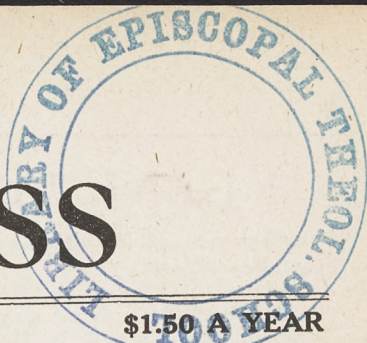


# The Witness



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## New York Seminary Students Preach Disarmament

Movement Which is Started at Union Seminary Spreads to Other Schools and Colleges

A movement among the students at Union Theological Seminary, New York, in connection with the recent Disarmament Conference, illustrates the attitude which many younger ministers and students for the ministry are taking in regard to the Church's responsibility for molding public opinion on political matters. The movement in question was a spontaneous volunteer effort by Union Theological Seminary students actively to influence public opinion for the limitation of armaments. But more interesting, even, than the activity itself were the motives which instigated it. These are expressed by Lawrence Sears, 1923, one of the student leaders, as follows:

"While the Church is active in philanthropic and social work of all sorts, it has not had a part in shaping policies in national and international affairs. We have the opportunity—as rising Churchmen—to show what may be accomplished. The Church has within its hands the power greatly to form public opinion."

Acting on this faith, Lawrence Sears and Walker Alderton, 1922, held a mass meeting of Seminary students at which they called for volunteers who would be willing to address public meetings on the subject of Christian responsibility in relation to the Disarmament Conference, the Far Eastern question, and Christian ideals in internationalism. Although the Seminary students are, for the most part, doing double work, there were forty volunteers out of a total student body of one hundred and sixty-six.

Realizing the need of guidance and instruction, the student speakers applied to the faculty for co-operation. As a result, classes were set up under the direction of Professors Eugene W. Lyman, Harry F. Ward and George Elbert Coe on the respective subjects of Christian Internationalism, the Far Eastern problem, and the Disarmament Conference. These classes took the form of discussion groups and resulted in the passing of emphatic resolutions by that student body, endorsing the program of the 5-5-3 ratio and urging further limitation of submarines, poison gas, etc.

The student volunteers organized themselves into teams of three speakers each and were chosen with the view of having each member speak on the subject with which he was most familiar. The speaker

## Danish Missionary Tells of Armenian Conditions

Thousands of Babies of Christian Parentage Die of Starvation and Exposure



He Asks For Help

on the Far Eastern problem was either a Japanese or Chinese student, or one who had lived in the Orient, and in like manner men particularly fitted spoke on Disarmament, and on Christian Internationalism.

The plans of the student speakers were made known to Dr. Sidney L. Gulick, of the Federal Council of the Churches of Christ in America, who notified churches in and about New York City of the work of the students and the means for obtaining speakers. As a result, the demand for speakers was greater than could be filled, and for six weeks an average of five teams per week addressed church meetings and similar gatherings.

The movement did not confine itself to Union Theological Seminary, but spread to Barnard, Columbia, Teacher's College and our General Seminary. These colleges organized their teams of speakers in turn, so that the full effect of the movement embraced half a dozen New York institutions of learning.

(Continued on page 6)

Miss Marie Yacobson, a Danish missionary who has lived thirteen years in Turkey and who has been spending her vacation in the United States speaking from city to city, pleading for the salvation of the Armenian people, gave a word picture of life in the Near East under present conditions, at a luncheon at the LaSalle Hotel, Chicago, which in simplicity and dramatic power surpasses anything yet written on the Armenian situation. Miss Yacobson spoke in broken English, without oratorical effect, telling the simple, direct story of what is being done in Armenia as she has known it, in a way that gripped her hearers.

"So many Americans over in this country have asked: 'What are the Armenians; why do they let themselves be taken and killed like sheep; why don't they protect themselves, and why do they suffer, and also why are they asking for help from America?'" Miss Yacobson said. "I will try to answer these questions.

"All of you know that Armenia was the first Christian nation and that is the reason why they have suffered all these years. Where there were 50,000,000 people, today there are only a little over one million left. This is because they are a Christian people and not Mohammedans, and that is why they are all persecuted and why there is only a little over a million left."

"Just as soon as the war broke out, the Turks took all the Armenian men from 20 to 45 years of age, who were in the Turkish army, from the Front and all of the younger men were put to work digging ditches and after digging these ditches, were killed and the balance put in prison. Every evening at sunset in our city of Harpoot, they would go to the prisons and some of these men were tortured night after night. I cannot tell you the horrible means of torture as it is too terrible. Most of these men died under this torture and the rest were taken out and killed. For many weeks the Turks searched all the Armenian homes and where they found boys over thirteen years old, they were taken out and killed. Then the Turks would go out in the streets of the city, calling out to the women and children that they should be ready in four days to leave the city as the enemy were coming and during these four days the Turks would go around to



# GENERAL NEWS OF THE EPISCOPAL CHURCH

## Churchwomen of Michigan Start New Work

Williams House, the institution for "border-line" delinquent girls which has recently been opened in Detroit as the result of the efforts of the Michigan House of Churchwomen is filling a long felt need in the social work of the city according to Detroit social agencies. Since the house was formally opened Dec. 14, a total of 16 girls have been received into the home and at the present time there are 6 who are awaiting disposal of their cases either by the courts or by various social agencies.

