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SEPTUAGESIMA — Bishop Johnson

The **WITNESS**

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THE WITNESS

THE CHURCH NEWS-MAGAZINE

Vol. IX. No. 24

Five Cents a Copy

\$2.00 a Year

EDITOR, RT. REV. IRVING P. JOHNSON; MANAGING EDITOR, REV. WILLIAM B. SPOFFORD; ASSOCIATE EDITORS, RT. REV. CLINTON S. QUIN, REV. GEORGE P. ATWATER, REV. FRANK E. WILSON, VERY REV. R. S. CHALMERS, REV. GORDON REESE, REV. A. MANBY LLOYD, DR. WILLIAM S. KELLER, MR. ALFRED NEWBERY.

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

Published Every Week

WITNESS PUBLISHING CO.

6140 Cottage Grove Ave., Chicago

BISHOP JOHNSON'S EDITORIAL

Septuagesima

SEPTUAGESIMA SUNDAY is the prelude to Lent.

The word means seventy and tells us that Easter is nearly seventy days ahead. As a matter of fact, it is only sixty-three days ahead, but I presume that sixty-three in Latin would be even a more impossible word than Septuagesima is, and so of the two evils they chose the less, with no great heed as to accuracy.

Probably they anticipated the time when we should be alive and subject to the rather painful accuracy of a scientific age.

What was time to the Middle Ages? They had so much of it on their hands. How one living today, when one hasn't time to make friends, or worship God or enjoy home life, ought to envy those who lived in an age when seventy was near enough to sixty-three for all practical purposes.

The collect for the day is also mediaeval and not at all modern.

It says that we are justly punished for our offences; whereas modern psychology tells us that we ought not to repress our offences, but encourage them, for if we repress them, we may develop a complex and then we will become even more mechanical than we are.

Quite so! And thus we become experts on other people's offences, but even these should not be punished, as the people who commit them have probably developed a complex by trying to repress their sins, and therefore are not responsible.

Of course, people having no friends should be punished, but those who have influential friends should be pardoned, as otherwise these influential friends would be made uncomfortable.

And then the collect goes on to speak of God's goodness, but that seems to be an anachronism also, for in modern psychology man seems to be the victim of a particu-

larly malicious deity who is to blame for having made a world in which innocent people suffer.

In any event, God has been reduced to the vanishing point in human affairs, and if He would only let His creatures alone they would work out a perfectly rational world in which offenders would be cured by a surgical operation, and goodness would cease because no one would be in need of another's help.

It sounds rather childish, I admit, but then I am inclined to think that we are very much like a family of modern children, who have outgrown the need of God.

And the tragedy of it all is that crime increases as the sense of penitence decreases.

The problem is yet to be solved.

It is something like this: God has made me so that I must indulge myself to satisfy myself. But the self-indulgence of other men interferes with my self-indulgence. Therefore the world is all wrong and God has made a mistake in making it as it is.

The Epistle for Septuagesima strikes another note.

Instead of making life a subject of psycho-analysis, it turns to the Corinthian games for relief.

Life is a race with all the hardness of endurance in training, and all the interest of running, and all the joy of winning the prize. "So run that ye may obtain," says St. Paul, thinking of the Corinthian athlete, who was compelled to go into severe training for six months before he was allowed even to compete. "I therefore run, not as uncertainly." Who does run uncertainly? The man who refuses to train and so gets wobbly before the race is finished.

In the language of sports, he is soft. He is one who has enjoyed the sensation of self-indulgence, but has lost the power of running the race that is set before him.

"Know ye not that they which

run in a race, run all, but one receiveth the prize."

But it is a long gulf between those who sit in the bleachers and the one who captures the prize. And Americans love to sit in the bleachers. It is so much easier to shout than it is to train, and it can be done without effort.

But the Gospel for Septuagesima Sunday strikes a note that is quite unscientific and unbusiness like. It emphasizes the goodness and mercy of God as against the selfishness and envy of man. Because God insists on treating us all as parents treat their children and not as business men are apt to treat their employees.

God wants His children to work and so He calls them to service in His vineyard.

The sensible father does the same. If he does not wish to spoil the children for whom he is responsible, he sets them to work at a suitable time in his business.

But he does not reward them merely by the time that they enter the business nor even for the ability that they show therein.

He gives them all the same "penny a day" which represents their board and lodging and clothes and other necessities.

They are his children, and unless they refuse to regard him as a father, he gives them the same home and treats them with the same kindness in spite of their manifest inequalities.

I wonder that people who read the Gospel do not see that the word "love" and not the word "pay" is the sesame that unlocks all doors to the Father's heart.

Even a woman of the town, who loved much, had established a status which the respectable Pharisee, who loved not at all, was unable to acquire.

Those preachers who think that what the world needs is a new statement of the faith, err, since what the world needs is a new atti-

tude toward God, which is one of affectionate gratitude for what He has done and one of unselfish desire to render some service of which He, not they, will approve.

So run that ye may obtain the prize of God's love.

What we need to do is to take the Christian religion as a whole without subjecting it to the current American passion for amendments.

The Church works beautifully whenever people take it as a whole. In this respect it may be said to resemble an automobile which runs smoother if you take it all, gasoline and oil included.

Let's Know

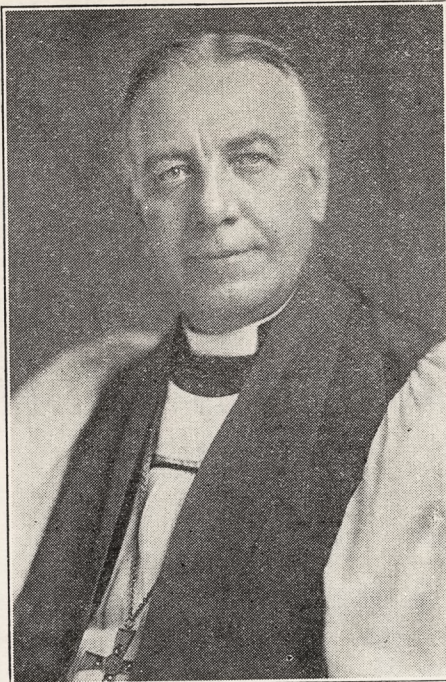
By Rev. Frank E. Wilson

ST. VALENTINE

IS VALENTINE'S DAY coming back? It seems to me that young folks have shown more interest in it within the past three or four years than they did for some years before that. I have an idea that it was the so-called "comic" valentines of twenty years ago that disgusted people with the whole business. It was rather too bad, for there are possibilities in Valentine's Day for the inculcation of some real ideals of chivalry.

Of course the day itself has nothing to do with St. Valentine. Its historical background is rather mixed and must be traced mostly by conjecture.

There are three saints named Valentine who appear in the early martyrologies. One is supposed to have suffered martyrdom in North Africa and nothing further is known of him. Both of the others are associated with the date of Feb. 14, one being a priest and the other a bishop, and both being martyrs. It is possible that these two might refer to the same person. The one who is generally credited with being the real St. Valentine was a priest in Rome who was imprisoned in 270 A. D. He was placed in charge of one Asterius who was a jailor and was also commissioned to reconvert his prisoner to paganism. But, the story goes, Valentine healed the daughter of Asterius of blindness and so converted the whole family to Christianity. Whereupon he was beaten, tortured and finally beheaded. His martyrdom occurred on the Flaminian Way, Feb. 14, 270 A. D. A Church was later built on the spot, dedicated to his memory. The entrance to Rome which is now known as the Porta del Popolo and which in ancient times was the Flaminian Gate, was called St. Valen-



Bishop Freeman
From Washington, Yet an Optimist

tine's Gate in the early Middle Ages.

