

The Witness

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A Modern Churchman's Union Is Organized Here

Clergymen, Meeting In New York, Adopt Platform
Like That Of English Modernists

A group of clergymen, meeting last week in New York City, organized an American branch of the Modern Churchmen's Union. The platform adopted follows very closely that of the Modern Churchmen's Union of England, a group that has considerable influence in the English Church.

The program which was adopted as the platform of the organization at the New York meeting is as follows:

"To maintain the right to interpret the historic expressions of our faith in accordance with the results of modern science and Biblical scholarship.

"To advance, as an aid to the ultimate reunion of Christendom, co-operation and fellowship between the Protestant Episcopal Church and other Protestant Churches.

"To promote a new evangelism among the unchurched classes of our population, which shall win their allegiance to the religious and moral demands of the Kingdom of God.

"To further the application of Christian principles in all industrial, social, and international relations.

"To promote the adaptation of the Church services to the needs of the time.

"To emphasize afresh the nature of the Christian life as personal fellowship with God and to study with sympathy those movements and tendencies of thought which are mystical in character."

The following were elected as officers: President, the Rev. Dr. Roland Cotton Smith, rector emeritus of St. John's Church, Washington; vice presidents, the Rev. Dr. Elwood Worcester, rector of Emmanuel Church, Boston; the Rev. Dr. W. Russell Bowie, rector of St. Paul's Church, Richmond, Va., and editor of The Southern Churchman; the Rev. Dr. Leighton Parks, rector of St. Bartholomew's Church, New York City; the Rev. Dr. Frank H. Nelson, Cincinnati; the Rev. Dr. Carl Grammer, Philadelphia; the Rev. Hugh Birkhead, rector of Emmanuel Church, Baltimore; the Very Rev. Dr. Edward S. Travers, Dean of the Cathedral, St. Louis; and Mrs. Willard Straight; treasurer, George Foster Peabody, and secretary, the Rev. Dr. H. N. Arrowsmith, of the Cathedral of the Incarnation, Baltimore.

Rev. Dr. Slattery Consecrated In Trinity Church

Will Administer Diocesan Affairs, Thus Releasing
Bishop Lawrence For Other Work



Bishop Slattery
Bishop Coadjutor of Massachusetts

PLANS MADE FOR DEVELOPING THE WITNESS

A meeting of the Directors of The Witness was held at Portland, Ore., at the time of the General Convention, at which time a committee was elected to work out plans for developing and extending the usefulness of the paper. This committee met in Toledo, Ohio, on Tuesday of this week with the following attending: Bishop Johnson, the Editor; the Rev. W. B. Spofford, the Managing Editor; Mr. Frank Clarke, the publisher; and the Rev. George Parkin Atwater; the Very Rev. Francis White; the Rev. Julius A. Schaad and the Rev. Robert S. Chalmers. A full report of the meeting will be submitted to Witness readers in an early issue.

Chicago Clergy Hear About Social Diseases

Dr. Herman N. Bundeson, the Health Commissioner for the city of Chicago, addressed the clergy of the Diocese on "The Prevention of Social Diseases" at their Round Table meeting on Monday.

The Rev. Charles Lewis Slattery, D.D., was consecrated Bishop Coadjutor of the Diocese of Massachusetts in Trinity Church, Boston, on Tuesday of this week. The consecrators were Bishops Lawrence, Tucker and Babcock. Dr. Slattery was presented by Bishop Lines of Newark and Bishop Manning of New York. Bishop Lawrence preached the sermon. Dean Washburn of the Episcopal Theological Seminary acted as the master of ceremonies, while Charles E. Mason was chairman of the Committee on Arrangements.

Trinity Church was crowded with friends of the new Bishop. Admission was by ticket only, the committee in charge being compelled to take this precaution due to limited seating capacity of this historic Church.

Bishop Slattery is one of the best-known clergyman of the Church. He has been the Rector of Grace Church, New York City, for the past twelve years, but it is as an author that he is chiefly known, his biographies and his books of devotion being especially popular.

It is reported that Bishop Slattery will have complete charge of the administrative work of the Diocese, releasing Bishop Lawrence for work in connection with the raising of an endowment for the Cambridge Seminary.