The home was made possible through the generous gift of \$10,000 by Mrs. Henry Ford, wife of the Detroit automobile manufacturer. It is expected that this sum will be sufficient to defray the expense of the home the first year after which time it is expected that the financing will be cared for by the House of Churchwomen with the assistance of all the women's organizations in the diocese. The Bishop's council have become financial guarantor for the enterprise.

Miss Clara Wolbert, formerly of Buffalo, and a woman of wide experience in the work with girls, is matron of the home and under her direction, classes in sewing, mending, domestic science, and occupational therapy are being conducted.

Girls of all denominations, regardless of religious belief, or church affiliation, are accepted as inmates of the home, their stay being limited by the amount of time it takes the authorities to dispose of their cases. Practically all of the social service agencies of that city, including the woman's division of the Detroit Police Department, are cooperating with the officials of the home.

The major portion of the work of establishment was accomplished by Mrs. W. H. Spicer, who was most ably assisted by Mrs. Ford, Mrs. W. T. Barbour and Mrs. James H. McDonald, the president of the House of Churchwomen.

## Mr. Barnett to Go to Liberia

The Rev. F. B. Barnett, rector of St. James's Church, Manayunk, Pa., and three or four of his parishioners have been in conference with the Department of Missions and Bishop Overs, concerning the possibility of volunteering as a unit for missionary service in Liberia. It is Mr. Barnett's hope that the unit may be the means of opening a new station in the northeastern section of the country some distance back from the coast, in accordance with the policy outlined by Bishop Overs. In order that he may have a personal knowledge of the situation before committing himself, his family and friends to this pioneer enterprise, Mr. Barnett, with the approval and cooperation of Bishop Overs, has arranged to visit Liberia, sailing from New York on January 14th. Bishop Overs will meet Mr. Barnett at Sierra Leone and proceed by rail about two hundred miles to the Liberian frontier. From there, the journey into the region that Bishop Overs desires occupied by mission stations will be made

on foot and with the aid of native carriers. Mr. Barnett will be accompanied on what he calls his scouting expedition, by the Rev. Thomas R. Hazzard of the Diocese of Pennsylvania. All expenses of the expedition have been provided by a personal friend who heartily concurs in the wisdom of Mr. Barnett's making a preliminary study of the situation.

## A Real Christmas in Detroit.

More than 6,000 gifts were distributed to the inmates of institutions in and around Detroit as the contribution of the Michigan Diocesan Department of Social Service to the spreading of the Christmas spirit.

The department, under the leadership of its superintendent, the Rev. John Howard Lever with the special assistance of Mr. Wayland D. Stearns, a layman of Christ Church, Detroit, who has given much of his time during the past year as a volunteer worker in the department, canvasses practically all of the larger parishes in the diocese, getting each organization to promise so many gifts in the way of stockings which were to be filled with gifts, fruit, candy, etc.

The stockings, one of which was stuffed in the toe of the other so that each recipient had a pair as part of his Christmas present, were purchased as well as the individual gifts at a central purchasing agency, and filled and distributed by the different parishes which had given them, among the inmates of hospitals, poor farms, etc. In many of these institutions this was the only gift received by these unfortunates. It was the boast of the department that so far as they knew, no person in any institution in and around Detroit went without a Christmas gift.

In addition to the distribution of gifts, two quartettes were provided from St. Paul's Cathedral and trained under the direction of Francis Mackay, the master of the choristers. On Christmas morning, accompanied by Mr. Lever and the Rev. O. D. Smith, who is associated in the social service work of the Diocese, the quartets visited every ward of the city hospitals and all other charitable institutions in Wayne County singing Christmas carols after a few brief words of prayer and greeting had been given by the accompanying clergymen.

## Ordination of Former Baptist

On the Sunday after Christmas Bishop Mikell ordained to the sacred Order of Deacons, Mr. Frank Parker, in St. Philip's Cathedral, Atlanta, Ga. The candidate was presented by Dean Johnson, who also preached the sermon.