There are two possible reasons to account for the association of this saint with the special features of a modern Valentine's Day. There was a pagan festival in Roman days which came on Feb. 15 and which was called the Lupercalia. It was the ancient custom on that day to put the names of young women in a box and allow the men to draw them out by chance. It may be that this festival was stripped of some of its obnoxious elements and preserved as a Christian observance with St. Valentine's name attached to it because of the proximity of dates.

There is another connection that comes down by way of England. In the Middle Ages there was a popular belief that Feb. 14 was the date when the birds began to pair in preparation for the building of their spring nests. Hence it was a suitable time for love-lorn youths to inscribe their sentiments in florid language and transmit them to the ladies of their choice. So the young man became the "valentine" of his lady and was supposed to be attentive in her service for the balance of the year.

Piecing it all together, it appears as though St. Valentine has been made the victim of circumstances. Doubtless he would have violently objected to having his name associated with that of the pagan Cupid in the third century. But time has taken the sting out of the paganism and if St. Valentine was as human

as most of the saints, he would probably feel no distress over the playful heart-burnings which accompany the recurrence of his Day in the twentieth century.

Cheerful Confidences

By Rev. George Parkin Atwater

ALONE IN NEW YORK

NEXT to working out cross-word puzzles, growling at static, estimating the miles per gallon, the favorite pastime of America is sitting in judgment on other peoples' affairs and advising the other fellow how he ought to run his job. Being human like my readers, I indulge moderately in this daily dozen.

I have built a certain castle in Spain about a particular job—and I have had many a reverie about it. So I shall share it with my readers.

Recently, while in New York City, I had an interview with a Churchman who told me that a certain church in that city was almost deserted on Sundays. It had a location not adapted to its work as a family church. The same day I had a visit with a former resident of Akron, who had gone to New York for special training in a profession, and who had been very lonely in that city.

These two interviews started my day dreams. Settle down in an easy chair, doze for a minute, and share a dream.

I imagined myself as rector of that church. First I gathered the vestry and the faithful, and converted them to an idea, and enlisted them in the work. I secured a hundred picked men and women who would agree to do as directed. I secured permission from the Bishop to bend a few rubrics so that a congregation could slip in between them.

Then I inaugurated the idea. I advertised a "Michigan Sunday" in that deserted Church. A bulletin board invited every person who hailed from Michigan to come the next Sunday. The newspapers carried an item about the Michigan Sunday. Students, and settled inhabitants, visitors and transients from Michigan were urged to come and exalt the position of the old Wolverine State.

The printed leaflet permitted the congregation to share in the service without a previous course of liturgical training.

After the service we adjourned to the parish house, where my hundred workers pinned a card on each person, with name and home town. Then we gave them an hour to divulge to each other the relative inferiority

of forty-seven other states, and to determine whether Ysantilanti or Bad Axe or Ishpeming were the second choice for the state Capitol. My hundred picked out three persons each whom they would remember and welcome the next Sunday, and we formed the Michigan Alumni Association. They could meet each Monday night in the parish house and have a Michigan rally.

After giving Michigan time to get neighborly in New York, and to settle down after the excitement, we had an Ohio day, with Michigan as host, and Medina and Ravenna, and Coshocton and Chillicothe gathered to see if they could find mutual acquaintances. They were permitted to occupy the parish house on Tuesday night. * * *

Here my reverie ended. Sober thought replaced dreaming. How absurd it would be to believe that you could get a congregation because people were lonely and craved fellowship. And it would be dangerous too. You might possibly have some person present who called the Chancel the pulpit, and who addressed you as "Reverend," and who was raised a Methodist, or who insisted on telling how many miles of paved streets they had at home.

No, it's not a problem for the Church. If an Ohio man gets lonely he can go over to the Pennsylvania station and get a thrill of homesickness by seeing that crack train, "The Cleveland" load up and pull out.

The Council's Work

By Mr. Alfred Newbery

THE COOK STEPPED ON IT
THE WITNESS testified that he had spoken to the defendant on two dates several months apart. "And what about the interim?" asked the lawyer. The flippant witness replied, "We had one once but the cook stepped on it."

That used to be one of the slangy impertinences, to be used whenever a term unknown to you was brought into the conversation. It indicated not merely that you did not know what the term meant, but also that you did not care what it meant and that the person who introduced it was something of a high-brow for having used it.

Wherever I go in the Church, somebody says to me, "We had one but the cook stepped on it." Not in so many words. It may be in a look of blank ignorance. It may be in a gesture of indifference. But I always meet it.

Under certain conditions it is a

OUR COVER

Benjamin Franklin Price Ivins, elected Bishop Coadjutor of the diocese of Milwaukee on Wednesday last, was born in South Bend, Indiana, in 1884. He received the degree of bachelor of arts from Valparaiso University, and was a student for four years at Nashotah House. His first charge was as rector of St. Thomas', Plymouth, Indiana, where he remained until 1913 when he went to Howe School as a teacher. In 1915 he accepted a call to be the rector of Christ Church, Gary, Indiana. The following year he became the rector of St. Luke's, Kalamazoo, Michigan, leaving there to go to Nashotah House, his old school, as the dean.

wholesome rebuke. If I have used the word "instrumentality," when I might have said "means," I am at fault, and should cultivate a closer acquaintance with the Anglo-Saxon sources of our mother tongue. Long words are not for that reason either eloquent or beautiful. Economy of expression is a good ideal. The short word that means the same thing as the long word is always preferable.

But alas! Those are not the actual conditions. It is when I mention the diocese or use the word "mission" as opposed to "parish," or mention missionary districts, or General Convention, or the diocesan headquarters, that I get the response, "We had one but the cook stepped on it." A depressing thought comes over me that I am speaking a language these good people do not speak and do not care to speak.

And why should they care to speak it, any more than they should feel a wild desire to speak the language of the Basque? I am, let us suppose, speaking at a diocesan dinner. I look over the gathering from the vantage point of the speakers' table and I see six men from St. John's parish seated around a small table, and another half dozen from St. Mark's around another table, and four men from St. Joseph's mission at another table, and so on. They listen to some professional entertainment perhaps, they sing community songs from leaflets distributed to them and then come the speeches, after or during which they scatter to their homes. They have met a small number of fellow members of the Church from other parishes, they have talked with their own companions from their own parish. Is it likely that they will go

back and spread any contagious sense of membership in the whole diocese? And what about the vast majority of the diocese who did not attend the dinner? Do they look upon the diocesan house as some sort of separate organization which has all the money in the world and will not help them put up a stone church, or as the place from which the Bishop emerges when he comes for confirmation?

Recently one of the more compact dioceses in the East arranged a series of visitations by the two bishops during which every parish was visited by a bishop and a group, addressed. The people were invited to join the bishop in going to the next parish. So it went on day after day, morning, afternoon, and night until the round of parishes was complete.

