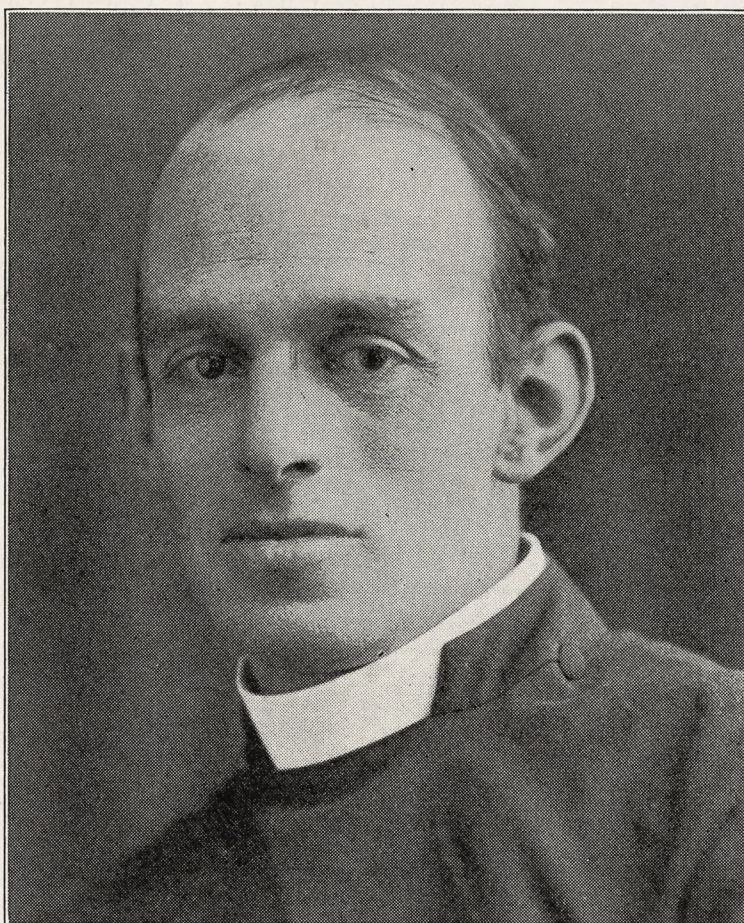


The **WITNESS**

CHICAGO, ILL., SEPTEMBER 26, 1929



REV. G. A. STUDDERT-KENNEDY
His New Series Starts This Week

Henry - Wynd - Young Inc.

514 East 34th St. New York



water glass mosaic church decorations



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. 88rd & 84th Sts., N.Y.



MENEELY BELL CO.
TROY, N.Y. AND
220 BROADWAY, N.Y. CITY
BELLS

MENEELY & CO.
BELLS FORMERLY
WATERVLIET, N.Y. 1826
CHURCH BELLS, CHIMES AND PEALS
Unequaled Musical Qualities

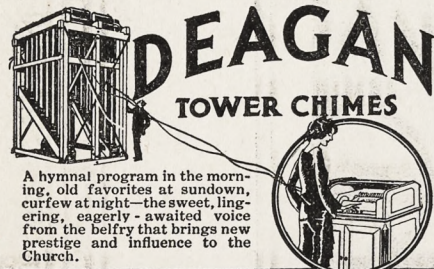
ST. HILDA GUILD, Inc.

131 E. 47th St., New York

CHURCH VESTMENTS
ECCLESIASTICAL EMBROIDERY

Conferences with reference to the adornment
of churches

Telephone Vanderbilt 8761



DEAGAN
TOWER CHIMES

A hymnal program in the morn-
ing, old favorites at sundown,
curfew at night—the sweet, ling-
ering, eagerly-awaited voice
from the belfry that brings new
prestige and influence to the
Church.

Automatically Played by Hand-Recorded Reproducing Rolls

Press a button and the Chimes begin to play. Or, set the
dial of a clock today and tomorrow at the desired hour a
program of Chimes music fills the air! The Voice of the
Church—the Memorial Sublime.

Price, \$4375 and up. Full details on request.
J. C. DEAGAN, Inc., 161 Deagan Building, Chicago

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.



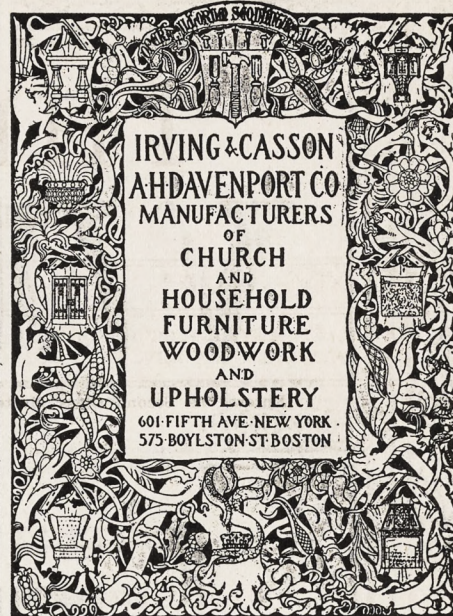
R. GEISSLER, INC.
56 W. 8th STREET, NEW YORK, N.Y.
Church Furnishings
IN CARVED WOOD AND
MARBLE BRASS SILVER
FABRICS + WINDOWS

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.

— Plans, Designs and Estimates upon Application —

ESTABLISHED 1905.

THE WITNESS

A National Paper of the Episcopal Church

Vol. XIV. No. 7

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, DR. J. R. OLIVER, REV. CLEMENT F. ROGERS, REV. IRWIN ST. JOHN TUCKER

Entered as Second Class Matter April 3, 1929, 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 PASSION FOR LIFE

By

REV. G. A. STUDDERT-KENNEDY

THE deepest-seated and most powerful passion of every living creature is the passion to preserve and perpetuate its own existence. The instinct of self-preservation is the essence of life itself; if it ceases to be active in any living creature, death very quickly supervenes.

This passion for life, like all the other passions, is much more powerful and persistent in man than in any other animal. Centuries of more or less civilized life have given some appearance of truth to the wild ideas that the passions and desires of men and women are milder than those of animals.

This is at once a slander on the animals and a misunderstanding of men. No animal has such fierce and insatiable desires as men and women have.

An animal fights with teeth and claws; we would despise such mild and comparatively harmless weapons. When we fight it is with 15 in. guns, poison gas, bombs from above, and mines from beneath, and we slay without mercy old men and little children by a process of slow starvation.

TRUTH THAT IS STRANGER THAN FICTION

The European man is the fiercest of the beasts of prey. An animal eats his fill and is satisfied, man surfeits his body with food, and courts disease to satisfy his greed. An animal drinks and his thirst is quenched; man drinks himself drunken, maudlin and mad.

Animals show off in a mild and harmless way; man's passion for self-display or showing-off is fierce, cruel and insatiable. He will keep his brothers in pig-sties in order that he may display himself in palaces, and condemn Lazarus to rags and sores, that he and his woman may go clothed in purple and fine linen every day. There is no more potent and savage force today than this passion of self-display.

As all these passions and lusts are stronger in men than in animals, so also is man's passion to preserve

his life. But thereby hangs a tale, a truth that is stranger than fiction, for the very power of the passion causes it to change its nature, to evolve from bland passion to conscious self-sacrifice.

It begins to change in the higher animals. You see the promise of the miracle to come when you see a tigress bloody, torn, with eyes already dim with death, but fighting still, not for itself, but for two little bundles of fur in a thicket behind it, the cubs that are born of her body.

It is but a blind passion in her; she fights and knows not why she fights. She gives her life for that which is dearer than life.

THE CHANGING PASSION

This is the path of progress, for in man this blind impulse becomes conscious. The instinct to preserve life becomes the instinct to preserve all that life means, and all that gives meaning to life. Man's passion for self-preservation is turned into a passion for self-sacrifice as the meaning of life grows wider and deeper.