The Rev. Mr. Parker is a graduate of Newton Theological Seminary, Newton, Mass., and was a minister in the Baptist Church for twenty-five years. He was confirmed in St. Luke's Cathedral, Orlando, Florida, and received as a candidate for Orders in the Diocese of Florida being transferred to the Diocese of Atlanta

## Vestryman Long in Service

The 135th annual meeting of St. Ann's Episcopal Church, Clinton and Livingston Streets, Brooklyn, was held in the Parish House Monday evening. The election for wardens and vestrymen resulted as follows: Wardens, Col. Edward Barr and Lewis W. Francis. Vestrymen, for one year, Edward C. Litchfield, Dr. Richard E. Shaw and William Cox Redfield; for two years, Percy B. G. Gilkes, Dr. William Simmons and Edgar E. Criswell; for three years, Richard Jackson, Frank C. Osborn, and Albert W. Meisel.

The election of Col. Barr rounded out forty-four years as a communicant of St. Ann's. He has been a vestryman, a warden, since 1878. During that time he has been a warden for 24 years. For 20 years he was treasurer of the parish. The rector of St. Ann's is the Rev. G. Ashton Oldham.

## "Watch Night" in Carolina Mountains

St. David's Episcopal Church at Cullowhee, S. C. (on the Canton, N. C., Mission Field, Rev. C. S. McClellan, Jr., in charge) observed the passing of 1921 and the coming of 1922 by a largely attended "Watch Night" service which began with Evening Prayer at 11:15 and the singing of old Christmas Carols in the churchyard. The service of Holy Communion began at midnight. After the services in the Church a special service was held at 1 a. m. in the churchyard, when the Rev. Clarence S. McClellan, Jr., dedicated a rustic wayside Cross to the memory of Stephen Black, of Frankfort, Ky. This Cross stands nine feet high and is the gift of Charles W. Black, brother of Stephen Black. It is planned to have English ivy grow over this Cross and at Easter and All Saints' Day to decorate this Cross with white flowers and on national holidays to have the American flag draped about the foot of this Cross. The churchyard of this old church is soon to be improved by the planting of pine trees and a new vestry room is planned for the Church.

The Rev. Mr. McClellan also conducted Christmas services in Sylva and at Canton, N. C. All of these services were held by candlelight.

At Canton, N. C., property has been purchased, and graded and the new stone church is soon to be started here.

## Faithful Worker Passes On

Miss L. Ethel Day, for many years a faithful member of the office staff of the Board of Missions, died in White Plains, N. Y., on December 5th. As a young girl, Miss Day became a helper in the missionary offices when they were located in the Bible House. For some years she was secretary to the Rev. Dr. Langford, and after his death, served in the same capacity with the Reverend Joshua Kimber.

All the older members of the mission staff remember her gratefully for her many kindnesses and for the careful personal attention she gave to all matters



connected with their travel to and from posts in the distant fields.

Ill health compelled Miss Day to retire from her work in the Church Missions House in 1915.

The burial service was said at Calvary Church, New York, by Bishop Lloyd, assisted by the Rev. Dr. Sedgwick, the Rev. R. S. Brown and the Rev. Franklin J. Clark.

#### Mr. Gray Takes New Parish

The Rev. Campbell Gray, Vicar of St. Augustine's Church, Rhinelander, Wis., Diocese of Fond du Lac, has accepted a call to St. Paul's Church, Peoria, Ill., Diocese of Quincy, and will enter upon his new duties early in February, after which his address will be 601 Main St., Peoria, Ill.

#### Boone University's President Addresses Club

"You may think the world is going to the bad, but when I compare what I find on this furlough with what I saw six and twelve years ago, I feel tremendously encouraged. It is inspiring, everywhere that I go, to find the church up and doing." So said Dr. Gilman of Boone University, addressing a Church Periodical Club meeting.

Dr. Gilman remarked that the "field" of Boone University has a population of about one hundred million people. Of these, perhaps ninety-nine million were ignorant and illiterate, but the moving influence and directing force of all that mass comes largely from the men who go through Boone.

Parish and diocesan librarians may be interested in knowing that when Dr. Gilman was asked to recommend a good general book on China for a small library that might not have more than one, he suggested a life of Pastor Hsi. Perhaps the one best known is a small book by Mrs. Howard Taylor, first published in 1903 (Revell) and since then issued in many editions.

Dr. Gilman also recommended reading Bertrand Russell's article, "Some Traits of Chinese Character," in The Atlantic Monthly for December, as it shows some of the difficulties that our Chinese Churchman have to face.

#### Reopens a Neglected Church

Archdeacon G. H. Severance has reopened St. Luke's Church at Davenport, Washington, which has been closed for some years owing to lack of workers and supply of clergy. Our church there is quite an attractive building and at the present outlook there is a prospect of growth. At Cheney, where one of the normal schools is situated, services are being held as frequently as possible.

#### Over 1000 Episcopalians in University of California

The Department of Religious Education reported at the last Council meeting that a small amount had been included in the budget to establish a Student Inquiry Station at the University of California. Bishop Parsons writes that this

university is, next to Columbia, the largest in the country, and for regular students it may be larger than Columbia. One thousand and sixty-four Episcopal students are registered there this year, and it offers a wonderful field for the study of every phase of student life in great universities.