The Consecration of Bishop Penick

The consecration of the Rt. Rev. Edward Anderson Penick, D.D., to be Bishop Coadjutor of the Diocese of North Carolina, occurred in St. Peter's Church, Charlotte, N. C., Sunday, October 15th. The Rt. Rev. Joseph B. Cheshire, D.D., Bishop of North Carolina, president at the consecration, being assisted by the Rt. Rev. W. A. Guerry, D.D., Bishop of South Carolina, and the Rt. Rev. T. C. Darst, D.D., Bishop of East Carolina. The bishop-elect was presented by his cousin, the Rt. Rev. Herbert Shipman, D.D., Suffragan Bishop of New York, and the Rt. Rev. Kirkman G. Finlay, D.D., Bishop of Upper South Carolina. The Rev. Junius M. Horner, D.D., Bishop of Western North Carolina, read the canonical testimonials, and the Rt. Rev. H. J. Mikell, D.D., said the Litany. The sermon was preached by Bishop Guerry.

GENERAL NEWS OF THE EPISCOPAL CHURCH

League for Industrial Democracy Elects Field Secretary

The Rev. William B. Spofford, the Managing Editor of *The Witness*, has been asked by the Executive Committee of the Church League for Industrial Democracy to give part of his time to that organization during the coming year. Since coming to the Diocese of Chicago, Mr. Spofford has not only been in charge of the management of *The Witness*, but he has also worked as a Labor Manager for one of the largest clothing firms in the country. He is therefore well qualified to speak on industrial topics, having been in complete charge of the labor and employment work in a factory that employs over 1,800 workers. He is now giving up this work so that he may devote some of his time to the League. Any parish group in the Middle West desiring a presentation of the League's program should address Mr. Spofford at 6140 Cottage Grove Avenue, Chicago.

Faked Entrance Certificate for Boys Entering Colleges

What seems to be a scheme to furnish preparatory school students with fraudulent college entrance certificates has been detected at Trinity College. Four students who tried to enter Trinity this fall through the use of such certificates have been prevented from entering. The scheme seems to have ramifications which may extend to other colleges.

The four students sent to the registrar of Trinity College what appeared to be certificates from a preparatory school of good standing. Suspicions of the college officials were aroused, however, and inquiries revealed that what purported to be the signature of the Head Master of the school had been affixed by someone else to certificates giving the students credit for school work to which they were not entitled. In one or two cases the students had never attended the school in question.

All four faked certificates were the work of the same person and it is believed that this person was not one of the four students. Information has been obtained indicating that he is an older man who makes a business of supplying faked entrance certificates to students who wish to enter college, but are insufficiently prepared.

President Ogilby of Trinity College said today that Trinity wished the facts known because of the likelihood that the operations of the purveyor of fraudulent certificates were not confined to getting men into Trinity College, but might be of wide scope and other universities and colleges might have been victimized. It was made plain that the preparatory school concerned was in no way responsible.

Primary Convention of West North Carolina

The Diocese of Western North Carolina held its primary convention at St. James' Church, Hickory, N. C., October 18th and 19th. This diocese has been formed out of the missionary District of Asheville, the same area of the state that belonged

to the Missionary District comprising the area of the Diocese. Rt. Rev. Junius M. Horner, of the former Missionary District, has elected to become the first Bishop of the Diocese. His see city will continue at Asheville.

Daughters of the King Meet in Chicago

The 74th Local Assembly of The Daughters of the King met at St. Paul's Church, Chicago, last Thursday, Bishop Anderson celebrated the Holy Communion at 11:00 o'clock. After luncheon addresses were made by Mrs. O'Sullivan on the Convention of the Brotherhood of St. Andrew in Seattle; by Mrs. Kenyon, who reported the meeting of the D. of K. held during the General Convention; by Miss Greene, who told of her experiences at the Summer Conference at Raleigh, N. C., and by Mrs. W. W. Wilson, who outlined plans for extending the influence of the society in the fifth Province.

Diocese of Michigan Launches Boys' Work

Arrangements were concluded this week for the launching of a State-wide program of Boys' Work in all the Episcopal churches of the Diocese of Michigan.