The man who dies to save a pal is still seeking to preserve his life, for his friend's love and loyalty to that love are life to him; without them life is not life at all. So a man learns to die for his children, his friend, or his country, and his country's cause.

Still driven by the same passion for life he will go higher, he will criticise his country, will even cut adrift from his father and his mother, if they stand between him and justice, honor, and his highest sense of right. This is the meaning of that strange saying of Christ: "If any man hate not his father and his mother, he is not worthy of Me."

If the dear domestic ties so bind a man or woman that they keep him within the narrow limits of their littleness, so blind his vision that he cannot see the need for the self-sacrifice that is the stepping-stone to better things, they may in the end destroy his soul,

and themselves go rotten, with the rottenness of death.

Had there been no men who were willing to sacrifice their homes to build a better world, no better than the savage world could ever have been built.

It is this passion to preserve and perpetuate all that life means, and all that gives meaning to life that has created all science and all art.

There could have been no truth but for those who desire it, those to whom it was life. There could have been no beauty for man, but for those to whom beauty was bread, and who hungered for it like starving men.

Nay, there could have been no God for man, but for those who passionately desired that there should be a God, and He a good God, those to whom life in a godless, that is an evil and purposeless world, was intolerable, worse than death itself.

PARASITIC CYNICS

What the cynic says is perfectly true. Man makes God in his own image, in the image of his highest self, and he does this because he passionately desires that the world at its heart should be as good and as beautiful as, in his heart of hearts, he is himself.

"The wish is father to the thought," sneers the cynic. Yes, you blind fool, so it is; but what is father to the wish? Why do men wish that the world should be good, and beautiful and true, that at its heart there should be a good God?

You sit and sneer in your study at men's longings and strivings for good, but had it not been for those longings you could not have had a study to sneer in. You would be in appearance, what you are in truth—a poor mean-spirited savage grubbing for roots in a wood.

The cynic is a parasite who sucks at the blood of the world. He is the bug of a deadly disease that gnaws at the bowels of courage and love.

Men have believed in the truth at the heart of the world because they loved and longed for truth, and when they sought it they found it, and science was born. Men have believed in beauty at the heart of the world because they longed for it, and when they sought it they found it, and art was born.

They longed for it because it was there. They were made to hunger for truth and beauty because truth and beauty made them. They have passionately desired God because God made them to desire Him.

I want God because God wants me. God made me for Himself, and so my heart is restless till it rests at last in Him.

But side by side with the longing for God, the passionate desire that at the heart of the world there should be goodness, side by side with it and all bound up with it, is the longing for immortality, the desire of an afterlife.

THE MEANINGLESS MOCKERY

If love is not a fraud and an illusion, if truth is not a mockery, and beauty not a trick that blind chance plays upon the minds of men, then beauty, truth and love must last, and find their fullness for me beyond the grave.

If death ends all, then life is fraud, that fuller life which I passionately desire to preserve and perpetuate.

All my present truth is partial truth, my beauty broken beauty, and my love imperfect love, and if, for me, they are never to be completed, then my desire for their completion is a meaningless mockery, a bitter lie.

I say, for me, and you say I am selfish. Not a bit; for if there be no hope for me, neither is there hope for you. If my passion for perfected life is vain, then so is yours and every man's.

I am unashamed of that selfishness. I am selfish. I want all beauty, all goodness, and all truth. I want a perfect life for myself, and, wanting it for myself, I want it for you. That want, that passionate desire to preserve and perpetuate perfect life, is faith, and the world lives by faith.

THE FAITH THAT CONQUERS

God did not leave the Perfect Man to die, nor suffer His Holy One to see corruption. He lived and lives, and waits for you and me. Life is not a fraud, and does not end in death's dark agony.

If He died then I must die, for His was finer life than mine, and if His flame was quenched on Calvary my feeble spark must sputter out in cancer, or some other foul disease.

But if the great flame burns on still, then is there hope for me, and one day I and my beloved will walk in love that knows no parting besides a soundless sea.

I believe that evil dies, but good lives, loves on, and conquers all.

Men and Machines

A Book Review by

REV. EDGAR L. PENNINGTON

FROM the days of that ill-fated achievement of some prehistoric machine age, the Tower of Babel, to the present, civilizations have recurrently caught the fever of mechanical dexterity; and so completely have they fallen under the spell of their maddening ingenuity that they have found themselves slaves of the very creatures of their hands. The Bible contains sinister warnings against sacrificing the inner self to the lure of material prosperity. "What shall it profit a man if he gain the whole world and lose his own soul?" Goldsmith has pictured the ill estate of a land "where wealth accumulates and men decay"; and Tennyson foresaw the growth of knowledge coupled with the shrinking of wisdom.

Mr. Chase's book has surprised me. I expected to find a sort of vague, superficial, elusive glance at the power age. Instead I was met by a painstaking, careful analysis, by one whose aim is fairness and whose approach is calm and deliberate.

The author begins with the omnipresence of machinery today. All through the hours we are reminded of

MEN AND MACHINES. By Stuart Chase. The Macmillan Company, New York. 1929. \$2.50.

its existence. The alarm clock, the shower-bath, the safety razor, the electric range and toaster, the automatic piano, the automobile, the subway, the elevator, the typewriter, the telephone—these are but a few of one's habitual contacts. For all these things we may be grateful; yet are they not symptoms of a retrograde motion? Are machines worth the human price which is paid for them? Is it possible that man is losing independence and self-reliance, that his sensibilities are blunted and debased, that he is becoming a watcher and listener rather than a creator? Have we, as Disraeli puts it, mistaken comfort for civilization?

That we are all tremendously indebted to machinery goes without saying. Some fine chapters are devoted to the progress of invention; and the advancement in rapid motion is simply stupendous. Yet the basic functions of life are not greatly affected; we still sit at table and consume much the same foods with the same implements. We use the same old bed; and what we gain in steel springs is lost as age overtakes them and they falter in the middle parts.

History shows that the introduction of new mechanical devices has usually been accompanied by unspeakable distress. For three generations following James Watt (who may be regarded as the inventor of the steam engine) we have "a record of social debasement, cruelty, and black despair, without parallel." A slave owner watching the little children at work in the mills, in the last century, said: "I have always thought myself disgraced by being the owner of slaves, but we never in the West Indies thought it possible for human beings to be so cruel." Artistry has suffered simultaneously; and the songs, carols, and village festivals of pre-machine England were eclipsed. Instead of the light-hearted abandonment, there was the reign of the time-clock. In Manchester, for instance, 200,000 people were herded without a single park or playground. In the delirium of efficiency, factories were run up without consideration of the health, safety, or comfort of the toilers. A certain new spinning machine was hailed with joy, because "by its means a child of three or four years may do as much as a child of seven or eight on the old engine." Women worked underground in the mines for twelve to sixteen hours a day, hauling loaded coal cars on their hands and knees, harnessed like animals. Children of four and five were the "trappers" who opened the doors for them.

Reforms and improvements have come in the last three generations, but they were only won with extraordinary difficulty. The owners have shown an almost uniform conservatism, nay callousness; they have entrenched their position by propaganda, bribery, and a pose of persecution. Such changes as have come through legislation, shortened hours, child labor laws, sanitary conditions, government inspection, and trade unionism, have been the result of agitation and effort from the bottom; they are not due to the benevolence of capital. New inventions are being introduced every day, involving the livelihood of countless men and

women; the eyes of the manufacturer gleam as he looks at his new toy; there is no thought of stewardship for the working man and his hungry family.

Among other effects, the machine age has caused many men to lose their individuality in monotonous repetitive work. With super-specialization the day of the all-around man has passed. There is a strange paradox in the uncanny multiplication of machine and the decline of holidays. So we wonder, How much labor do "labor-saving" devices really save? We cannot take any satisfaction in "labor-saving" devices, when they increase the tragedies of unemployment.