#### Social Service Department Has Library

The Department of Social Service in the Diocese of Atlanta has secured through the Church Periodical Club and other sources the nucleus for a small lending library on social service and allied subjects. It is hoped that from time to time other volumes may be added until a larger and more useful collection is assembled. Perhaps the clergy and others of the diocese may have good books on social service which they would be willing to lend others through the library for a given time, and later to be returned to them. If so the Social Service Department would be grateful to them. The department feels that the diocese needs to be aroused and instructed along social service lines, and that a good lending library, properly used, would greatly help to accomplish this purpose.

#### La Porte Parish Has Successful Year

St. Paul's Church, La Porte, Indiana, the Rev. Dr. F. J. Barwell-Walker, rector, reports a very successful year. In spite of serious loss from removals, due to business depression, the total receipts for 1921 range between \$7,500 and \$8,000, an increase of about \$1,500 over 1920, which year was the best recorded up to that time. The organ was rebuilt into one of the best in the city, the church repainted outside (the interior will be redecorated during 1922), larger sums than ever before sent to the Nation-Wide Campaign, and increased congregations in spite of removals. At the Midnight Mass the church was almost full, and a record number of communions made. At this service, a beautiful new set of white silk vestments, made by the Sisters of St. John Toronto, were used for the first time, while cope and torches were used in the solemn procession. On Holy Innocents Day a Miracle Play of the Nativity was presented in the church, during which incense was used publicly for the first time.

#### Spokane Parish Dedicates New Building

St. John's Church, Spokane, dedicated their new building New Year's Day, and a class was presented for Confirmation at the same time. Bishop Herman Page congratulated the people upon having a vicar who was also a master builder, for the most of the work was done by his own hands. The people of St. Matthew's and St. Peter's Churches with their respective vicars took part in the service, thus saying in a kindly way, "We wish you good luck in the name of the Lord." The Rev. Matthew James Stevens, vicar, is also blessed with a most efficient wife, and a family of five young people, the oldest of whom is married and helps in the church at Anchorage, Alaska.

## Letters From Witness Readers

A column for comments. Write what you will—opinion, criticism, or a message you have for the Church. Only signed letters will be accepted. As the space is limited we reserve the privilege of abridgement when necessary.

#### Thanks for the Encouragement

The article in The Witness of December 17, 1921, also caught my attention, "Too Much Johnson?" Just a mistake, that's all. We never can get enough of men like our Bishop Johnson, and as for Rev. Dr. Atwater, he knows what he is talking about. I, too, remember Mr. Ingham, also the old base-burner at St. John's Church, Cleveland; and I remember our Rev. George Atwater and am doubly proud of him, that he could write such a wonderful answer to Mr. Ingham.

That straightforward letter of Mr. Ingham's makes me think of an old darkey who worked for well-to-do families on Franklyn Avenue in the vicinity of our homes when Rev. Dr. Atwater and I were youngsters. He was always happy and always whistling, and one day something had gone wrong—someone had said something untrue and I heard the old darkey say, "Oh well, just 'cause folks say so, don't make it so." That saying heard over thirty years ago has been a sermon to me, and so I again repeat the saying. "Just because folks say so, don't make it so."

One week not so long ago, our Witness had "No Johnson" in it. I said nothing to my husband, but when he took the paper to read, he turned it and twisted it inside out and outside in and then he said, "Where is the rest of this paper?" If there were more Johnsons like Bishop Johnson, we would not have half-filled churches. I like The Witness and enjoy it, and furthermore, we want quality and not quantity.

With best wishes I remain,  
Louise Rogers Bing,  
2032 W. 104th St., Cleveland, O.

#### Seeds for Sermons

Messrs: I like The Witness. I read it. It goes into many sermons as seed thoughts. I mean reading it sows seeds in my mind that grow into sermons—at least I can trace the tinge or color back to The Witness. Bless your hearts, you are trying to be human. You wear your ecclesiastical millinery instead of being hobble-skirted by them. I pray you, go to it, and wake us up to close grips with the new conditions that confront us.

Very cordially,  
Rev. Chas. W. Frazer.

Note:—We have received a letter which is apparently intended for this column. It is signed "Layman," and comes from Philadelphia. If the gentleman is willing to attach his name to the letter we will be very glad to publish it.

The Managing Editor.



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### THE ROAD TO HEAVEN

By Bishop Johnson

"One road is as good as another," is the usual reaction of the American mind to any claim which may be made that "This is the way. Walk ye in it."

In consequence, there are many roads which assure their patrons that they will lead to the pearly gates and one needs but to be sincere and to work his passage and all will be well.

Christ when He was on earth was very tender toward the sinner but very dogmatic as to the way in which the sinner was to put away his sin.