The program will be developed under the direction of Ernest E. Piper, Diocesan Director of Religious Education, and a special Boys' Work Council composed of the following:

Ven. C. L. Ramsay, Archdeacon; Alexander Crockett, Rev. Henry Lewis of Ann Arbor, Rev. S. S. Marquis, D.D.; Rev. W. R. Kinder, Rev. C. H. McCurdy, J. L. Edwards, organist of St. John's Church; Beecher Aldrich, organist of Christ Church; Rev. C. T. Webb, I. C. Johnson, A. D. Jamieson, Detroit Boy Scout Executive, and F. L. Gibson.

This Boys' Work Council has been given the job of developing a program during the coming year.

The Council, as its first effort, will promote the attendance of the Episcopal delegates from every parish in the Diocese to the State-wide Boys' Conference to be held December 1-3 at Battle Creek.

Steps will also be taken to promote the city-wide Father and Son week which will be held in Detroit, February 4-11. Two years ago, the first year in which the Episcopal Church co-operated in the effort, 600 church boys attended dinners. Last year there were 3,800 Episcopal boys and a goal of 5,000 has been set for 1923.

Special steps will also be taken by the Boys' Work Council to assist in recruiting for the ministry of the Episcopal Church. A commission for promoting this work is at present functioning with Rev. S. S. Marquis, Rector of St. Joseph's Church, Detroit, as chairman.

A second Vocational Conference, for Episcopal boys from all parts of the Diocese of Michigan, will be held in Detroit, December 29-31, at which the work begun at the preliminary conference at Camp Frisbie, the Episcopal Boys' Camp, last summer will be followed up. It is expected that delegates from more than fifty

parishes will be in attendance at the meetings, which are to be held at St. John's Church. A detailed program is now being worked out.

The Council will also be responsible for developing a unified Boys' Work program including the formation of certain types of clubs in the various parishes. It is likely also that it will promote the formation of a Junior Diocesan Church Club for boys, which will hold monthly meetings and which will be patterned after the Church Club of the Diocese of Michigan which is the largest Episcopal laymen's organization in the United States.

Changes Within Diocese of Western Michigan

There has been several changes among the clergy of Western Michigan within the last few weeks. The Rev. M. L. Tate of Grace Church, Holland, has gone to Holy Trinity, Memphis, Tenn.; the Rev. H. C. Benjamin of St. John's, Grand Haven, has gone to Trinity, Atcheson, Kans., and the Rev. F. A. Patterson of the Church of the Good Shepherd, Allegan, has become Curate at Grace, Grand Rapids. The Rev. Edwin W. Hughes of All Saints, Anchorage, has returned from Alaska and it is hoped will accept a rectorship in his old Diocese.

Do you want to be well informed about your Church. Read Bishop Johnson's Confirmation Instructions. Single copies at 50c; a dozen copies for \$4.00.

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The Consecration of Bishop Maxon

The Rt. Rev. James Matthew Maxon, D.D., was consecrated Bishop Coadjutor of Tennessee, at Christ Church, Nashville, Tenn., on St. Luke's Day, Wednesday, October 11, 1922. The bishop presiding was the Rt. Rev. T. F. Gailor, D.D., Bishop of the Diocese, and he was assisted by the Rt. Rev. Charles E. Woodcock, D.D., Bishop of Kentucky, who also preached the sermon, and the Rt. Rev. Edward Fawcett, D.D., Bishop of Quincy. The bishop-elect was presented by the Rt. Rev. L. W. Burton, D.D., Bishop of Lexington, and the Rt. Rev. S. M. Griswold, D.D., Suffragan Bishop of Chicago. The Rt. Rev. Wm. Mercer Green, Bishop Coadjutor of Mississippi, said the Litany, the Rt. Rev. H. J. Mikell, D.D., Bishop of Atlanta, was the epistoler and the Rt. Rev. T. DuB. Bratton, D.D., Bishop of Mississippi, the gospeller.