For it is one of the most distressing realizations before us today, that the machine in its last furious manifestation of mass production is eliminating workers faster than new tasks can be formed for them. "Those who work will continue to toil harder than the Rhine villager, but a mountain reservoir of unemployment will be created at the same time, composed of men who know neither work, nor leisure, nor indeed anything save tragedy." Where are the poor wretches to go? "The announced answer is the park bench: a bench which from now on is destined to grow longer and longer. A new job can no more be created as fast as the machine tips a man out of an old one." Since purchasing power has not kept step with invention, we see accelerating unemployment, with its heavy toll of despair.

The machine age has not been an unmixed blessing to the consumer. The flood of commodities has increased, but the quality has declined. An old Cremona violin maker would scarcely look at a log of sycamore which had been seasoned for less than half a century; today a German manufacturer stamps his fiddles by the thousands out of steamed green wood, and bakes them in an oven to give them an antique finish. The truth is, "the factory owner is not a craftsman . . . He is primarily a dealer in materials and labor, and his function is not to make, but to sell . . . The business man often cannot tolerate durability, because of the brake it puts upon sales. Big investments demand big turnovers. Imagine a modern department store deliberately seeking to sell a vacuum cleaner good for a generation, as sewing machines once were." There is likewise a growing tendency to speed up changes in style, so as to shorten the life of things once made to last.

This book should be read by all means. There is free and frank discussion of most important matters; and truly the most vital economic proposition before us is the attainment of an even balance, in which we may utilize whatever is best in the machine and at the same time conserve the high standard of human life and workmanship. The best brains of the generation are needed toward that end. We cannot set the clock back, but we should let the spirit of the Golden Rule enter into our inventive ingenuity and large production. Personally I never use the dial of a telephone without thinking of the hundreds of thousands of girls thrown out of jobs through that clever device. Synchronized

music brings to me no joyous note; rather it is the dirge of countless hard-working orchestras sacrificed for a few dollars. Is it not time to call a halt on inventions for the fun of inventing, and to limit ourselves to those which mean most happiness to the largest number of people?

Let's Know

By

BISHOP WILSON

MARRIAGE CUSTOMS

AT THE beginning of the Christian era it was the custom in the East for the parents of a young couple to do all the proposing in anticipation of a marriage. With all such preliminaries out of the way, the young people were then formally betrothed with a suitable ceremony, including the crowning with garlands. This betrothal was absolutely binding and covered a period of not more than a year before the marriage itself took place. This is well illustrated by St. Mary and St. Joseph as told in the story of the Nativity of our Lord.

When the time of the actual nuptials came, the most important feature was the "night procession," meaning that the bridegroom went at night to fetch the bride and bring her to her own home which was usually the place of the marriage. The bridegroom was accompanied by some of his friends and they were met by brides-maids carrying lamps, to be escorted into the bridegroom's home. This, of course, is the background for the parable of the Ten Virgins. A herald went before the procession crying "Behold the bridegroom, come ye forth to meet him."

The marriage ceremony included the "benediction" and the marriage feast. A cup was prepared of wine mixed with water in which was sprinkled a little consecrated earth taken from the martyrs' tombs and the ring was also placed in the cup. The bride and the bridegroom drank from this cup and then they were both crowned with threads of red, white, and blue—to the accompaniment of many prayers. This was the "benediction."

Then followed the wedding feast which was most important of all. Many people were invited and it was considered no less than an insult to refuse an invitation. When the banquet was ready, it was necessary, due to the absence of clocks, for the servants to be sent out to summon the invited guests. The guests were seated at the tables in order according to their rank. The bride was arrayed in "fine linen, clean and white" and each guest was expected to appear in a wedding garment; to be without such a garment was scarcely less of an insult than to refuse the invitation altogether. The feast was a very extensive affair, lasting for a week or more during which the bridegroom and the bride were treated as a king and queen. After the marriage the bridegroom was excused from military service for a year; he was also

excused during the interval between the betrothal and the marriage.

Such customs throw a good deal of light on our Lord's parable of the wedding feast and the guest who appeared without a proper garment. Here was one who had accepted God's invitation into His Kingdom and had then failed to clothe himself with a righteous life; it was a direct affront to his Lord. We see also what our Lord meant about these superficial people who scrambled for the highest places at the table and were subject to the humiliation of being asked to take lower seats; they were grasping at a rank which didn't belong to them; pretending to be righteous when they really were not; trying to fool God—but that is one thing which can't be done.

Cheerful Confidences

By

GEORGE PARKIN ATWATER

FOR MISSIONARIES

FOR many years I have been trying to interest the Church in a voluntary Christmas offering for missions, to supplement the funds available through the established methods. My appeal has met with a universal and nation-wide response, and that response has been "Not interested." So I must interpret the profound silence that has met the suggestion.

Very well! I am willing to make it unanimous. But it seems almost certain that many persons would be willing to make a voluntary offering at Christmas time, to assist the work of the Church.

During the summer, wide-spread publicity was given to the fact that Bishop Rowe, of Alaska, had to reduce his own salary, and the salaries of the clergy in Alaska because of the reduced resources of the National Council. This publicity brought voluntary gifts sufficient to restore the salaries in Alaska. But other missionaries, in other parts of the field suffered likewise. I know of no special effort for their relief.

Inasmuch as no one seems in favor of a Christmas offering for Missions, how would you feel about a Christmas Offering For Missionaries.

We have numerous missionaries receiving inadequate salaries. Some have children to support and educate. They are making heroic efforts for the Church, and to serve the people. Many are in remote places where they have little contact with the clergy or laity, except their own little bands of people. Some of them have acute financial problems. The zeal of the Church for missions has created the conditions in which the missionaries are often victims. We are not a heartless Church, but we are often carelessly blind to the needs of our missionaries.

Even if every parish paid its quota in full, the missionary would only receive the meagre stipulated amount agreed upon. And that is often in jeopardy. But that would not provide for the exceptional and

emergency needs of our missionaries:—illness, care of children and other items.

Therefore I propose a Christmas Offering For Missionaries. I would suggest that every parish and mission send to our National Council, at 281 Fourth Avenue, New York City, an offering designated "For Missionaries." I would suggest that the National Council establish a fund with these offerings, and use the fund to supplement the salaries of missionaries, in cases of exceptional need, and for the education of the children of missionaries.

Will any one second the motion? If so, please write to THE WITNESS. Individuals who care about these things are encouraged to write their approval.

Questions and Answers

Conducted by

REV. CLEMENT F. ROGERS

Questions should be sent to the editorial office of The Witness to be forwarded to Professor Rogers at London University.

Question: Can it be proved that God exists?

Answer: Strictly speaking you cannot prove anything except conclusions already contained in definitions. You can prove problems of Euclid because they are implied in the original definitions and axioms. You can prove the multiplication table because numbers are abstractions created by the human mind. You can prove that twice three is six because that is what "six" and "three" mean. But, strictly speaking, you cannot prove that the world exists, or that anybody exists besides yourself, or that even you yourself existed yesterday. Still, it is most reasonable to believe that the world and the other men do really exist, and there are many arguments which combine to make it the most reasonable belief to hold that God exists also.

One can argue from the outside world first, and say that (A) it must have had a beginning, and (B) that it shows evidence of mind and purpose behind it. Then one can argue from the world within us, from our sense of right and wrong, to the existence of an absolute goodness, and lastly, the strongest argument to my mind, one can show what God has done in the world, especially in the person of Jesus Christ. There are other arguments for the existence of God but these are the chief ones.

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

Heroes of the Faith

MR. AND MRS. F. F. JANSEN

MR. AND MRS. F. FREDERICK JANSEN have since 1922 been working effectively among the lepers in the colony at Culion, Philippine Islands.

The lepers, in their hopeless aloofness and idle meditations, become apathetic and degraded. These missionaries have done wonders to remove a tragic situation and bring hope and enthusiasm, and sometimes even health, to this isolated place of gloom, hopelessness and slowly advancing death.