There is none other name under Heaven by whom and through whom we may be saved is the whole tenure of the Gospel.

"I am the way," was the clean and distinct statement of the Master. "Narrow is the way that leadeth to eternal life and few there be that find it," was His own statement.

The way was the way of the cross and men were to take up their cross and follow Him.

And yet many are the ways, growing broader and broader, easier and easier by which men confidently expect to go to Heaven.

\* \* \*

Now in the first place, what is Heaven? I am very sure that a Methodist Heaven would be one thing, a Roman Catholic Heaven another and a Presbyterian Heaven still another.

I am quite sure that the way which I am travelling would not fit one for a Baptist Heaven, nor the way which he is going, for the kind of a Heaven which I might expect.

Heaven isn't just a place approached by a multitude of competing roads that focus in it.

Heaven is also an environment for which we must prepare and the way which we travel is not just a road, but a training as well.

If we cannot dwell together in unity of faith and worship here on earth, I do not believe that death is a miracle by

which we are suddenly made different than we have been.

"He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still."

He that travels a road in which he is trained to the righteousness of the scribes and Pharisees, will not enter the Kingdom of Heaven, because that kind of a road doesn't lead there, nor does going over it prepare a man's soul for the fellowship of Christ.

\* \* \*

The very purpose of the way, or the road, which Christ established was to prepare men for the mansions which He promised to prepare for them.

To say that any road will lead to Heaven is to lose sight of our Lord's mission on earth which was that He might prepare the way before us in order that the way might prepare us.

It is no more narrow to say that there is one way that leadeth to eternal life than it is to say that there is only one way in which a foreigner can become a citizen of the United States.

The way in which one becomes a citizen is not for him to choose but for the United States to determine.

So Christ says, "You have not chosen Me, but I have chosen you."

\* \* \*

Now do not flare up and retort, "Do you mean to say that the Episcopal Church is the only way to Heaven?"

That isn't what I am discussing. I am saying nothing about the Episcopal Church.

It may be all wrong so far as this argument is concerned—I am merely affirming that, when the Lord Jesus Christ blazed a way for us to follow, then that is the way to eternal life and no other. And I am also affirming that those who claim to have blazed another trail to Heaven, have never been there and consequently that the trail which they confidently assert will lead people to Heaven is a blind trail for it can go no further than the experience of the pathfinder goes.

Every other pathfinder than the Master knows the way to the gates of death and no further, for "no man hath ascended up to Heaven, but He that came down from Heaven, even the Son of Man which is in Heaven." And no one else can lead us there.

It is absolutely necessary, if one is going to blaze a trail that he himself shall have been in the place to which the trail is supposed to lead.

I have been in the wilderness enough to know the folly of following a map which is a matter of guesswork.

\* \* \*

It is high time that the American people stop dictating to Christ about the way and then patronizing God in following it.

Nor do I care to abandon what seems to be beaten paths, because some enthusiast, who is new to the woods, claims that he has found a better way. In the woods such a person is usually wrong.

But it is almost impossible to get an American to think on this subject, for as an eminent priest of this Church said

recently to an audience, "When you think that you are thinking you are merely rearranging your prejudices." How true that is.

The American people have a strong prejudice in favor of every road ending in Heaven and because of this prejudice religious connections as the basis of devoted action, have given way to sentimental optimism as the substitute for devoted service.

These babes in the wood are so obsessed with the lure of the wilderness that that are absolutely blind to the tragedy of the situation when the sun sets.

They refuse to recognize the terrible consequences of sin and death though the Christ was crucified to illustrate the need of the way which leadeth to eternal life and delivers us from the horrors of the wilderness.

\* \* \*

If men would cease rearranging their prejudices about Christ and study the whole life of the Master, they would discover that He was just as stern in His demands upon those who would put away their sins as He was tender to those who were sorry for their sins.

He was like a great general, tender to the wounded and to children, but stern in His demands upon the man who has enlisted in His service.

Compassionate with real suffering and exacting in his demand for obedience upon the man in the ranks.

It is thus only that fine soldiers are made. No human jelly fish could lead an army, and Christ was not that.

He spared not Himself; He spared not His immediate staff; He spared not the Martyrs; He commanded that we learn obedience by the things that we suffer; not that we suffer because we are required to obey.

\* \* \*

But how can there be any obedience, when there is no authority but the self-will of the recruit? And how can there be any authority unless someone is recognized as being sent according to the principles of law and order? And how can there be any law and order unless the body of the faithful form a Holy Catholic Church from which the law proceeds and in connection with which the order is established?

"The way" is not merely a road; it is a training in obedience, in mutual consideration, in self-discipline.

It was established by the Master as the means by which He could give us grace and power and also as the path in which to follow Him.

A schism does emanate from the way, but it also diverges from the objective to which the way leads.

That divergence is not due to the fact that Heaven has changed its location, but rather to the fact that the individual has fallen out with his associates.