Dr. Mason was born in Bay City, Mich., January 1, 1875. His education was received from Knox College, from which he took the degree of M.A., and the General Theological Seminary of New York. The University of the South conferred the degree of Doctor of Divinity upon him. He was ordained priest by Bishop Fawcett in 1907. Dr. Maxon has been prominent in religious educational work, being for a time president of Margaret College, in the Diocese of Lexington. He sat in the General Conventions of 1913, 1916 and 1919.

Bishop Shayler's Anniversary Celebrated

Trinity Cathedral, Omaha, was crowded with the members of the diocesan Woman's Auxiliary at the celebration of the Holy Communion on the occasion of the twenty-fifth anniversary of Bishop Shayler's ordination to the Priesthood.

Bishop Shayler was ordained by the Rt. Rev. Boyd Vincent, D.D., in the Church of the Advent, Walnut Hill, Cincinnati, at which time he was appointed rector of Calvary Church, Sandusky, Ohio. Later he was called to Grace Church, Oak Park, Chicago, where he resided for nine years. He was elected rector of St. Mark's, Seattle, in 1909. In May of 1919, he was elected to the Bishopric of Nebraska.

During Bishop Shayler's administration twenty-two churches have been opened in the diocese, five new churches have been established in Omaha, and a University church at Lincoln, Neb. There has been an increase of 1,000 Sunday school members in the diocese. Bishop Shayler has the reputation of working thirty hours every day and the marvelous results of his gigantic administrative ability is attested by the wonderful results of the past three years. The great work which Bishop Shayler has outlined for the immediate future in the diocese is the building of a new Brownell Hall where the Happy Hollow club house now stands, the club grounds having recently been purchased for that purpose.

Large Group of Young People Join Society

An interesting service was held at St. Luke's Church, Kalamazoo, Mich., when

forty-eight young persons were admitted to membership in the Gamma Kappa Delta Society, which is patterned after the Y. P. S. of St. Luke's Church, Evanston, Ill. The Greek letters represent the words Gnosis which means knowledge; Koinonia which means fellowship, and Diakonia which means service, implying knowledge of the Church, fellowship in the Church, and service for the Church. There are two branches, the Junior, consisting of high school students, and the Senior, for older single members and young married people. The Rector, the Rev. James H. Bishop, admitted the forty-eight candidates for the Junior Branch by a regular society ritual. Bishop McCormick made the address to the congregation which filled the Church and gave his blessing. Archdeacon Vercoc also took part. The members seem to realize the definite religious side of their society and there is evidence of its being in a healthy condition.

A Fine Magazine on Spiritual Healing

Readers of The Witness interested in Spiritual Healing would do well to subscribe to the little magazine devoted to the subject, published by the Society of the Nazarene at Boonton, N. J. The subscription price is but one dollar for ten copies and the magazine contains the very best of articles on the subject as well as the news of Healing Missions. The Rev. Henry B. Wilson is the Editor.

Dr. Patton Visits Diocese of Harrisburg

A Conference and Institute for Leaders was held in St. John's Church, Lancaster, Pa., last week, by the Rev. R. W. Patton, D.D., of the Church Missions House, New York City. On Sunday Dr. Patton preached two stirring sermons, arousing in his hearers keen interest for the extension of Christ's Kingdom. The remaining days were devoted to morning and afternoon sessions. The attendance was not quite as large as might be desired, but this was owing, to a great extent, to the fact that the Pennsylvania Sabbath School Association held its annual meetings in the city during the same week. St. John's Parish

has the honor of having the most active and largest Woman's Auxiliary in the Diocese, and rejoices in the fact that it has several of its members in the missionary field. It is doubtful whether any parish of its size in the country has accomplished more for the cause of missions. It is a good example of the truth of the slogan, "The light that shines farthest, shines brightest at home." Dr. Patton has left an indelible impression upon those that were privileged to hear him, and they, in their turn, will make their influence felt on the other parishes and missions of the diocese.

Mr. Benjamin to Take Up Work in Kansas

Rev. H. C. Benjamin, Grand Haven, Mich., has accepted the call of the Vestry to become rector of Trinity Church, Atchison, Kansas, and he will take charge of the work November 1st.