"I never in my life had seen," writes Mr. Jansen, "a people who met every gesture of advance with more carelessness. Their apathy was deep-rooted and affected their religious and moral life appallingly.

"However, we went forward with our program, endeavoring first to bring new hope and cheer to our few members through the Gospel. We attacked sin in all its forms, and much as we regretted it, we disciplined all members who were living in sin or were otherwise a reproach to the church; dealing lovingly and patiently with everyone, but firmly, and it seemed as if we would go to pieces as a congregation, for out of 100 members on the list forty had to be dismissed from the church; but since then we have been prospered and blessed, and today there is a strong vigorous congregation of 500.

"When spiritually aroused and gripped, we found there was no difficulty in getting them to do active work. How they worked, and enjoyed it, when they saw a hope of getting much-needed buildings for their comfort! They carried posts, sand, gravel, cement, etc., up the steep stairways for which Culion is noted. They helped in the building of the dormitories, hospitals, churches and chapels, and in addition gave of their pittance with a joyous abandon that surprised all."

Mr. Jansen also started shops. Master tailors taught tailoring, and many became apprentices. Carpenters, cobblers, etc., were developed. Mrs. Jansen gave instruction in needlecraft and handwork. A school for adults also was begun, and a Scout troop formed. Opportunities for growing fruits and vegetables are being provided.

"Special mention must be made of one member (C. Rayos) of the colony," writes Mr. Jansen. "He has been in Culion for eighteen years, has lost a leg in the course of the disease, and has but stumps left of his fingers on both hands, yet he makes artificial legs with a few tools and other simple materials, and many who have been enabled to get one of these are much pleased with the quality and exceeding lightness of the acquired leg."

Through the consecration, skill and tact of these devoted missionaries the Gospel has come into hopeless minds and broken hearts, and lives stricken and isolated by a dread disease, to conquer and to bring newness of life and dispel the old shadows.

NEWS OF THE EPISCOPAL CHURCH

Edited by

WILLIAM B. SPOFFORD

A GROUP of parsons known as "The Seventy" assembled in Washington last week at the College of Preachers to prepare for the launching of the evangelistic campaign that was authorized by the General Convention a year ago. At the same time a meeting of the National Commission on Evangelism was held, most of the members of the commission serving as leaders for the larger conference.

The clergy who attended the conference were selected by the commission because of previous experience or special fitness for mission service, and received their appointment from Presiding Bishop Murray. Under the plan they are expected to devote at least two weeks out of each year to preaching missions outside their own diocese. The leaders at the conference were Bishop Darst, Bishop I. P. Johnson, Bishop Freeman and Bishop Rhinelander.

* * *

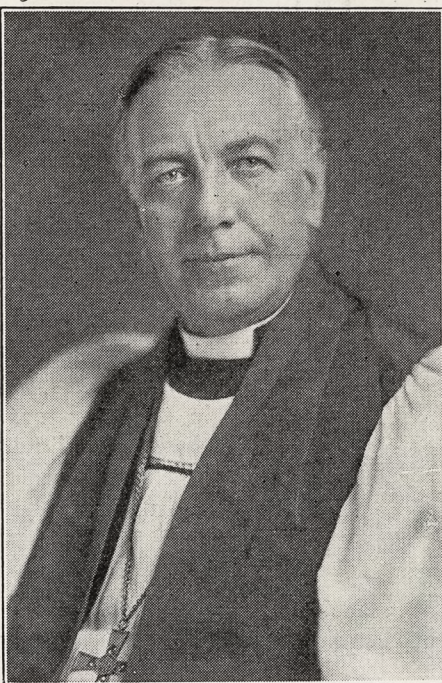
Here is something some of you may be glad to know. Mr. J. C. Penney, chain store fame, has established a home in Florida for retired clergymen and their wives. Not an institution of the old sort, but a very modern affair, with a neat four room furnished apartment for each family, all free, including fuel and electricity. There are 22 houses, each of them containing a number of these four room apartments. Very pretty affairs so a resident writes us, with flowers all about and everything. At the present there are fifteen different denominations represented there, with the Methodists in the majority and the Presbyterians and the Baptists close behind. If you care for further information it can be had by writing the Penney Foundation, 330 West 34th St., New York.

* * *

The Rev. Harwood Sturtevant has been elected Bishop Coadjutor of the diocese of Fond du Lac and has accepted. A telegram comes to us from one of the notification committee, the Rev. J. N. Barnett of Oshkosh, in which he says, "Everybody Happy," which is nice. If the election receives the consent of Bishops and Standing Committees he will be consecrated about December first.

* * *

Mr. George H. Randall, the genial editor of *St. Andrew's Cross*, sends us this epistle: "A dapper young gentleman, calling himself Donald Action, and claiming to be a recent graduate of the Federal Prison at



BISHOP FREEMAN
Host of Preaching Parsons

Leavenworth, has not been given permission by me to use my name as a reference. I believe his story of having served at Leavenworth, but nothing else. He is thoroughly untrustworthy. I warn church people against him."

* * *

The Junior Brotherhood Convention at Hobart College was a dandy affair, with delegates there, ranging in age from 10 to 18, from all parts of the country. There were two Bishops on hand, Bishop Ferris of Western New York and Bishop Gray of Northern Indiana, and then of course the fine new president of the Brotherhood, Mr. H. Lawrence Choate and the efficient secretary, Mr. Leon C. Palmer, were on hand to lend their bit.

* * *

The Rev. W. McMurdo Brown, rector of St. Thomas's, Denver, has been appointed chairman of the Field Department of the diocese.

* * *

Starting October 12th, the Rev. H. W. Foreman, secretary for rural work on the National Council, will make a "Good-will Tour" through parts of the Vth, VIth and VIIth Provinces. Mr. Foreman expects to return to New York around Thanksgiving Day.

Although Mr. Foreman's itinerary

does not permit of deep study of country life and work in any one diocese, he believes six weeks will give him much information concerning the Church's work in the almost limitless areas of the west. This should be especially true of the Province of the Mid-West which will occupy most of the time allotted to the tour.

Trips similar to the one proposed give tangible proof that the secretary for rural work is as vitally and personally interested in the bishops and clergy who are at work in far away fields as in those who are near "the home base." Whenever possible, Mr. Foreman's visit to a diocese or district consists of a visit to some rural field and such conferences, both individual and group, with bishops, departments, organizations, clergy and laymen as local conditions will permit.

* * *

The Rev. C. W. Baxter is conducting missions in each of the parishes under his direction in Minnesota—Henderson, Le Sueur, Belle Plaine and St. Peter. Seventeen were confirmed at Henderson early in the month. Bishop McElwain on the same day dedicated a parish room which was built under the church this summer.

* * *

The Rev. Henry Darlington, rector of the Heavenly Rest, New York, preached his first sermon after returning from his summer vacation last Sunday. He said: "The leisure that has come to all classes is the rock that may wreck our country." On the page opposite that containing the report of his sermon was a large picture of the five orphaned children, ages eleven years to thirteen months, of Mrs. Ella May Wiggins, who was shot in Gastonia, N. C. Mrs. Wiggins had been living in a shack with her five little children. The eleven year old daughter, Myrtle, looked after her brothers and sisters while the mother worked twelve hours a day in a mill for thirteen or fourteen dollars a week. She thought that the union might help her get a little more pay and shorter hours. She joined. She was shot by some folks who don't like labor unions. So eleven year-old Myrtle has other problems than that of what to do with her leisure time. She might get a job in the mill, but then there is the problem of what to do with the other four children. After all Clyde, eight, can hardly be expected to look after his three younger brothers for twelve hours each day. Perhaps it might

help solve the problem all around if those who really have the leisure used some of it to help Myrtle with her various problems. And money sent to THE WITNESS, 931 Tribune Building, New York City, will be transferred to a Church agency in Gas-tonia for this purpose.