Just the other day I was present at a men's dinner in a parish, to which had come visitors from three other parishes. And during the dinner a letter was read, inviting the men of that parish to attend the men's dinner of a neighboring parish, which invitation was backed up by the rector's earnest plea that it be accepted in the interest of breaking down parochialism.

These are the basis of a proper diocesan spirit.

In the closing months of 1924 a member of a large city parish asked the president of the National Council if there were not some sort of movement in the Church called the Nation-Wide Campaign! (The Campaign had then been in the Church more than five years.) A leaflet mentioning St. John's University, Shanghai, brought forth the query from another city parish as to what that had to do with the Episcopal Church!

Brother laymen, cannot we stop this wheeze about "the cook stepped on it," and spread around the little information each of us has? I should like to propose a catechism, beginning with what is a vestry, a rector, a priest in charge, a parish, a mission, a diocese, a missionary district, a bishop, a bishop suffragan, a bishop co-adjutor, and so forth. I think we need it. Won't you start it from where you are, with those who are at present beside you?

Here is a Church celebrating her hundredth birthday—Christ Church, Meadville, Pa. Big crowd, of course, at the services on the 25th. Dr. Owen of Sharon was the birthday preacher. Bishop Ward was there, and Mr. John Dick, the oldest living warden, gave an historic address. An old mortgage, 27 years old, was wiped out. Rev. W. P. Kemper is the rector.

Books and Cognate Subjects

By Dean Chalmers

CHARACTER *Building in the Democracy*, by Dr. Walter A. Athern (Macmillan Co., New York). The statistics furnished by Dr. Athern in this book are extremely valuable, and his diagnosis of the evils of the present situation in the matter of training youth in religion is very interesting. Unfortunately, his suggested remedies betray a rather surprising want of understanding regarding the nature of the Christian religion. He seems to identify it solely with American Sectarian Protestantism.

Even his statistics are in some cases misleading. The startling pictures which he draws are based upon the numbers of young people under 25 years of age who are not attending Sunday School. Well, speaking for Episcopalians, if the boy or the girl has been well trained in a Christian home or a Christian Sunday school until 16 or 17 years of age, a good many of us would prefer to see them in church at the early celebration of the Holy Communion and doing their duty at later services than attending Sunday School. It is a serious question what Sunday School has to contribute to the religious life of young people between 18 and 25 years of age, and where Sunday School is made a substitute for worship and particularly for sacramental worship, it means a decided loss to the young people. Until, therefore, we have statistics of those under 16 years of age who are not connected with any organization for religious education, we may be justified in discounting at least to some extent the figures of Dr. Athern. His remedy for the present situation is plenty of money, lay control and religious education completely independent of the churches. In other words, he is going to organize and finance a combine and let all the lazy parsons look out!

The religion he would teach would be a kind of American edition of the Couper-Temple religion which has been such a complete failure in England for the last fifty years. It is a pity that one so keenly interested and so much in earnest about religious education, and with so many valuable ideas on one subject should not take more trouble to acquaint himself with modern experiences in that field.

Creative Teaching (Macmillan Co., New York), by John Wallace

Suter, Jr., is an interesting book and has much in it to commend it to those for whom it is intended. The prayers which are interspersed throughout the book will be exceptionally valuable in the devotional life of the teacher. A good many of us would differ radically with Mr. Suter regarding some of the books which he recommends for the use of the teachers, but perhaps he feels justified in his choice by the fact that his own book is intended, as he says in the preface, to help teachers of religion in any Christian communion. The writer is frank to confess, however, that he believes Mr. Suter will yet write a much stronger book than this one.

The Breach With Rome, by the Rev. Wm. H. Nes, D.D. (Morehouse Pub. Co.), is a valuable historical tract, bound like a book, and will be of the greatest possible service to the layman who finds himself for the first time face to face with the difficulties and perplexities connected with the position of the Church during the Reformation period. It is a singularly clear and convincing account of the Anglican position during the reigns of Henry VIII, Edward VI, Mary and Elizabeth.

Professor Coe's book, *What Ails Our Youth* (Scribner's, New York), is a very thoughtful and sincere contribution to one of the most pressing problems of our time. I believe he puts his finger on the real difficulty when he states: "We are suffering less from neglect of the conversion process than from a constricted ecclesiastical notion of the forces that make and mar character." But we are not quite sure that we would be in agreement with him either as to the precise character of the ecclesiasticism which he so justly criticizes or in regard to the remedies for that particular situation.

Mental Conflicts

By William S. Keller, M.D.

A FEW weeks ago Thomas Valentine Rankin was brought back from the land of the living dead. For twenty-two years he lived alone in his own world of nowhere in a little hovel in a remote suburb of Cincinnati. Since last February he has lived, day and night, in a straight-backed chair, unable to move to his bed because of a weak heart that causes fluid to fill part of his chest cavity. For twenty-two years he has been brooding over the curse of a mortal enemy he believes to be responsible for his plight.

He was found a few weeks ago by

the district poor physician living in misery with his faithful poodle dog. His shack was made of old planks and tin—"a honkey-tonk," with one door and one window. The light of a tiny, sooty oil lamp fell on his face, a countenance of intelligence for all the thatch of beard and grime of months.

He said, in part: "I have no friends except the man who brings me milk. I have not always lived like this, and I really am ashamed of things as they are here, but I cannot do any better, cannot because my fate is not one of my own choosing or my own making. It is a punishment, a curse, that some one—I shall not mention his name, because I believe he still is living—placed upon me." When asked if he believed in religion, he replied: "I was raised as a church member, but don't you believe that when you pass from the physical world to the occult that you have the same mind?" At this moment "Gyp," who was whining at the door, came in. "I used to keep him tied, but since I am sick I let him run loose so he can get something to eat. He is more fortunate than I, for, with the exception of the milkman no one has seen fit to take care of me." This is a true incident, and used to illustrate the extreme degree by which a person's life may be afflicted by a mental conflict. No, the man is not crazy—true enough he is suffering from a very marked mental conflict and a very marked inferiority complex which has had a very unusual effect on his life.

Let us think of our own lives. Too frequently indeed have we nursed a secret malice and fretted over an imaginary or real grievance. Possibly we have been oppressed. If so, we were probably more fortunate than Thomas Rankin. Maybe we had a mother, wife, sister or brother who gave us moral support and encouragement to overcome our mental conflict.

It has been my great privilege to be intimately associated with some clergy who were fundamentally intelligent and sound regarding this great branch of public health—mental hygiene. On the other hand, I have known clergymen who not only did not understand the concept and implications of mental hygiene, but were suffering very definitely from mental conflicts, themselves. In each instance upon inquiry I have found that their educational background and seminary training, while very excellent in fundamentals, did not include anything practical in modern social science or psychology. After entering their life work in the average parish they

found themselves hopelessly swamped with problems, mentally and emotionally unstable persons that they were not capable of handling. In contrast to the trained social worker who handles some of these potential problems of practical religion, the priest finds himself aghast and bewildered.