Rheumatism

A Remarkable Home Treatment Given by One Who Had It

In the year of 1893 I was attacked by Muscular and Sub-Acute Rheumatism. I suffered as only those who are thus afflicted know for over three years. I tried remedy after remedy, but such relief as I obtained was only temporary. Finally, I found a treatment that cured me completely and such a pitiful condition has never returned. I have given it to a number who were terribly afflicted, even bedridden, some of them seventy to eighty years old, and the results were the same as in my own case.

I want every sufferer from any form of muscular and sub-acute (swelling at the joints) rheumatism, to try the great value of my improved "Home Treatment" for its remarkable healing power. Don't send a cent; simply mail your name and address, and I will send it free to try. After you have used it, and it has proven itself to be that long-looked for means of getting rid of such forms of rheumatism, you may send the price of it, One Dollar, but understand I do not want your money unless you are perfectly satisfied to send it. Isn't that fair? Why suffer any longer, when relief is thus offered you free. Don't delay. Write today.

Mark H. Jackson, 532J, Durston Bldg.,
Syracuse, N. Y.

Mr. Jackson is responsible. Above statement true.

The General Convention of 1922

Adopted The Following Resolutions:

"RESOLVED: The House of Deputies concurring, that the services of the American Bible Society in translating, publishing and circulating the Holy Scriptures in many languages, and in all parts of the world, be recognized as indispensable; and that the work of this Society be cordially commended to the churches and missions of this Church for consideration, especially on the

Second Sunday of Advent December 10th

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RELIGION

By Bishop Johnson

If I really wanted to achieve notoriety, an income and a new constituency in this country, I would inaugurate a new religion.

The purpose of this religion might be to cure flea-bites, but in order to propagate it successfully I would have to persuade the American people that flea-bites were the source of all their ills and if I could induce the fleas to bite vigorously, I would have little difficulty in creating an intense interest in this new religion until the fleas desisted or until some worse evil fell upon them.

* * *

Religion is really a big thing, but when a little mind is confronted with a big thing, it can bite off only a small chunk of the whole, and that which was a big thing goes on its way, while the morsel becomes the big thing to the little mind.

Religion has much to do with various things. It is infinite in its diversity.

It has been the motive power for many things. It has promoted education, philanthropy, social service, lodges, cults, philosophers and other movements.

It has concerned itself with prophecy, healing, spirit rapping, telepathy, and other wonders. In the hands of Mohammedan it has sanctified many wives and much slaughter, and in the hands of the Mormon many wives and much business sagacity.

The man who is self-seeking can invoke religion to gratify his lust, slay his enemies, fill his pockets or cure his ills.

The man who lives in an academic world can give a philosophic turn to his religion or a religious turn to his philosophy, and so discover a new religion.

The man who does big business can invoke religion to protect his dividends and the man who works by the day can curse religion because it does not increase his wages.

Religion is elemental. It is like air and fire and water. With these elements one can sail his craft into the harbor where he would be, and with the same elements he can destroy his ship and be engulfed in the very element by which he plies his trade.

The man who is prosperous can use religion to embalm his conscience and the man who is down on his luck can secure religious charms with which to dispel his misfortune.

The man who is well can ignore religion so long as he has a good appetite, and the man who is ill can become religious to aid his digestion.

* * *

Yet religion is the same potent, kindly force which Christ sanctified. It still has force to make us friends with God; to replace hatred for personal enemies with love for those who have spitefully used us; and to inspire sinners with a longing to be clean.

Like fire, it has power to illuminate the understanding; enkindle the affections; energize the will, and burn out the dross.

Like fire, it may also derange the mind; consume love; scotch the will and burn up the most valuable of our possessions.

Like fire, it must be watched, confined, guided, directed, and it will warm men into friendliness and contentment; but like fire it may become a devastating conflagration, destroying the valuables of life as well as its refuse.

Religion has made men saints and hypocrites; has lit the fires of hospitality and the inquisition; has built up Jerusalem and devastated Smyrna. It has produced Christ and Judas; St. Francis and Torquemada; Allenby and Kaiser Wilhelm. In other words, religion is a force which, like all other forces, man may use for his development or for his destruction; for his redemption or for his judgment.