Henceforth he elects to travel with agreeable people, that is, people with whom he agrees.

Henceforth he throws off more and more the restraints of the way and the baggage which hampers his speed.

Henceforth, he wanders more aimlessly in the wilderness not because he



has attained, but because he has lost his bearings.

Henceforth the Church of the Christ stands less and less for the program that He gave—that we might obtain the forgiveness of sins, the resurrection of the body and life everlasting.

Henceforth these fragmentary banks of pilgrims lose the large vision of Christ and devote themselves to little things which in no wise fits them for the communion of saints.

Prejudice, Pettiness and Pride replace Love, Joy and Peace, as the temper of the company as we make our pilgrimage to heavenly places.

The Christ, the Way and Heaven, are not separated things but one fellowship in which schism is not possible if fellowship remain.

It is our business to seek the way and walk therein rather than to take refuge in the false optimism that one way is as good as another. We may be wrong, I am willing to concede, but that all paths which are blazed by petty people and self-constituted reformers lead us to the beauties of Heaven, I most emphatically disbelieve.

"Narrow is the way that leadeth to eternal life and few there be that find it" can scarcely be translated into—

"Any old road that anybody may plan, leads to eternal life and everybody that walks in any direction will inevitably find it," without doing violence to the possible versatility of human language.

#### Day of Skilled Worker Returns

The day of the skilled artisan in the work of religious art is coming into its own, this being clearly exemplified by the work which has recently been done by Miss Ethel Spencer Lloyd of St. John's Church, Detroit, Mich.

The work of Miss Lloyd has been known to a few, and she has admirably executed several pectoral crosses, the one she made for Bishop W. F. Faber of Montana at the time of his consecration being specially noted.

During the past summer, Miss Lloyd has been at work on a chalice for a family in Montana who sent the gold used in the sacred cup to be preserved in this manner. The chalice is of silver and stands nine inches high and at a private exhibition recently held in Detroit it was highly praised by critics.

Miss Lloyd says of it: "The cross is the central motif in the chalice. It is gold applique, upon the silver base. On a line with this gold cross, the following inscription is chased in silver around the base: 'Drink ye all of this, for this is My blood which is shed for you.' Below this on the curved molding are twelve little bunches of pomegranate seeds of gold applied to the silver. As the pomegranate symbolizes immortality, it is fitting to place this symbol on the base, which is circular in shape, the circle being the symbol of eternal life. In the symbolism of numbers, twelve stands for the apostles.

The grape vine is the motif on the knob symbolizing 'I am the vine, ye are

the branches.' This vine motif is of gold applique on silver. At the base of the cup is a rosette of gold, the motif being the rose of Sharon, the symbol of our Lord.

The chalice is reputed to be one of the finest pieces of religious art ever executed in the middle west.

#### Twelfth Anniversary of Dean Hicks

The Very Rev. W. C. Hicks, D. D., concluded his twelve years' ministry as Dean of All Saints' Cathedral, Spokane, Wash., the first Sunday of the New Year, and took as his text, "God forbid that I should glory save in the cross of our Lord Jesus Christ," which was the theme of his first sermon when he faced his congregation as their new dean, in 1909. Bishop Page referred in kindly phrase to the splendid work which Dean Hicks had accomplished during the term of his service, and bade him God-speed as he enters upon his new ministry as Director of Americanization Work in the Northwest. For the present Bishop Page will take charge of the work at the Cathedral personally.

### The Witness Fund

The Maintenance Fund is an essential part of the Witness. The margin of profit from a subscription is so slight that at the present time it does not pay the overhead expenses of the paper. Therefore, until such a time as the circulation of the paper is 20,000, it will be necessary for us to call upon our friends for aid. Donations, however small, are thankfully received. We acknowledge with thanks the following Donations to the Maintenance Fund of 1922:

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Total for 1922.....	27.50

## The Personal Christ — A Message for Lent —

By

RT. REV. IRVING P. JOHNSON, D. D.

BISHOP OF COLORADO — and — EDITOR OF THE WITNESS

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## The Story of Starving Europe

(Continued from First Page)

the homes asking for the daughters. When I would go around to the Turkish homes, I would always find the Turkish women talking and visiting. They had nothing to talk about as they knew little.

"The Armenian women were bright, beautiful and educated and that is why the Turks were very anxious to get these Armenian young women. The Turks were asking for the young, beautiful daughters,



Bread Will Save Him

promising their mothers that they could remain in Harpoot also and have their freedom, but not one of these Christian women gave their daughters, so early in May, 1914, the Turks drove out of the city 30,000 Armenian women, and just as soon as they were outside of the city, the Turks took by force all the young, beautiful Armenian girls they had asked for but were not given. These maidens were taken to the Turkish harems and I can still hear their cries and screams, although they did not fully realize what was going to happen; but the American missionaries realized what was going to happen to these women and children and today in Asia-Minor there are fifty thousand women in these houses of bondage, waiting, praying and longing for the day that they can be free and allowed to live as Christians. The remainder of the women who were driven out of the city were left to suffer and die. Hundreds of these were taken into the desert and those left behind that were too weak to go further, were taken to the graveyard outside the city to die.