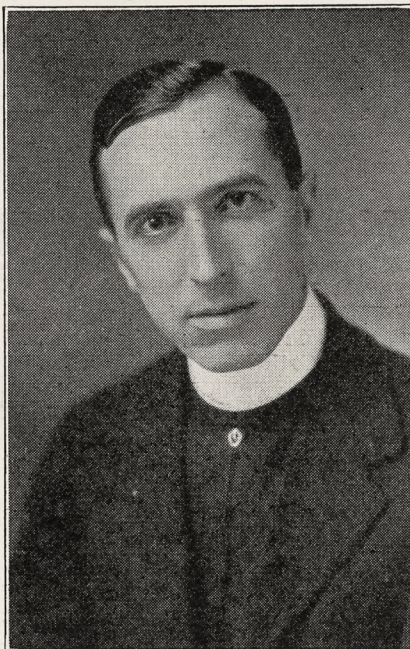
* * *

The Girls' Friendly Society has appointed field secretaries for the second, fourth and seventh provinces. Miss Frances Arnold is to work in the second. She graduated from Smith College in 1923, and has had wide experience in the work of the society as a branch president, diocesan president and conference leader. Miss Caroline Averill, graduate of Vassar, 1925, is to work in the seventh province. For the past two years she has been the director of religious education at St. Mark's, Evanston, Illinois. Miss Emma Twiggs will be in the fourth province. She is a graduate of Mary Baldwin Seminary in Virginia and has been secretary of religious education in Georgia and in Alabama. This past year she was the director of religious education at St. James, New York. The society already had field secretaries in the third, fifth and eighth provinces.

* * *

There was an increase of close to 1000 in the circulation of THE WITNESS during the first ten days of September. Constant readers, if any, will recall that for the past few issues we have been urging pastors and their flocks to help us double the circulation. One thousand is a very long way from doubling, but then ten days is a very short time in the eyes of the Lord, as the preachers say, so there is no particular grounds for discouragement. A thousand every ten days is a pretty good clip and we will be quite happy if you will help us maintain it. There are several practical ways of helping; first those of you in authority can adopt the Bundle Plan. It really is a practical plan if taken seriously. Have a boy or a girl—preferably a pretty girl—at the door of the church on Sunday to sell the papers at a nickel. Her salesmanship and the rector's announcements are generally sufficient to dispose of a good many copies. Then those of you who are members of Church organizations might suggest that your organization canvass the parish for yearly subscriptions. We allow a commission of 50c on each annual subscription so that it is a way of making a bit. Finally all of you I am sure are urging your Church friends to take the paper—some are even subscribing for friends for a year just to get them started.

In another week or two we will re-



REV. W. MCMURDO BROWN
Appointed a Diocesan Chairman

port again on the progress being made. Here's hoping we can tell you that at least another thousand has been added.

* * *

A clergy conference is being held this week for the diocese of Long Island. It started properly enough with an address by Bishop Stires on "Why We Are Here." The parsons took that to bed with them and then the next morning Bishop Larned led a discussion on "Lessons from the Fall Campaign of 1928." Then "The Church's Work in the Diocese for 1930" was discussed, under the three heads of education, missions and social service. Following this Dr. J. Clarence Jones gave reviews of two or three new books, and this was followed by an address by Bishop Burleson who told the brothers about the work of the Church in South Dakota and Honolulu, the bishop having the distinction of being in charge of these districts which affords him an opportunity for plenty of travel. Bishop Darst was there to talk on his topic of evangelism—he sure does get around—and the Rev. Robert Rogers presented an address on "Progress on Long Island."

This conference for the parsons was followed the next two days by one for laymen, but we will have to wait until next week for that.

* * *

Last June we were told by the press that the Federal Council of Churches was receiving large sums of money from British sources to disarm the United States and make us helpless before possible enemies. Not only that, we were informed that the

Council was closely allied with the Third Internationale and Soviet Russia. We now discover, thanks to Mr. Hoover, that Mr. William B. Shearer was responsible for this press release. This gentleman spoke, so he claimed, as a patriot who was also a "naval expert." But his patriotism was not bringing in the money fast enough. He had collected but \$50,000 from the shipbuilding companies for his work in behalf of greater armaments so he went to court to collect another \$250,000 which he claims they owe him for services rendered. Part of his work was to discredit the efforts toward peace on the part of the churches. He is also charged in the public press with having been a contributing factor to the wrecking of the Geneva conference on naval armament through his propagandist efforts. He also was an ardent supporter of the recent Big Navy bill. Meanwhile I suppose the majority of Americans will continue to believe that the Fellowship of Reconciliation, an organization working for international peace and maintained by the dollar bills of a few thousand people, is in league with the Bolsheviks to undermine democratic government and bring to an end these days of peace, prosperity and happiness. One of our own Church weeklies said as much a week or so ago. Ho-hum.

* * *

Trinity Church in East New York is to celebrate a diamond jubilee (75 years) October 12 and 13. They are to raise \$10,000 to buy up that old mortgage on the rectory and to make improvements on the church. Bishop Larned is to confirm on the 13th and the rector the Rev. George T. Gruman is to preach an historical sermon.

* * *

The Rev. George Paine, executive secretary of the Federation of Churches of Greater Boston, writes of a unique experience that he had this summer. For nine days he attended a conference held at Silver Bay, New York, which was attended by a dozen rather carefully selected people of various denominations. There were a couple of college presidents, several seminary professors, and secretaries of different denominational institutions. They studied the Bible together, discussed Church affairs and indulged in the frankest kind of pow-wows about each other's denominational opinions. He writes of the experience:

"There were eight of these groups running through July and August and this was the fifth season. It might be worthwhile just to record in a few figures these facts. There were representatives from thirty-eight different seminaries, stretching as far as California, Honolulu and

Japan; from twenty-six universities—from Brown to Southern California, eighty-two colleges, three Bible schools, as well as various officers such as bishops' board secretaries, missionaries, editors of religious journals, et al.

"I know of no other venture which can compare with this in its effectiveness toward promoting the unity of Spirit within the several branches of the Christian Church."

It seems that the Rev. W. S. Blackshear, rector of St. Matthew's, Brooklyn, N. Y., being Texas born, didn't want any Negroes in his congregation. So he printed a notice to that effect in his parish magazine, and then on Sunday read his notice in the face of four Negroes who were in the congregation, adding, according to a statement given the press by one of them: "This means just what it says. We don't want any Negroes in this church." He was less militant on the subject however when interviewed by reporters. There are Negro congregations in the neighborhood, he said, who need all the support they can get. He therefore suggested that all of them join one of these congregations. The Rev. L. C. Dade, rector of one of the Negro congregations, refused to comment on his brother's action beyond saying that Mr. Blackshear had made his attitude toward Negroes quite clear on other occasions. "I believe," said he, "that churches should be open and free for all people and races, just as Jesus Christ loved all races and showed prejudice to none."

Mr. Charles C. Chadbourn of Fayetteville, N. C., has been elected executive secretary of the diocese of Albany and is already on the job there. Mr. Chadbourn has had wide experience in business and has been active in parochial and diocesan affairs in his former diocese.

The Rev. Thomas E. Jessett, formerly of Colfax, Washington, has been appointed the director of religious education at the Cathedral in Spokane. The Rev. Richard F. Ayres, student chaplain at Harvard, has been placed in charge of the mission at Colfax.

During the first week of September Bishop Abbott of Lexington visited the towns of Louisa, Pikeville, Shelby, Jenkins and Hazard, and thus completed his visitation of the entire diocese, covering 20,000 square miles, within four months after his consecration.

Clergy and laymen of the diocese of Fond du Lac are meeting in conferences this week, with Captain Mountford of the Church Army

(Hearts and Spades), and the Rev. Dr. Sturtevant of Racine, Wisconsin, as leaders. In previous years one big diocesan conference was held. This year four regional conferences are being held—Oshkosh, Sheboygan, Stevens Point and Big Suamico.