If he is a man past middle life he is often willing to attend to the ordinary parish duties and remain tolerant but not active in the many problems that surround him. If he is a young man, he often gets hot and is liable to condemn the persons who turned him out of the seminary, so unprepared to meet these social emergencies. He may become militant and go too fast and too far. In a letter just received from a fine young clergyman, he states: "I had to leave the diocese because of the ultra conservatism of the diocesan authorities. I pleaded too strongly for the elimination of racial prejudice and a sane recognition of the fact that each and every race has its special virtues and its limitations. I was called a 'nigger lover.' When I advocated the frank recognition of the changing order in the industrial world, I became a 'Bolshevik.' When I told our people that we must do away with the 'conspiracy of silence' and train our young people for the serious responsibilities of married life and parenthood, I became 'sexually unbalanced,' and a man with a queer obsession."

There is still another group of clergy who in the absence of trained experience in the problems of practical religion have developed what they have thought to be a latent power in spiritual healing.

And so we may go on and on and include a large group who are almost in the stages of incipient melancholia because they have been repeatedly repressed—partly by their own self-conscious unpreparedness and partly due to the necessity of adhering to tradition and precedent.

This is a small part of the vast import of mental hygiene. Mental repression and mental disturbance, especially with an inadequate educational background, creates the worst kind of inefficiency and dependency whether it be Thomas Rankin, the recluse or John Smith, the parish priest. The Church needs a new type of leadership. It is sick almost unto death with repression and so called strategy and conservatism. We must inevitably push back farther and farther and find the chain of causes leading up to this defect. Subjectively for the Church, we say this period is in the Theological Seminary. Candidates

should have more training in the development and application of Christian Ethics, particularly in relation to social living; also training in the Christian attitude in relation to poverty, disease, vice, crime, and war. More training also in the Christian concept of the family, state, economic organization, and the practical expression of Christian ideals in society. More Seminars in social service and in the ethics of private property.

During the war one of the favorite slogans was "Save the Germans for their own sake." The writer has had much the same thought in mind with reference to the Church. Many of the statements conveyed in this and other articles seem painfully cruel and brusque. I would that they could be mitigated.

The status of religion and religious leadership today demands at least honesty on the part of those who have maintained their Church affiliation and courageously labor against so many adverse circumstances.

Activities of the Young People

Edited by Miss Fischer and Bishop Quin

THE FELLOWSHIP, in the Diocese of Los Angeles has extended its Fields of Service from five to six fields, adding as another field of service, the Home. Without neglecting the others while one field is being emphasized, it is determined that concrete products shall be realized during the various seasons of this year. To this end the following objectives have been agreed upon:

The Nation—Month of November—

Work for the parish to serve the nation by assisting with the Nation-Wide Campaign, the General Church Program.

The Home—Month of December—

Begin having Grace said, at least one meal a day.

The Diocese—January 1st to Ash Wednesday—Produce a Religious Pageant for the people of the Diocese with a large cast chosen from many Chapters.

The World—All of Lent—Accumulation of a self-denial offering in Y. P. F. boxes, similar to the Mite boxes, such offering to be presented on Easter Day in each parish and to be counted on the parochial quota for Missions.

The Parish—April 13th to June 1st—Service named by the Rector.

The Community—Month of June—Service named by the rector.

The Fellowship has recently presented the pageant, "The Cross Goes Westward," for the delegates of the Diocesan Convention at St. Paul's Cathedral House the night of January 27th. The cast of young people numbers 150.

There is a diocesan song writer and a diocesan cheer and song leader. The list of Y. P. F. songs and yells is being increased by diocesan effort.

A special "track" is being prepared for the Y. P. F. members at the coming Summer School of the Diocese, which is to be held the week of June 29th. The lectures are to be on Fellowship Ideals and the problems of young men and young women.

There is soon to be appointed a woman older in years but youthful in spirit to be the woman Advisor for the Executive Committee, working with the Clerical Advisor and thus bringing the procedure of the Executive Committee into line with that of the parishes.

One of the members of this Diocese is an officer in the Y. P. F. Provincial organization perfected last Spring at San Jose. Plans are now under way for closer cooperation and fellowship with the other Dioceses of the Province of the Pacific.

Programs for Young People's Meetings

Edited by the Rev. Gordon Reese

OUR PARISH

Prayer—For the parish.

Hymn—The Church's one foundation.

Roll Call—Answered with some important thing our league can do to help the parish.

Business—Old and new.

Hymn—"Onward, Christian Soldiers."

I. Paper—Our Parish in the Past and How It Was Started. (A list of all the ministers shall be read.)

II. Paper—Our Parish in the Present. (All organizations and activities shall be named. This may be written in the form of a play. The superintendents asking different pupils in Sunday School.)

III. Paper—Our Parish in the Future. (In this paper all the goals toward which our Church is working shall be accomplished. The parish will extend the church; swimming pool, and tennis courts are owned by the church.)

Prayer—Y. P. S. L. Prayer.

Hymn—"Work for the Night Is Coming."

Let's Have Accurate Figures, Says Bishop

Bishop Kinsolving of Texas Calls Attention to Padding in Reports of Clergy

NEED STABLE MINISTRY

Bishop Kinsolving, in his address to the Council of the Diocese of Texas, calls attention to the misleading figures sent in by many of the clergy in their annual reports. "We need to apply the system of accurate and careful bookkeeping with conscientious fidelity," the Bishop told the Council.

"The trouble of which we are speaking is found in the parochial and missionary reports as coming from the different localities where the Church is at work. Quite a number of places make no reports and, of others making report, the diocesan secretary is compelled to state in our journal that these reports are given as received and are subject to such limitations as the imperfect making of reports demands.

I have noticed that in some places more communicants are reported than confirmed persons, a very erroneous method of guesswork; and no amount of padding vouchers could make such reports accurate, for unfortunately the number of confirmed persons in every parish mission is out of all proportion in excess of its communicants. The statistics of the general Church, as printed in the *Living Church Annual*, are subject to the same criticism, for they show an increase of over 10,000 communicants which is a decrease of more than 3,000 confirmed persons during last year. If Israel is to be numbered at all, let it be after the manner of Augustus Caesar at the time of the nativity of Christ when the decree went forth that all the world should be taxed, and all went to be taxed, every man into his own city."

Bishop Kinsolving then pointed out the great handicap that the Church is working under in the diocese, due to the instability of the clergy. He said:

"The Methodist itinerant system contains elements of stability which hardly pertains to our experience. We have not a single active clergyman in continual residence in the diocese during my episcopate, and only seven continuous with the comparatively short period of Bishop Quin's service as our coadjutor. Of the forty-three clergymen reported at the last Council twenty-three are newcomers within the past four years and sixteen of them have been with

us only two years and less, and since our meeting last January we have lost seven or eight from this fluctuating body. This leakage goes on notwithstanding the lavish increase in our appropriation of money to keep the places filled and to add new centers of activity. Up to about 1918, in the simple old days before the Great War, and ere the bewildering era of financial inflation had set in, we were spending some four or five thousand dollars in co-operative assistance to support our various missions. Since then, after money began to lose its purchasing value and economy ceased to be a virtue, we were spending thirty or forty thousand dollars a year on diocesan missionary efforts, and yet seem as far removed as ever from the solution of this vexatious problem of instability in ministerial service. I have asked the question many times before:

"How can we secure a ministry that will stay put, if you will pardon the expression, a ministry which will become domesticated and not continue to imitate the habits of migratory birds like the plover and wild goose and duck, winging their flight with the changes of the seasons from the balmy shores of the Gulf of Mexico to the far-off fields of the Canadian arctic? Ornithologists are experimenting with methods of marking wild birds as a means of identification, and of determining their different habits; and it might prove helpful and suggestive if the Church could discover some system by which to study the nomadic propensities of many of our clergy and tell us the secret of how to secure for them a local habitation and name."