St. Paul expresses this sentiment when he says: "We (Christian ministers) are unto God a sweet savour of Christ (when, like St. Paul, we are producing the flower and fruit of Christ's life) in them that are saved and to those who are lost, we are the savour of death (not an agreeable savour) unto death; and to the other savour of life unto life."

The mother who has seen her child scorched by fire loves not the fire; but the cold, hungry, lonesome traveler loves a fire-place.

After all, things ought never to be condemned because of our own personal experience, but rather on the broader ground of their benevolent purpose.

So a man should not condemn religion because he has been swindled by a hypocrite, but rather should praise religion because it has given a Christ to the world.

It is only thus that we can find the way that leadeth to eternal life.

* * *

The world is full of many ills and many blessings. You may dwell on its wrongs or its blessings and you yourself will become darkness or light to those who look to you for blessing and find in you what you have found in the world.

Elemental things are realities, but they do not change their nature to suit our moods.

God gives us a force in religion and we seem to think we can treat it merely as a sentiment.

The average man dislikes to think and loves to feel.

We want thrills, impressions, emotions,

and so we frequent the movies, sing jazz songs, and give bizarre entertainments.

Those who have the money to spend seek to find satisfaction in creating the impression that they are prosperous, while they are grumbling at the size of their bills and the lack of satisfaction that they get out of life. Prosperous people, therefore, grow blase, stodgy, dull, because they foolishly think that joy can be purchased with money.

A little soul cannot be a big man because it has the temporary power of spending much money, nor can such a soul expect to experience big things after the money has been spent.

In the same way the bigness of religion is limited by the size of the soul that comes in contact with it.

As we have intimated, it usually takes a bite, gets an impression and runs eagerly away with the morsel, thinking that it has captured the prize.

Religion can make men big, but it also can make them petty; and when one has persuaded himself that "the sky is falling" because he has been hit by a raindrop, he has helped to make religion ridiculous.

Let us endeavor to study the dimensions of Christ and then bring our own life into comparison with those dimensions.

We may fail to do much, but that which we attempt will be on a scale commensurate with the Gospel. It will at least make us humble instead of making us petty. There is a great difference.

CHRISTIAN HEALING

The many problems now perplexing churchmen in this subject are treated frankly and fearlessly every month in:

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"The Turmoil Over Healing"

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Cheerful Confidences

By Rev. George Parkin Atwater, D.D.

IN A DEAN'S STUDY

I recently spent an hour in the study of Dr. S. A. B. Mercer, the newly installed Dean of Bexley Hall, the theological school of Kenyon College, at Gambier, Ohio.

It was a very pleasant hour. Bexley Hall has long needed a young and enthusiastic Dean, and the friends of Bexley believe that they have found the right man in Dr. Mercer.

During a brief interval in which he was engaged with the telephone, I was able to read the titles of some of his books. This always seems to me somewhat of a liberty, but inasmuch as they were staring me in the face, and also, inasmuch as many people take the privilege of giving open libraries the "once over," I admit that I gazed at them with interest and satisfaction. They were the books of a scholar. They dealt largely with ancient lore, strange languages, Coptic writings, and Hebraic scholarship. The practical man would shake his head at all this and say that here must be the remote delights of a book worm. He would search in vain for "How to take care of your own car," or "The Secret of Putting Pep Into Personality," or "How I Rose From a Desk Job at \$1,000 a Year to a Mahogany Desk at \$5,000 a Year," or any other of the "practical" considerations by which a man exchanges life for the privilege of doing more things in less time than any competitor.

But the practical man is wrong. Think of the fine mental discipline, the self-control, the opportunity of creative self-expression, involved in the study of the world's wisdom. And then the finer products of that wisdom are to be blended into the lives of young men, who have undertaken the work of the ministry, and by them carried to countless people. And countless people, no doubt, welcome a message that stresses, not living statistically, but essentially in the wealth of spiritual values.

Bexley Hall may have a splendid future under Dean Mercer. Situated as the beautiful old building is, in a spacious grove, with traditions that go back to that sturdy pioneer, Bishop Chase, with a notable record of men trained for the ministry, Bexley has the advantages of a well seasoned, well located, and well loved seminary. Young men from the Middle West should seek it to learn that "Main Street" and "Babbitt" are not an exhaustive account of what our Middle West is, and that steam and electricity are not the only forces worth considering.