"In a neighboring city, when the Turks had gotten the women and children outside the city in the fields they took away the little children under six years to a barren hill away from the city. There were almost 10,000 children under 6 years. They were surrounded by soldiers to keep the people from the hill so that they would not take the children away or care for them. They were kept there on a barren hill, without food or water in the blazing sun, until they all died. At first I could not believe such cruelty true, but when I went there to that city, one year ago, I went to the hill with an American mis-

sionary and spent one hour there and I saw that it was true.

"The hill of the children was still covered with so much hair and the bones of the little ones. In our imagination we could see the little ones sitting there crying for their mothers and their fathers, who had also been tortured and killed, and these children had to suffer too, because they were Christians. It was that way all through 1915 until the Turks thought there were no more Armenians and that all were killed.

"Later, some women and children had come back here and there—those who were left in the mountains. But no men came back, only women. They were taken in by the American missionaries and kept until 1917, when America entered the war, and orders came that the American missionaries would have to leave the country. In my care were left fifty-seven college girls, and although we tried to send away everyone, there were left hundreds of little ones too weak to go across the desert. The Turks picked up hundreds of little children that were too weak to even cry,



Dressed in Her Very Best

piled them alive like cordwood in immense wagons, took them out of the city and dumped them in the neighboring river. When I saw this being done, I knew that this would be done to all of the children and that something must be done for these little ones, as they had no one to take care of them; so I went to a Turk whom I once befriended and asked him for help. I had been given a small house of five rooms. Here I was living with fifty-seven college girls. As soon as the American missionaries were moved out of the city I got ten of their ruined houses. Into these houses I took more children. At first I had but 100 of them—after a little while I had 4100 children. All were sick and you could see every bone in their little bodies. Every day a great number died—some days over ten died. As soon as one died I would take in another one. All I could give these children was one

slice of bread as big as my hand once in twenty-four hours. For six months these little children did not have more. Then, winter came and they suffered from the cold. There were no doors or windows and we had to cover the windows over with rags, but when a strong wind blew, everything would come down and the cold would come into the houses. Hundreds of these children did not have enough clothes to cover their bodies and a great many of them died of the cold. All the food I could give them was a little gruel made of crushed wheat and water and two spoons of grease for each hundred. For two years these children had no more than a small bowl of this thin gruel twice a day and a small piece of bread, but never once did I hear one of them complain or ask for more.

"The Turks had taken hundreds of the nicest children to their Mohammedan homes to make Mohammedans of them. But when these children heard of the Christian woman who took in these little children, they would risk their lives to come near my house and would wait outside to tell me in turn, their stories and ask me to take them. I could not take any one of them in until another one died because I did not have the room.

"I could tell you of hundreds of children I had to send away because I had no room or money, who I later found dead.

"One hundred and ten thousand children have been taken care of but there are 240,000 children that have to be taken care of, and if they are not taken care of they will die. I want to say that they are worthy.

"One little girl whom I picked up in 1917 when she was only three months old, and who is the daughter of a professor at Harpoot who was killed, is a wonderful child. They would all be that way if taken care of. I have her picture and she is now with my family at home in Copenhagen, Denmark.

"May I ask you all that are here, to think of these 240,000 who are still outside calling for your help and to be their friends, and whosoever saves one of these little ones, he shall in no wise lose his reward. 'For inasmuch as ye do it unto the least of these, yet do it unto me,'"

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RENEW TODAY



## A Famous Anglican Bishop

Bishop of Zanzibar.  
By A. Manby Lloyd.

The British Empire is threatened with two dangers. In trying to destroy Ireland it has nearly destroyed itself. A bold lead from King George and a tardy repentance by Lloyd George may possibly avert this disaster.

The other danger is the danger of its destruction by the native races—African, Egyptian and Indian, whose moral and political aspirations can no longer be ignored. Both disasters have been made possible because of the nonsense talked by men of the Carson and Milner type about larger views which they confound with looser principles.

Bishop Weston is of the type that combines large views with clear thinking and sound principles. He is a Catholic of almost mediaeval character, but you must not tell him that the Infallible Papacy has always existed and been recognized by the whole Church, or you will be asked to consider why Pope Tiberius rejected Athanasius or why Pope Honorius was declared a heretic on the authority of several Popes and General Councils. You will be reminded of the claim of Boniface VIII to depose kings: How many Romans believe that today? From Newman to Mercier they preach the Papacy as a development down the ages.