A daily vacation school was held for a month at Trinity Church, Torrington, Connecticut, in charge of seven teachers and seventeen helpers. It was attended by 67 children of our own church, 71 Congregationalists, 30 Methodists, 19 Baptists, 21 Roman Catholics, 1 Adventist, 3 Lutherans, 2 Jews and one representative of the Salvation Army.

The House of Bishops is to meet this coming week at Atlantic City. We will try to give you thorough reports of what is done there.

Many committees and agencies of the Church are to have meetings at Atlantic City at the time of the meeting of the House of Bishops. Among others is the meeting of the commission on rural work. They will decide whether or not it is advisable to publish a Book of Worship suitable for use among people who are not familiar with the Prayer Book.

An elaborate directory of the Protestant churches of Chicago, lately published by the Chicago Church Federation, shows that the Protestant churches and institutions in the Chicago area spent more than twelve and one-half million dollars on building enterprises during the year end-

ing June 30, 1929. The Lutherans were at the top, with an expenditure of over two million, and the Methodist Episcopal Churches stood next in the amount of expenditure.

The Protestant population of France is now estimated to be approximately one million, that is, about one-fortieth of the total pop-

IMPORTANT BOOKS

One Volume Commentary

Edited by Bishop Gore
An indispensable book for the clergy. \$5.00 postpaid.

Economic Morality

By Harry F. Ward
The leading exponent of social Christianity sets forth his social ethics. \$2.50 postpaid.

A Wanderer's Way

By Canon Raven
The Rev. Leslie Glenn, secretary of student work, considers this the most important book of the year. \$1.75 postpaid.

Jesus of Nazareth

By Bishop Gore
A fascinating life of Christ written by this great scholar. \$1.25 postpaid.

The Warrior, The Woman and The Christ

By Rev. G. A. Studdert-Kennedy
His solution of the vexing problems of the sex life. \$2.50 postpaid.

Roads to the City of God

The study book for this year of the Auxiliary. Paper 50c; cloth \$1.00

WITNESS BOOKS

6140 Cottage Grove Ave.
CHICAGO

For Churchmen Especially—

A book written by the Rev. Karl M. Block, D.D., presenting problems of the Faith, in terms of today.

A few chapter headings of "OUR COMMON LIFE":

THE CHRISTIAN AND THE FAMILY
THE CHRISTIAN AND HIS LIFE WORK
THE CHRISTIAN AND HIS POSSESSIONS
THE CHRISTIAN AND HIS RECREATION
THE CHRISTIAN AND THE INDUSTRIAL ORDER
THE CHRISTIAN AND THE CHURCH
THE CHRISTIAN AND THE SPREAD OF THE KINGDOM

Every Christian, but especially Christian men, will welcome this little book. Written in plain language, virile, arresting style, terse and concise, it brings, in its 155 pages, information that is tremendously in demand, in this age.

Send for a copy today. Read it, then secure its use as a study book for a group in your parish.

Fifty cents a copy, bound in boards

THE BOOK STORE

Church Missions House

281 FOURTH AVENUE

NEW YORK

ulation of the country. The number of Protestant parishes is 1,038, of which 261 are Lutheran, 164 Reformed, 381 Evangelical Reformed, 29 Baptist, 23 Methodist, and a few other small groups.

* * *

The development of the social custom of the "week-end" was cited as one of the chief causes of a modern disintegration of Protestantism by the Rev. Dr. Selden P. Delaney, rector of the Church of St. Mary the Virgin, in a sermon at the Cathedral of St. John the Divine.

"Protestantism," he said, "is disintegrating before our eyes. Any one who knows intimately the religious situation in this country cannot escape the conclusion that the future of Protestantism is very precarious.

"One of the most potent causes is the striking development during the past decade or so of the institution known as the week-end. It has become a commonly accepted axiom with millions of Protestants that the week-end is to be spent in some sort of outing or pleasure.

"As they have never been taught that there was any sort of obligation binding upon them to attend church on Sunday, church-going has simply ceased to have a place in their lives. The religious havoc wrought by the week-end has been greatly accelerated by the radio. If the only reason for going to church is to listen to a sermon, as most Protestants have always believed, then why take the trouble to go to church if you can hear a sermon over the radio while sitting in a comfortable chair at home or lying in bed?

"Another cause of the growing weakness of Protestantism is the fact that the children of most Protestant parents are receiving an entirely secular education.

"The third cause that is undermining the strength of Protestantism is that it is becoming honeycombed by skeptical modernism."

* * *

The Rev. Percy T. Edrop is to be installed dean of Christ Church Cathedral Springfield, Mass., October 18th. The preacher is to be Bishop Shipman of New York, a close friend of Dr. Edrop's, and Bishop Perry of Rhode Island and Bishop Slattery of Massachusetts will attend, in addition to Bishop Davies of Western Massachusetts.

* * *

Five theological seminaries of Chicago are co-operating this winter under the auspices of the Federation of Churches in making a survey of the religious needs of the city.

* * *

Methodist rural leaders recently had a conference in Virginia. As a result of their deliberations they

formulated the following suggestions for rural church work which may be of value to those of our Church engaged in this work.

"1.—That the church program be made of such character that, if taken away, it would be vitally missed by the people.

"2.—That it be made to compensate the community consistently in known values, for all the contributions in time and money to the church. This means, something more than 'otherworldly' religion.

"3.—That it shall reach every member of the community the young and the old the rich and the poor the good and the bad, church members and non-members.

"4.—That it shall reach each class of persons on the basis of their natural interests and give something that every person, no matter what his interest or what his or her moral code has been, will find it desirable to use.

"5.—That it provide for whatever needs to be done to help the community and support all worth-while community building agencies, but not attempt to re-do what is already being done efficiently by some other organization.

"6.—That it include consistent and regular work to enlist and direct all persons in the community in Christian activity."

* * *

The Rev. E. V. Griswold of Chicago, during the summer, was a chaplain in various civilian and army camps. There he was to lead in the

worship, with the congregations composed of different varieties of Catholics and Protestants. And there he discovered, much to his horror, that these Christian men could not even say the Lord's Prayer together in unison, since some wanted it "debts" and others wanted it "trespasses." So he asks, quite reasonably it seems, if something cannot be done by the leaders of Church Unity to straighten out this detail before they pass on to the larger matters of faith and order. "If we cannot harmonize on such an important detail how can we agree on vast questions?" His question is passed on to those in a position to deal with it.

* * *

No American visitor to Britain this summer has made a happier or more widespread impression than Rt. Rev. Warren L. Rogers, Bishop of Ohio. This year he preached in Hereford, Ripon, Harrogate, Pickering, Canterbury, Bristol, Peterborough, York and ten times in London. He concluded his engagements by preaching in Westminster Abbey on a Sunday evening, and immediately afterwards broadcasting an address, to which millions listened with much appreciation.

Speaking on "The Way to Peace," Bishop Rogers said: "It is useless to hope for peace if we are unwilling to make the necessary sacrifices: endure some wrongs, take some risks, and even refuse to retaliate some insults. We must struggle for peace; we must sacrifice for peace; we must co-operate for peace. Peace involves

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 & CO.

10 South La Salle Street
CHICAGO

risk. It does not come just for the asking nor because we pray for it. It is more than an idle hope, or the expression of the heart's desire. We must will it and struggle for it with all our might. Yes, there are times when we must suffer for it, and risk all we have for it, not because it of itself is of infinite value, but because of the greater good which is possible to all mankind through its achievement.

"It really is a matter of thinking, of adjusting ourselves to the life and opportunities of all. To think fear and suspicion and jealousy is to be

fearful and suspicious and jealous. There was a day when a single man or a very small group of men might produce war. It was entirely in their hands. But that is not true today in the British Empire nor in the United States. The only things which can produce war today with us are fear, injustice, unkindness, suspicion, misunderstanding, disloyalty to the true and better heritages of the great common stock from which we both have sprung, with the inspiration of Christian faith in love and service. These elements are in us all. Against these evils we all must struggle. Into our own hearts and minds we must look, for there lurk the devils which give the world troubles. They are the demons we must most fear, and to whom we must give the command, as did the Lord, 'Come out of him.'"