Words Fail Us

THE WITNESS is a paper of very limited space.

It is a matter of regret to the editors that copy has to be boiled down to a minimum in order to be inserted at all.

We frequently receive communications that we would like to print in full, but which we are unable to do for lack of space.

And we frequently receive letters protesting against our action, but it is impossible for us to put 1,000 words in a space which will only hold 100.

The extra cipher may seem of very little importance, but to the editors it is a matter of great humiliation that a mere cipher should prove such a difficulty in the makeup of the paper.

I. P. J.

Dean Ivins Elected Milwaukee Coadjutor

Head of Seminary at Nashotah Elected in Milwaukee on First Ballot

WILL ACCEPT

It was done quietly and quickly in Milwaukee. Of course the attendance at the Diocesan Council meeting last Wednesday was large since they were there primarily to take part in the great ecclesiastical sport of electing a Bishop.

Bishop Webb formally requested a coadjutor on Tuesday. This was approved by the Council on Wednesday morning. The delegates then went immediately to All Saints Cathedral for the balloting. There were no nominations. Instead an informal ballot was taken to get the names before the Council. The results of this informal ballot were as follows:

Clergy Lay	
Dean Ivins	35 50
F. E. Wilson	5 22
H. H. Lumpkin	5 10
G. C. Stewart	5 7
E. R. Williams	1 4
Chas. Gomph	1 0
H. W. Prince	1 0
H. Sturtevant	1 4
A. H. Lord	0 4
Scattered	0 5

The Council then proceeded to the formal balloting with the following results:

Clergy Lay	
Dean Ivins	39 27
Frank Wilson	7 11
H. H. Lumpkin	5 6
G. C. Stewart	1 ..
H. Sturtevant	1 ..

The election of Dean Ivins was made unanimous, whereupon he arose and accepted. No excitement. Short and sweet. Harmony.

The Bishop Coadjutor-elect is forty years old, was born in Indiana and was rector at Gary, Plymouth, Ind., and Kalamazoo, Mich., before going to Nashotah as dean.

OPEN RELIGIOUS SCHOOLS IN BRIDGEPORT

Bridgeport, Conn., has instituted its proposed classes in religious instruction in elementary schools January 5, with about half the public school pupils enrolled. Over ten thousand of a possible twenty thousand brought favorable replies from home in answer to questionnaires. The school department, which is co-operating with the churches in the enterprise, is classifying the replies in denominational groups.

Bishop Says Politics Must Be Christian

Kingdom of God Is Something to
Work for Here and Now, Says
English Bishop

PROVIDE MOTIVE POWER

English churchmen are apt to speak out on economic and political matters in a way that rather startles their timid American brothers. One of the last to speak out is the Bishop of Lichfield. In a sermon on "What Has the Church to Do With Politics and Economics?" he promises that the kingdom of God, of which our Lord speaks, is not something in the distant future, but something that we have to work for here and now. First, we must do all we can to extend the knowledge of the love of God everywhere; second, we must try to apply the principles of His kingdom to every department of human life—that is the social function of the Church. "The primary business of the Church," said the Bishop, "is the conversion of the individual soul. But in the past we have been far too apt to make everything center round the individual soul. * * * We very soon travel on, by inevitable stages, to the social work of the Church and the application of the principles of Jesus Christ to every department of our life * * * to preach the Gospel, the whole Gospel, especially to those who are engaged in industry, and to claim the application of the principles of the kingdom of God to our politics and our industry and everything else."

To the objection that we must not mix politics and religion, Dr. Kempthorne retorts that Christians cannot be content to let politics be a dirty business, in international relations to follow the principles of Michiavelli, and in private life and industry to be actuated by self-interest; that would mean that 5 per cent of life would be reserved for religion and 95 per cent be carried on without any regard to religion whatever. The Bishop agrees that the Church and its leaders should not identify themselves with any particular political party, and that the improvement of material conditions alone is not enough, but he says: "Bad moral conditions lead to all kinds of moral evil; it is only by a moral miracle that the children in our slums can grow up pure and straight." He recognizes that the chief thing the Church has to do is to provide the motive power for bringing about better individual lives and a better so-economic order.

Pulpit, Preacher and Pew

By J. P. Jots

THE EMPTY PULPIT

Perhaps you'd like to know
That many moons ago
A meeting of the Church was called
to see

If they could strike a plan
To call some type of man
On whom the Church could happily
agree.

"The man I think to call
Should not be short or tall
And be single," said Miss Ella May
DeBrown.

Another lady said:
"Of course, he must be wed;
But no children should he have to
rove the town."

Up, a Deacon stern, arose,
Wiped his glasses and his nose—
Said: "The man to guide our con-
gregation here,
Must be dignified and soulful,
A student, yet not doleful;
No joker; but attractive; full of
cheer."

"Denominations not of ours,"
Said Mr. Samuel Powers,
"He must not countenance, yet
friendly be.

He must be a real good mixer,
A spiritualistic fixer;
Also noted for his popularity."

Quoth an influential Surgeon:
"We need another Spurgeon
One who makes our hearts to nobler
deeds aspire.

Yet, not be too emphatic
Or overly dramatic;
Of that we all would very quickly
tire."

"We want a man that's sprightly,
Young, experienced and sightly;
Not too handsome, for a scandal
might arise.

Love children—have no babies.
Be attractive to the ladies.
In short, be flawless in our churchly
eyes."

Up rose an old man fearful,
With eyes grown dim and tearful:
"For perfection, what amount shall
we now pay?"

The Treasurer said quite tartly,
In a voice that rang out smartly:
"Why, nine hundred per is plenty, I
should say."

There is not a vacant parish or
mission in the Diocese of Georgia.
The last place was filled when the
Rev. R. J. Stilwell took charge at
Fitzgerald and Douglas.

Church to Develop Men as Missioners

Another School of the Prophets to
Open Next Summer in
Pennsylvania

NEED IS GREAT

At a recent meeting of the Commission on "Evangelism" it was decided to hold a school for the development of Missioners at Leonard Hall, Bethlehem, Pa., July 7 to 23.

The faculty selected for this school is as follows:

Father Hughson, chaplain and lecturer on the Mechanics of Missions.

Rev. J. A. Schaad, lecturer on the Instructions in a Mission.

Rt. Rev. Irving P. Johnson, lecturer on the Sermon in a Mission.

Rev. Frank L. Vernon, lecturer on the Spiritual Counsels in a Mission.

Besides this faculty who will handle the regular course, lectures on special topics will be secured.

It is proposed to nominate twenty young clergymen who have the ability and the vocation to become Missioners to take this course and to enroll those who qualify to become Associate Missioners of the Commission.

The demand for Missions is much greater than can be supplied by the Commission. Bishop Johnson, who is chairman of the Commission, would like to receive nominations of any men under forty years of age who possess the qualifications for becoming Missioners in addition to their parochial responsibilities.

Books By Studdert Kennedy

The Hardest Part
\$1.60 a Copy.