But men of large vision and clear views are the very men who can find a quarrel in a straw when honor is at stake. They know the importance of diphthongs. Hence the quarrel between Zanzibar and Mombasa in the mission field. Reunion, to Frank Weston, does not mean admitting dissenters, generally rich ones, to communion. It means a common return by all to One Revelation of God in Christ, Virgin-born. . . . it will mean the ignoring of all race distinctions, color bars and class differences; it will not mean uniformity in discipline and worship.

There are many who look to Bishop Weston as our foremost theologian, less prolific, but more tenacious, and more convincing than Charles Gore. In "Christ and His Critics," he boldly attacks the idols of the average Britisher—Bishop Hensley Henson and the Erastians; the Science of Comparative Religion; the Gospel of Empire. The nearest analogy to the comparative study of religion (he says) is the comparative study of the human figure in all its different varieties, in order to decide dogmatically whether Francis Bacon was Bacon or Shakespeare, or both. His analysis of Time and Eternity will be found helpful to those who are puzzled by the dogmas of Bergson and Einstein. Bishop Henson did not deny, but refused to assert the Virgin-birth, the Bodily Resurrection, the Master's inerrant teaching and His miracles; he spoke of Christ as divine but unique, morally unique.

\* \* \*

### Suspected Like the Kaiser.

Zanzibar dismisses Durham in a few pregnant phrases. Is Jesus Christ a crea-

ture?—that is the crucial question. If Jesus be a creature, the Catholic Faith of Christendom is a lie. What advantage does England gain from the Jesus of Liberalism? We are told He is unique, which is journalese far beyond other men's attainments. He is only by courtesy called God. Let Englishmen ask why they are being robbed of the Jesus who made Old England great and happy, and why in His place we are given the Jesus of German theology, who is merely Superman. Think before we set apart one of ourselves to worship as God! "Unique" men should always be suspected, like the Kaiser.

\* \* \*

### A Catholic Democrat.

It was largely due to Bishop Weston that the Lambeth Conference was converted to the Catholic view of reunion. Their hearts were converted, it seems, but not their heads, and the eagerness of certain Bishops to hurry things on has roused Bishop Weston to another stern protest. But it is not an academic protest, like that of Dr. Darwall Stone and Fr. Puller, who decline to recognize the baptism of heretics and schismatics, and hurl patristic teaching at our heads.

Academically true, perhaps, says the Bishop, but their Baptism is in good faith and deserves tender consideration. The majority of those in schism from the apostolic Church are not so of their own will and purpose. Far less do they claim to be the one exclusive Church as early heretics did.

But we of the English Church sin heavily every day against the spirit of fellowship. In two ways: (1) We are guilty, every hour, of sins against love in respect of self-assertion, class, color and race assertion. Of our sins in respect of money-pride, sweated labor, usury and the like. They are sins in just the same sense as murder, theft and adultery—and we will not face them.

Dr. Stone and Fr. Puller would do well to publish a catena of patriotic thunderbolts directed against riches, land-owning, usuary and the like.

(2) We are equally guilty in the matter of party politics within the Anglican body. We Bishops do not hold the scales level. We have as a body, a determined

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dislike for that form of Catholicism with  
which I myself happen to be associated.  
No matter how evangelical we may be in  
our work for souls . . . we are treated  
as disloyal members of Christ's body and  
made to suffer accordingly."

\* \* \*

## A Word to Americans

Having proved his case up to the hilt,  
the Bishop goes on in words of special  
interest to American Churchmen.

"In deprecating public discussion of re-  
union, I do not, however, mean to dis-  
courage preaching on the sin of disunion.  
Only ecclesiastical disunion must not be  
treated as a thing apart from social or  
racial disunion. And we must give the  
remedies for the disease in the right or-  
der. For example, what use is it of  
America organizing a World Conference  
on Faith and Order while faithful parish  
priests who believe in Christ's fellowship  
are liable to be tarred and feathered and  
the American negro lynched. Is not a  
Conference of American leaders of  
thought on Brotherhood between Black  
and White the first need? Or again,  
what is the use of the Lambeth Confer-  
ence Committee on Reunion as long as  
some members of it can speak of Afri-  
cans as inevitably, a servant race?"

\* \* \*

Bishop Weston is the shining light of  
the U. M. C. A., the champion of the na-  
tive African and a native priesthood.  
Under the camouflage of the Union Jack  
the scum of England would exploit the na-  
tive races, conscript and flog them into  
producing gold for their white masters.  
The Church in Zanzibar is the one friend  
they can appeal to and not in vain. For  
Frank Weston is famous for moral as well  
as physical courage, and the politicians  
know it.

But things are drifting dangerously at  
home and the day must come when the  
English Church will claim him. The  
black man's loss will be the white man's  
gain. The Church of England may be  
rent in twain at any moment. The poli-  
ticians and their promissory notes will be  
drowned in the flood that floats labor to  
victory. And that will be Frank Weston's  
opportunity.

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