* * *

The Bishop of Winchester, England (Dr. Woods), in the September number of his diocesan magazine, makes a striking defense of Doctrine. In a letter to the churchgoers of the diocese he writes:

"Holidays are a good time for thinking as well as for other forms of exercise," and he suggests that people should go through their Creed sentence by sentence asking themselves, "Do I definitely believe this?"

"It is an amazing privilege," Dr. Woods declares, "to hold such a faith. Some people seem to be afraid of Doctrine and dogma. 'Let us get back to the simplicities of religion' they say. 'Away with Doctrine and let us get back to Christ!'"

"But what is Doctrine? It is the

considered statement of what men came to believe as a result of their experience of Jesus. God did not come to the world armed with a book of Doctrine. He came as a man . . . The men who experienced, watched, listened to and lived with Him came to the conclusion that He was God.

"There at once is dogma, the central dogma of our faith. As Scott Holland used to say, 'To cry "Away with Doctrine, let us get back to Christ" is just as sensible as to cry "Away with astronomy, let us get back to the stars," or "Away with geology, let us go back to the rocks."'"

The difference between the Apostles and ourselves, the Bishop maintains, is that "they started with the experience and reached the Doctrine. We start with the Doctrine and reach the experience."

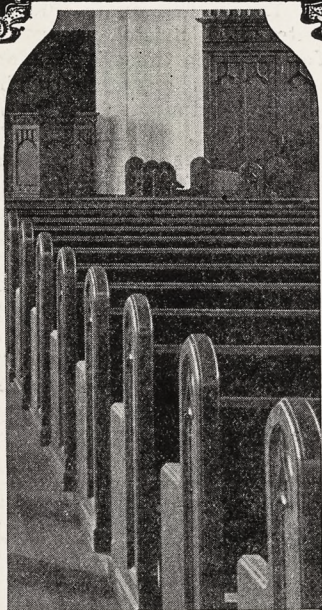
"Every generation says the Creed in the light of its own knowledge and its own experience. The facts of Christ are continually seen in new aspects and receiving new interpretations. But we are not entitled to play fast and loose with the facts."

* * *

This caustic comment was made recently by the Rev. Robert Norwood, poet-rector of a fashionable New York parish:

"Twentieth century ministers have bartered God for a few petty baubles of theology and a few petty tricks. In order to retain secure and easy positions, too many ministers, instead of being prophets, have become bargainers. Preachers should face the experience of the new years and

FURNITURE by DE LONG



Pews and Pulpit by De Long for a recent installation

The Hidden Value

BACK of the reverent beauty of Furniture by De Long, back of its definiteness of service, is the hidden value of long months of painstaking preparation of the wood to accentuate and perpetuate these qualities.

For information on the single piece or the complete church installation, address

Department U

**DE LONG
FURNITURE CO**
1505 Race Street, Philadelphia, Pa.



HOOSAC



A CHURCH SCHOOL FOR SIXTY BOYS

IN THE Valley of the Owl amid the beautiful Taconic Mountains.

Preparation for leading colleges or for business. Personally supervised study with an instructor for every eight boys.

Sports the year round suited to each student. Lake for water sports and hockey. Well-kept, extensive playing fields. Interscholar games and field meets.

At the crossroads of three states—New York, Vermont, Massachusetts. Tranquil country surroundings, but less than an hour from the capital and but a few minutes from the educational center of Williamstown, Mass., and historic Bennington, Vt.

Hoosac is accredited by the New York State Regents and is the regional centre for the College Entrance Examinations Board. Traditions of mature culture, bringing together old world and new, have flourished here for nearly forty years.

For catalogue and illustrated booklet, address

The Rector, E. D. Tibbits, D.D., L.H.D.
Box 836, Hoosick, N. Y.

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

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. Margaret Love Porter, Principal.

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

Book Bargains

While They Last

Modern Use of the Bible

By H. E. Fosdick

75c a copy: postpaid.

Cushioned Pews

By Bishop Johnson

\$1.00 a copy: postpaid.

Foundation Stones

By Bishop Abbott

75c a copy: postpaid.

WITNESS BOOKS

6140 Cottage Grove Ave.
CHICAGO

preach in the light of that experience, even if they lose their congregations and pulpits for doing it. There is much criticism of religion at the present, and it is the result of the selling element in religion. Actually there is today a new honesty, a new consecration, a new power and a new understanding which offer a particularly fruitful field for religion. Some men have been able to take advantage of this field and bring God into the world. God is prepared to wreak his vengeance today for misdeeds. God has his eye on Washington since the oil scandals. The World War was an example of how God may bring a scourge to stop blasphemy and to prevent the defiling of His temple, the temple of the soul. God is in man today. He is in society, religion and the soul. God is down in Wall Street and He is watching. God is behind the big business man's desk, and He is looking. God is behind the President's desk in Washington, and He is seeing. God is in every one of our universities, and He is beholding. He is hearing every one of the malicious lectures delivered there. God is watching our newspapers as they spin from the press. God is in the editorial rooms. And God is not always smiling. Everybody who is anybody believes that Jesus was the world's good man, but many doubt that Jesus is God. Actually, however, Jesus represents all that men will ever know of God. Men can never know God intellectually."

* * *

And here we have an observation of the Rev. Edward T. Sullivan, popular preacher of Massachusetts:

"The hardest word in the Lord's Prayer has only two letters in it. It is the word 'as.' Forgive us AS we forgive those who offend us. We ask God to deal with us precisely as we deal with others of God's children. We ask God to be hard with us when we are hard with others; and to be soft and tender with us only to the extent and degree that we are gentle with God's other children. Christ has so framed His Model Prayer that we can't ask anything of our Heavenly Father except on the same terms that we habitually give to others. And the little word 'as' is the rock in the road that blocks our way and makes us stop, and consider, and ask ourselves: do we really mean it; and are we sincere in asking God to deal with us just as we deal with other children of His. The Golden Rule is another statement of the same principle: 'Whatsoever ye would that men should do to you, do ye even so to them.' The little word SO is the big word there. Those two have but two letters each, yet they are so big that they trip

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.

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.

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.

AM FORCED TO DISPOSE OF MY FOUR rooms latest style furniture: like new; not even a scratch. \$450 takes 3-piece parlor suite, two 9x12 Wilton rugs, 4-piece walnut bedroom suite, 8-piece walnut dining room suite, 5-piece breakfast set, lamps, small rugs, pictures, end table and silverware. \$450 for all or sell separate. Will pay for moving. Call Mrs. Winner, 8228 Maryland Ave., first apartment. Phone Stewart 1875.

ORGANIST-CHOIRMASTER, EXPERT BOY voice trainer, experience with mixed choirs, desires position in vicinity of Northeastern Pennsylvania or Southern New York. Would consider other good localities. Address Box H. F. B., The Witness, 931 Tribune Bldg. N. Y. C.

Hannah More

DIOCESAN SCHOOL OF MARYLAND
Founded 1832

A Country School for Girls, fifteen miles from Baltimore. College Preparatory and General Course. Music. Art. Supervised Athletics. Terms \$600 to \$800. Principal MISS LAURA FOWLER, A.B. Box W, Reistertown, Maryland

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. Edward C. 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.

and floor us every day! No prayer is so prevailing with God as the fact that we really are rendering unto others the identical thing that we are asking God to render unto us. 'Give, and it shall be given unto you,' is another teaching that Christ gave us which has a big word hidden in the heart of it. Give what? No matter what. The statement is purposefully indefinite. It has nothing to do with money here. Give, and IT shall be given unto you. The big word is the word 'it.' Whatever we give, in thoughts, feelings, moods and actions, 'it' will be given back to us in good measure, running over! Three big little words,—as, so and it! And they hold the secret of the gallant life!"