The Wicket Gate
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Lies
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I Believe
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Witness Books

Word or Two Here About Everything

Here Is a Basket Full of News Items
Boiled Down Into Short
Paragraphs

PREPARE FOR LENT

Two letters. The first from Mr. Williamson, the editor of the diocesan paper of Southern Ohio. He says: "A green and anxious editor hastens to ask for further light on the note in your issue of January 22d, page 10, column 2, third full paragraph, where *our*—or rather *my*—inexperienced editorial mind is made giddy at its sudden rise to fame by reason of the reference made by you to what I consider to be an ideal editor. Do quiet these editorial nerves by stating if you really wish, or think, that that editorial of mine should have been torn up before it became famous in your column; or whether you refer to strong editorials in general, or to one of your own in particular. Please relieve the suspense, ere *our*—I mean *my*—nerves snap under the strain."

To which I reply: "Criticism of you? Never. Never. You are doing a fine job with that diocesan paper. Of course, in that paragraph of the issue of the 22d I was trying to be bright—a fatal blunder. But here is the idea. I have been hot under the collar an awful lot. When I got particularly mad at something I used to sit down and write about it, print it in this paper, and then regret it as soon as the paper was off the press. When an editor is hot under the collar he ought to relieve himself by writing an editorial immediately. But that editorial should never be printed. The one to print is the one which he writes on the subject about two days after he cools off. Things are not so rushing in the Church that they can't wait two days—even for my stuff, as Bernard Shaw would say."

* * *

Appreciation of the work being done by the Foreign-Born Americans Division of the Department of Missions comes from two sources—one, the Methodists have asked the Rev. Thomas Burgess, in charge of the work, to address their Conference on

Redemption Certificates

To Build and Pay Debts.
Write B. R. C. A.
Room 1306, 15 W. 37th St.,
New York City

Evangelism; two, the New York Council of Catholic Women have issued a pamphlet praising the work.

* * *

Lent approaches — notices of preachers come in. Dr. Budlong of Pittsburgh, Bishop Cooke, Dr. Tucker of Richmond, Dr. Kirk of Baltimore, Dr. Tomkins of Philadelphia, Dr. Johnston of Washington, Dr. Norwood of Philadelphia—that's the list for Grace and St. Peter's, Baltimore. Who can round up a better lot?

* * *

Chicago will hear Bishop Wise, Dr. Wilson (our associate editor), Bishop Bennett, Bishop Maxon, Rev. Leon Palmer, Rev. Phillips Osgood, and Bishop Anderson. Fine bunch, too.

* * *

The Archdeacon of Troy, Ven. Guy H. Purdy, celebrated his 25th anniversary as rector at Warrensburgh, N. Y., on the 18th of January. Lot of the clergy were on hand. Mr. Purdy has been responsible for the success of Albany Summer School for the Clergy in addition to his numerous other jobs.

* * *

Good Shepherd, Scanton, Pa., was consecrated last Sunday. Bishops Talbot and Sterrett were on hand. The church, with furnishings, cost \$150,000 and the rector, Dr. W. D. Beach, is now talking a \$100,000 parish house, and says half of the necessary amount has already been raised.

* * *

Bishop Freeman of Washington, speaking in Chicago, says that there is a growing sense of solidarity and loyalty to national ideals abroad in the land. One who can live in Washington and say that is an optimist.

* * *

Rev. Paul Bull of the Community of the Transfiguration, England, conducted a quiet day for the clergy of Albany on the 20th. Fifty clergymen were there. Father Bull has just closed a half year teaching at the General Seminary. He sailed for home last Saturday.

* * *

Last year 201 people were baptized

PREACH AND HEAL

(Luke 9:1-2)

This was the Master's commission to His Church. Many neglect this part of the Christian ministry because they do not know how to begin, or because they lack power or authority or courage.

Let us help you in this matter. Send for copy of new Constitution, Prayer Leaflet and specimen copy of THE NAZARENE. Free for the asking. SOCIETY OF THE NAZARENE, MOUNTAIN LAKES, N. J.

at St. Andrew's, Denver—one-fourth of the total number for the diocese.

* * *

Service in honor of Louis Pasteur, French scientist, was held in St. James', Chicago, last Sunday. Mr. Duncan-Clarke, an editor, gave the address. Dr. Duncan Brown, the rector, conducted the service. Chicago proposes to establish a Pasteur monument and to found a national research scholarship in his honor.

* * *

Bishop Johnson spoke at a men's dinner at Harrisburg, Pa., on Friday last. "I am tired of seeing life reduced to a maximum of efficiency. We leave out all the love, all the things that are worth while when we do that. I am glad God so loved the world that He sent His Son to save the world and not an executive secretary." There were 150 men present, including a number of the clergy in town that day attending an archdeaconry meeting.

* * *

The new rector of Christ Church, Savannah, Rev. D. C. Wright, wanted four things; organization of men, adult Bible class, the group system for the parish, and 100 per cent payment on the Church's program. They had a party the other night to celebrate the attainment of these aims.

* * *

Twenty-fifth anniversary of consecration of Trinity Church, Tyrone, Pa., was celebrated recently. To

The National Center

For Devotion and Conference

AT TAYLOR HALL,
Racine, Wisconsin

will re-open for activities on April 15th, 1925. Reservations for conferences, institutes, retreats, training schools, et cetera, should be made through Mrs. George Biller, 281 Fourth Avenue, New York City, until April 1st, 1925. After that date, address TAYLOR HALL, Racine, Wisconsin.

The work accomplished during the year 1924 has proven the value and need for a National Center.

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make the event memorable the crowd decided to wipe out the debt of \$3,000. Rev. F. T. Cady is rector. Bishop Talbot and Bishop Darlington were present.

* * *

Look on our back page, please. The orders for the Lenten Bundle must be in by the 21st. Better send it now.

* * *

Deaf-mute congregation now in Denver—All Souls', with Rev. Homer E. Grace in charge. They use St. Mark's chapel.

* * *

Recent changes Rev. W. S. Leete, from Nebraska to vicar of the Transfiguration, Evergreen, Colo.; Rev. Neil Annable of Chicago has been appointed to the charge of St. Philip's and Holy Trinity, our Churches in the stock yard district; Rev. A. E. Clay, from the Redemption, West Philadelphia, to Redwood City, Cal.; Rev. Henry C. Smith, from Nogales, Ariz., to Riverside, Cal.

* * *

President Coolidge addressed the Foreign Missions Convention last Wednesday and pleaded for the right sort of Christian missions. Much of the work by missionaries in foreign lands has been bad and has done harm, due to the narrowness of the missionaries and the resulting competition between the various churches for converts. Among the Episcopalians to address the convention in session for all of last week in Washington were Bishop Talbot, Bishop Freeman and Dr. John Wood.

* * *

A conference was held on January 20th between the Bishop of the Philippines, Bishop Mosher and members of the mission at Sagada. It will be remembered that the Rev. J. A. Staunton, head of the mission, recently resigned, due to differences with the Bishop. As a result of the conference, attended by Dr. Staunton, the Rev. Paul Hartzell has been placed in charge of the mission temporarily. Dr. Staunton is about to sail for the States.

* * *

Summer School plans already:

Virginia School at Sweet Briar College will be in session from the 15th to 26th of June. A fine faculty is announced. They are also following Sewanee with a Clergy School, with the faculty of Virginia Seminary, plus Dr. Goodwin of Washington and Mary College doing the teaching.

