autobiographical book about the religious life of one of England's leading clergymen makes ideal summer reading.

\$1.75 postpaid

## **Beyond Agnosticism**

*By Bernard Iddings Bell*

Those who have read Dr. Bell's articles or have heard him preach will be quick to buy this.

\$2.00 postpaid

## **The Warrior, The Woman, and The Christ**

*By G. A. Studdert-Kennedy*

The last work of the great English preacher and chaplain; pronounced by critics to be the best of his many popular works.

\$2.50 postpaid

## **The Master: A Life of Jesus Christ**

*By W. Russell Bowie*

Dr. Bowie has written a beautiful life of Christ; another ideal volume to carry away on that vacation.

\$2.50 postpaid

## **Cushioned Pews**

*By Bishop Johnson*

Forty of his best editorials, selected by a committee.

\$1.25 postpaid



## **With and Without Christ**

*By Sadhu Sundar Singh*

A number of weeks ago you possibly read under the heading of "Heroes of the Faith" a brief biography of this famous preacher. Here you have his complete life story.

\$1.50 postpaid

## **Beliefs That Matter**

*By Williams Adams Brown*

Those who want to do a bit of serious reading on their vacations will find this book well suited to that purpose. Here is a fair and frank statement of faith by a modern man.

\$2.75 postpaid

## **Jesus of Nazareth**

*By Bishop Gore*

A charming life of Christ. Over 30,000 copies of this book have been sold in England.

\$1.00 postpaid

## **The Wicket Gate**

*By G. A. Studdert-Kennedy*

This great book which sold originally for \$2.50 is now published in a dollar edition—hard binding too.

\$1.00 postpaid

**W I T N E S S B O O K S**  
6140 COTTAGE GROVE AVENUE -- CHICAGO