* * *

How is this for a missionary letter? It comes from the Rev. R. C. Rudgard, written to his college, St. Augustine's, Canterbury, from the Solomon Islands, where "the mails come pretty regularly every eight weeks."

"I am enjoying life out here very much. My main job is on the staff of a school for lads. We have a hundred of them here. They come from the other islands in the group, and school for five years about, and then become teachers. They are a very lovable crowd and keep one on the hop all day long. Besides myself there are another white priest and three native teachers. We have a daily Eucharist voluntarily attended and have an average of about thirty communicants daily. That is a great influence for good I'm sure—it seems to bind the place together for there are hardly ever any rows and quarrels in the school although the boys come from different islands, many of which have been at continual warfare with each other in the past. On Sundays and festivals we have choral celebrations sung to Merbecke, translated into Mota. All the mornings are spent in work and school and then we have free afternoons. I am in charge of the Ugi district, which contains six villages, and I go round once a month, staying a night in each and taking services, and doctoring sick folk to the best of my ability. That is all very interesting, and one sees something of what native life is really like.

"I get plenty of football and cricket, which is a great thing; it helps to keep one fit. Saturdays I usually go out for the day, fishing, orchid-hunting or buck-shooting. Life is delightfully free and easy—and I just wear shorts and a shirt—anything more is too hot!"

* * *

I am not at all sure who the "I" is of this story, since it is initialed with as "A. G." in the Anking News-letter, that delightful little paper that

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.

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, MASSACHUSETTS

Affiliation with Harvard University offers unusual opportunities in allied fields, such as philosophy, psychology, history, sociology, etc.

TERM BEGINS SEPTEMBER 23RD
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.

HOBART COLLEGE

Geneva, N. Y.

A Church college for men, founded 1822.

Four year liberal arts course, leading to the degrees A.B. and B.S. High Standards; faculty of thirty. For catalogues 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.

St. Alban'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.

comes out of China each month. Perhaps it does not matter. In any case I am sure you will agree that this person is a skilled teacher. I will omit the quotation marks to simplify things—all that follows is from the pen of this unknown writer.

TRAINING OUR CHILDREN IN WORSHIP

No longer do I wonder why the ancient churches use litanies! They seem such a natural form of prayer after this morning's experience.

Mr. Chin Pu T'ing asked me if I would take this morning's period with the children as he was very busy. There is only half an hour, from nine to half-past, and the usual procedure is a few minutes given to opening devotional exercises and then comes the lesson. There is usually a prayer, led by the adult in charge, and the Lord's prayer, repeated in unison, and perhaps a hymn.

Upon going in this morning, I let the children tell me first about their holiday yesterday which was the Dragon Boat Festival. After they had told me about going to the river to see the Dragon Boats, I asked them about the services they went to up in St. Lioba's Chapel. (These are the children in the Primary School at St. Lioba's, some thirty-five children, in grades one to four). Who prepared these services? Would they like to make up a service of their own? They agreed enthusiastically that they would like to make up one.

What do we do when we worship? The answers ran, "We pray," "We sing," "We are reverent," "We give money," and "We listen to teaching."

"If we are going to make up a service, we must pray. Now how do we pray?" "We ask for things," replied one. One large character *ch'iu*, meaning request, or petition, was written on the board. "What else do we do?" I asked. "We give thanks," said another, and *kan hsieh* was written on the blackboard. "Do we do anything else?" I asked. Here was a pause. Finally I said, "Do you ever do anything you are sorry for?" "O, we repent" and a large *hui kai* was written on the board. "If we are going to pray, what would

The Witness Fund

THIS Fund is used to pay for the papers sent each week to a large number of individuals and institutions who otherwise would have to go without it. It is our hope that at least \$500 may be given each year to this fund in order that we may supply the papers not only to missionaries and others who seem to enjoy it, but to many Church and secular institutions where the paper is eagerly awaited each week. We acknowledge with many thanks the following donations to the Fund:

Mrs. N. W. White	\$ 1.00
Helen F. Mithoff	2.00
M. Pattee	2.00
Total of year	\$121.50

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.

we do first?" Here a clergyman's little daughter, nine years old, showed that she had not gone to Church in vain these years. "We will repent first," said she. "And what shall we repent?" "That we have fought." "That we have used ugly language." "I wonder why you fought and used ugly language." Here there was a long pause and then a small boy, the son of our clergyman just now in America said: "Because we do not love our neighbor as ourself." Would you think it sounded better to say 'Because we have not loved our neighbor as ourself' than to say 'Because we have fought and said ugly words' then? The children agreed and as long as they knew what the phrase stood for, we need it instead. "Then what shall we say next?" "That we want to repent." On the board we wrote, "We do repent." "Because we have not studied as we should," "Because we have hurt things that belonged to other people," were other things repented of.

Next we talked of thanksgiving and who could resist telling of St. Francis here, and of his love even for birds and animals, and of his wonderful Hymn of Praise, where he gives thanks for his Brother, the Sun, who "is beautiful and radiant with great splendor" and for his Brother, the Wind, and for his Sister the Water, "Which is much useful and humble and precious and pure," and all the other brothers and sisters. The children's eyes grew wide and they grew very quiet, and when we turned to the board, there was no lack of things for which to be thankful! There were some ten things for which the response was "Our hearts are very thankful," as against three things repented of, and two petitions.

The petitions seemed to leave them blank. After being thankful for so much, the children sat silent and could think of nothing to ask for. Finally I suggested that we think of the people outside. What was it that was so badly needed? With one accord the answer came: "Rain!" And so we asked for rain. And then we remembered that a little schoolmate was sick, and we prayed for the sick, especially for *Hwa Lien* (Flowery Lotus).

The petitions by this time were all on the board, and we knew the responses we were to make. Then we said that if it was a service, we should have some opening words. The leader suggested the line: "We have come to praise the Lord," and the little boy mentioned before said, "*O men ying-tang tsan-mei Chu*," "We must praise the Lord." "Good! Or would you like to say, 'Our hearts do praise Thee'?" The children chose the latter, and these two sentences were written on the board.

Only a few minutes were left, and we were going to use them in worshipping with the prayer we had composed. A few words were said about reverence, and about the Being to whom we were going to pray, and that we were going to pray, and that we were not to speak too rapidly, and that we were to think what we were doing. We chose a verse of a hymn that we knew which would follow after the prayer, and end our service. Then the only thing left to decide was as to position. In Church we knelt. Should we kneel

here? Some wanted to kneel, others, to stand. One little boy settled it by showing that in Church it was convenient to kneel, but that here we were crowded and it would be better to stand. So we formed a circle around the room, and the child chosen as Leader read the petitions, and the children made the responses, all very quietly and reverently. At the end we sang our hymn still with eyes closed, and hands folded below our chins. And then, our little service ended, we smiled happily at each other and returned to our seats.

Founded 1858

Seabury Divinity School

Faribault, Minn.

\$500,000 Expansion Endowment Fund

THE Trustees of Seabury Divinity School ask subscriptions to the above Fund.

Why a Greater Seabury?

The Church needs a strong theological seminary in the west. Seabury Divinity School by its location, past history, present assets and plans for expansion, merits the support of both East and West to make her the great western seminary of the Church.

Present Assets

Endowments: \$500,000, adequate buildings, competent faculty and library of 18,000 volumes.

ENDORSED BY THE PRESIDING BISHOP

"Your plans have my hearty endorsement, and I feel that any contributions towards this additional endowment will aid in a worthy undertaking, and honor a great institution."

I hope and pray for your success, and I am

Faithfully your friend,
John G. Murray,
Presiding Bishop.

Twelve western Bishops also endorse the plans.

For Prospectus and Further Information Address:

THE REV. F. F. KRAMER, Ph.D., D.D.,

Faribault, Minn.