* * *

And here comes announcements from Princeton and Geneva of their plans for next summer for their Training for Leadership Conferences. They are offering courses which are designed primarily for people who are actually engaged in Church work. There is to be a Young People's Program also, with a special school for young people being planned for 1926 at St. Stephen's College.

* * *

Mrs. C. H. Phillips, a graduate of St. Luke's Hospital, New York, has been added to the staff of the Church Mission of Help in Albany.

* * *

An imposing list of appointments, those of the Department of Missions, clergymen, college professors, trained nurses, etc. It is clear that the right sort of people are being sent into the mission fields. There is room for more. If you are interested write to Rev. A. B. Parson, 281 Fourth Avenue, New York, about it. But first make a list of your qualifications. Youth and good health are essential.

* * *

President Pott of St. John's College, Shanghai, says that up until now the reason for the existence of Christian colleges in China has been to introduce liberal education into the country. That job has nearly been finished, since the government and private enterprises have seen the success of the Church colleges and have therefore opened liberal colleges

of their own. The future work of the Christian colleges in China will be the propagation of Christianity—"to educate men so they will devote their energies to the realization of the great ideal, the development of the Kingdom of God in China."

* * *

This letter, written by a layman, was sent to us by his rector, to whom the message was addressed: "I have been asked why I attend Church regularly. First and foremost, because I need to in order to keep up my spiritual vitality. In this connection I am like the giant Antaeus, who redoubled his strength whenever he came into contact with the earth. Like him also, I fear that, should I lose the connection through the Church with the Source of all spirit-

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interest are they now bringing you?

WHEN

you are through what will become of your funds?

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ROCHE'S
HERBAL EMBROCATION

ual power, some Hercules of a temptation may catch me in the air and kill me spiritually. Then I go that I may be an example to my growing family. It seems to me that I should exert more influence for good by asking them to go to Church with me than to tell them. to go to Church without me. Thirdly, as an example to any others in the community who may be looking to me for guidance. Lastly, that I may be known as one whose aim and purpose is to help bring the world into the Kingdom of Righteousness." The rector replies that a fifth reason might well be added "that by attending Church regularly he had always heartened and encouraged his rector to do his best work."

* * *

Western Seminary is having a bit of trouble in getting permission from the authorities of Evanston, Ill., to build their new seminary—building restrictions of some sort. At the parish meeting of St. Luke's Church resolutions were adopted expressing the hope that the City Council would grant the desired permit. That ought to help a bit.

* * *

Fire did \$10,000 damage to Trinity Church, Lincoln, Ill. Church is

covered by insurance, but not the furnishings.

* * *

New pipe organ for St. Paul's, Alton, Illinois.

* * *

Service of Lights was held in St. Peter's, New York, on Sunday last, the eve of the Feast of the Purification. They are doing interesting things in this parish, which is closely affiliated with the General Seminary, now that their rector, the Rev. Thomas Cline, is a professor there.

* * *

Ninety-fourth annual council of Diocese of Alabama met at Anniston on the 21st of January. Dr. Barnwell of the National Council preached at the opening service and presented the plans of the Council to the group later in the day. Bishop McDowell asked for the establishment of a Training School for Women, which was endorsed. The Bishop was also requested to arrange a conference of the clergy on rural work.

* * *

Conventions are electing delegates to the General Convention, to meet in New Orleans this year. Is there a delegate in your parish—either your rector or a layman? If so, find out if he takes a Church paper. Put it on a business basis—tell him that

the convention will be able to adjourn a week earlier if all the delegates come with that information which they will have if they read a paper of the Church regularly from now until October.

* * *

It would be too bad if a thousand people had to swelter in New Orleans for a week while two or three hundred of their number had "the Council and Synod business" explained to them so they could vote intelligently. It would really pay the national organization of the Church to see to it that every delegate to the convention is a subscriber this year to one of the Church papers.

* * *

Down in Savannah the other day, (Turn to page fourteen)

BOARD AND ROOM

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

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St. Mark's

Rev. Stuart B. Purves, D.D., Rector
Sundays: 7:30, 10:30, and 7:30 p. m.
Daily: 8:30 a. m.
The Church attended by summer visitors within a radius of 50 miles.

A BOOK REVIEW

FROM THE LIVING CHURCH

CUSHIONED PEWS. By Irving P. Johnson, Bishop of Colorado, and Editor of *The Witness*, Chicago: Witness Publishing Company. \$1.75.

Trenchant, delightful, witty, Church-journalese; devout, racy, pungent, and epigrammatic—one could go on indefinitely heaping up adjectives which describe one's reactions to this book of Bishop Johnson's. Characteristically enough, it is all written in paragraphs of three or four lines each. Its slang never transgresses the bounds of propriety, nor does it ever ride the writer. Those who would like to enjoy the personality of a stimulating and unconventional ecclesiastic, who are not so cautious as to play "safety first" with their own pet failings, and those whose tastes run to virility and vigor, rather than to the ultra-refinement of a carefully sheltered type of piety, will be refreshed and delighted with this book.

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Mr. L. M. Hirshson, A. B. in charge of week-day School of Religious Education.

Sundays: 8:30, 9:30, 10:30 A. M. and 7:00

Wednesdays: 7:30 and 8:30 P. M.

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St. Luke's Hospital Chapel
1416 Indiana Avenue
(Until New Church Is Built)

Rev. Wm. Otis Waters, S.T.D., Rector.
Sunday Services: 8 and 11 A. M.,
7:30 P. M.

St. Paul's

Dorchester Ave. and Fiftieth St.
Rev. George H. Thomas, Rector.

Sundays at 8, 9:30 and 11 A. M. and
7:45 P. M.
Holy Days at 10 A. M.

The Atonement

5749 Kenmore Avenue

Rev. Frederic S. Fleming, Rector.

Sundays: 7:30, 9:30, 11 A. M.; 5 P. M.

Daily: 7:30, 9:00 and 5:30.

(Fridays—10:30 additional).

St. Chrysostom's

1424 North Dearborn Parkway

Rev. Norman Hutton, S. T. D., Rector

Sundays: 8, 9:30, 11 and 4:30 P. M.

Tuesdays at 10 A. M.; Thursdays at 8 P. M.

EVANSTON

St. Luke's

Rev. G. C. Stewart, D. D., Rector
Sundays: 7:30, 8:15, 11:00 and 4:30.
Daily: 7:30 and 5:00.

All sittings free and unassigned.

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BOSTON

Trinity

Copley Square

Rev. Henry K. Sherrill, Rector.

Sundays: 8, Holy Communion; 9:30,
Church School; 11, Morning Prayer and
Sermon (first Sunday of month, Holy
Communion and Sermon); 4, Service and
Address; 5:30, Young Peoples Fellowship;
7:30, Service and Address.

Wednesdays and Holy Days: 12:10, Holy
Communion.

ATLANTIC CITY

The Ascension

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Sundays: 7:30, Eucharist; 10:30, Matins;
12:00, Eucharist; 8:00, Evensong.
Daily: 7:30, Eucharist; 10:30, Matins,
Monday, Tuesday, Saturday; Litany,
Wednesday, Friday; Eucharist, Thursday
and Holy Days.

NEW YORK

The Incarnation

Madison Avenue at 35th Street

Rev. H. Percy Silver, S. T. D., Rector.

Sundays: 8, 10 and 11 A. M., 4 P. M.

Daily 12:20 P. M.

Trinity

Broadway and Wall Street

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

Sundays: 7:30, 9:00, 11:30 and 3:30.

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

MIDDAY SERVICES

The Heavenly Rest

Fifth Ave., above Forty-fifth St.

Rev. Henry Darlington, D.D., Rector.
J. Christopher Marks, Mus. D., Organist.

Sundays: 8 and 11 A. M., 8 P. M.

Saints Days: Holy Communion, 11 A. M.

BUFFALO

St. Paul's Cathedral

Rev. Charles A. Jessup, D.D., Rector.

Sundays: 8 and 11 A. M., 4 and 8 P. M.

Daily: 8 and 12 A. M.

Holy Days and Thursdays: 11 A. M.

NORTH ADAMS, MASS.

St. John's

Rev. Arthur Murray, Rector.

Services: 8 and 11 A. M. and 7 P. M.

Church School: 10 A. M.

Saints' Days: 10 A. M.

CINCINNATI

St. Paul's Cathedral

Corner Seventh and Plum

Very Rev. Edgar Jones, Ph. D., Dean

Sundays: 7:30, 11:00 and 7:45.

Week Days: 7:30.

Holy Days and Wednesdays: 10:00.

Christ Church

Rev. Frank H. Nelson and Rev. C. Russell
Moodey, Clergy.

Sundays: 8:45 and 11 A. M. and 7:45

P. M.

Daily: 12:10 P. M.

Saints' Days: Holy Communion, 10 A. M.

DALLAS

St. Matthew's Cathedral

Very Rev. Robert S. Chalmers, Dean

Rev. B. L. Smith, Associate Priest.

Sundays at 8, 11 and 7:30 P. M.

Daily Services: 7:30, 9:30 and 5:30.

PHILADELPHIA

St. James's Church

22nd and Walnut Streets

Rev. John Mockridge, Rector

Sundays: 8 and 11 A. M., 8 P. M.

Week days: 7:30 and 9 A. M. and 6

Thursdays and Holy Days: 10 A. M.

MINNEAPOLIS

St. Mark's

Oak Grove St. and Hennepin Ave.

Rev. Phillips Endicott Osgood, D. D.,
Rector.

Rev. Hanford Livingston Russell, Asst.

Sunday Services: Holy Communion,
8 A. M.; Bible Class, 10 A. M.; Morning
Service and Church School, 11 A. M.; Com-
munity Service, 4 P. M.; Young People's
Fellowship, 5:30 P. M.

Gethsemane

4th Avenue South at 9th Street.

Rev. Don Frank Fenn, B.D., Rector.

Sundays: 8 and 11 A. M., 7:45 P. M.
Wednesdays, Thursdays and Holy
Days:

ALBANY

All Saints Cathedral

Very Rev. Charles C. Williams Carver,
B. D., Dean.

Sundays: 7:30, 9:45, 11:00 and 4 P. M.

Week Days: 7:30, 9:00 and 5:30 (Even-
song, Wednesdays and Fridays, the Lit-
any, 9:30; Thursdays and Holy Days
Eucharist, 11 A. M.

DENVER

St. John's Cathedral

14th Ave., Washington and Clarkson.

Very Rev. D. B. Dagwell, Dean

Rev. Jonathan Watson, D. D., Assistant

Sunday Services: 7:30, 11:00 A. M.,
7:30 P. M.; Church School, 9:30 A. M.;
Young People's Society, 6:00 P. M.

MILWAUKEE

All Saints' Cathedral

Cor. Juneau Ave. and Marshall St.

Very Rev. C. S. Hutchinson, D.D., Dean

Sundays: 7:30, 11:00, 7:30.

Week Days: 7:00 and 5:00.

Holy Days and Thursdays: 9:30.

St. Paul's

Marshall and Knapp Streets

Rev. Holmes Whitmore, Rector.

Sundays: 8:00, 11:00 and 7:00.

Church School: 9:30.

Saints' Days: 9:30.

St. Mark's

Hackett Ave. and Bellevue Place.

Rev. E. Reginald Williams, Rector.

Sundays 8:00, 9:30, 11:00 and 7:00.

Gamma Kappa Delta Club 6:00 p. m.

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Rev. F. R. Godolphin, Rector.

Rev. A. Gordon Fowkes, Assistant.

Sundays: 7:30, 9:45, 11 A. M. and

6 P. M.

Monday, Wednesday, Thursday, 7:30

A. M.

when the women of the Auxiliary were preparing a box for Liberia, a Congregational missionary back from Africa addressed them and said that the work of the Episcopal Church is the most outstanding piece of missionary work being done in the whole country of Liberia.

* * *

Someone going through Stowe's Directory for 1921 finds that 865 clergy of the Church listed in that year were born in England or English dependencies.

* * *

Oklahoma is raising money for an adequate Church plant at Norman to take care of the work done among the students at the State University. The rector, the Rev. B. N. Lovgren, has made an enviable record with the student work.

* * *

The dates for the School of Methods in Oklahoma are from the 1st to the 12th of June. Bishop Reese of Ohio, Dr. Sturgis of New York and Miss Mabel Lee Cooper are among the stars on the faculty.

* * *

The Boston Transcript estimates that a total of \$2,500,000,000 was given to benevolences in America last year. They also figure that it came from 10 per cent of our population.

* * *

The Rev. Charles H. Collett, the new rector at Grand Forks, N. D., is developing the work among the students of the State University with marked success.

* * *

Diocesan and parish papers: We want to ask a question. Do the readers of the diocesan papers like the Bishop's Diary printed in most of them? They may. They surely leave the impression that Bishops live busy lives, but for me, I would prefer more high spots and fewer details. How about it?

* * *

We all know what censorship does. Let a play be censored and the extra box office has to be opened. Tell a man he can't have a drink and he will hunt up moonshine at eight per

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quart. Now the city surveyor of London has served notice on St. Paul's Cathedral to repair the "dangerous structure." The money is now pouring in for repairs.

* * *

The convention of the Diocese of California is in session this week. The big event, outside of the business sessions, is to be the churchman's dinner, with Bishop Parsons as the principal speaker.

* * *

A mission, led by Mercer and Hadley, the lay missionaries, was held in Christ Church, Springfield, Ill., last week. The Rev. Jerry Wallace is rector of the parish.

* * *

Ten bishops were present at the consecration of Bishop Seaman as the Bishop of North Texas on the 18th of January, at Amarillo, Texas.

* * *

Trinity Church, New York, has returned to the practice of leasing land owned by it for others to build upon.

In so doing precautions are taken by requiring leaseholders to introduce the most scientific improvements. The leases also require the holders to introduce new improvements of sanitation as they are discovered. Most of the land is on the lower West Side and will be leased for the building of much-needed model apartment buildings.

* * *

The National Council recently sold a tract of land in Philadelphia, given by Miss Helen Massey, for \$352,066.

* * *

Did you know that there were "cardinals" in the English Church? There are two, and they function in St. Paul's Cathedral, London. One is the Rev. A. H. Streeten, senior cardinal, and member of the College of Minor Canons; the other, the Rev. A. H. Couchman, the junior cardinal, is headmaster of the choir school.

* * *

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