Bishop Manning Defends Mr. Hickson

Editor The Witness:

I feel compelled to express my regret and my indignation at certain statements which have appeared recently in some of our Church papers in regard to Mr. James Moore Hickson and his work. The statement that Mr. Hickson has "disappeared" is untrue, and it is also quite inexcusable because any one before making this statement could, with the slightest effort, have learned that it was untrue.

Mr. Hickson is at the present time conducting Healing Missions in South Africa at the invitation of the Archbishop of Capetown, where he is to remain until the end of November, when he is to sail for Australia, where a committee of Bishops, clergy and laymen, appointed by the Synod, are preparing for the Missions which he is to conduct throughout Australia, Tasmania and New Zealand.

The insinuation that Mr. Hickson carried on his work from mercenary motives is, in my judgment, a most unworthy one. I had much knowledge of Mr. Hickson's work while he was in this country and I saw no indication of this. At the Missions which I attended, the people were very properly informed that the work was supported by the voluntary offerings of those who felt that they received benefit from it, but I never heard Mr. Hickson himself make any announcement as to this. I know personally of one large cheque which Mr. Hickson refused. No one was required to give anything. People gave or not as they felt disposed. Some gave generously and some gave nothing. The offerings were in the aggregate more generous than Mr. Hickson had expected them to be and these offerings made possible the journey around the world carrying

on his healing missions in which he has since been engaged.

Some statements that have been made as to the enormous sums carried away by Mr. Hickson are so absurd as to be unworthy of notice.

Such dealing as this, with the character and reputation of a man who gave spiritual help to thousands while he was among us, who is not here to speak for himself, whose only appeal was for simpler and more living faith in our Lord Jesus Christ, and who deeply impressed those who met him by his sincerity and earnestness, is much to be regretted and ought surely to have no place in our Church papers.

WILLIAM T. MANNING,

Bishop of New York.

Clergy of Western Michigan

Prepare for Campaign

A valuable Diocesan Training Institute for the Nation-Wide Campaign for 1923, was held under the instruction of the Rev. Louis G. Wood at St. Mark's Pro-Cathedral, Grand Rapids, October 19 and 20. All but two of the diocesan clergy were present, several accompanied by their wives as well as by delegations of their parishioners. Parishes and Missions may be expected to do better campaign work in consequence of this meeting and conference. The visitors were delightfully entertained by the generous hospitality of the Dean and people of St. Mark's.



General Church Program

For 1923 - 1925

Adopted by General Convention at Portland

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Work Among Women in China

By Mother Eva Lee Mary

Superior of the
Community of the Transfiguration,
Glendale, Ohio

Six years ago the only work then undertaken by the Sisters was St. Lieba's School at Wuhu, China. During these fruitful years, other works have grown up of absorbing interest and of great beneficence to the poor around our gates.

First there is the day school at The Gate House, of over sixty children, gathered in from the mud and straw villages around us. It must be explained that the Sisters' compound is in the foreign concession outside of the city of Wuhu, in a green countryside of grassy hills and low rice fields, and glittering ponds. Dotted about are little villages of mud huts, thatched with straw, ten or a dozen huts, or even less making a village. They are farm folk and cultivate the fields, raising three crops a year on a little field hardly the size of a stable yard at home. In every village there is a Taoist shrine, and almost always as you pass one you may see some sticks of incense burning before it, perhaps some other offering laid there, a bowl of rice, a few withered flowers. How I would love to have a Crucifix take the place of these ugly shrines and have the poor peasants look into the face of the pitying CHRIST, and offer to Him their daily prayers for a good harvest. What a change that would be for China!

Out of these villages the children come trooping to the school. The course is not a very long one, taking them only through the fourth grade, but if they are ambitious that enables them to go into other schools, and if not, at least they can read, the rudiments of sanitation have been taught, and instruction given in the Christian faith.

Of the sixty children in the school, twenty are on half time, as they are obliged to work for their living, or "rice," as it is called out here, the other half. There being no fees, the children of the poorest, if spared from work in the fields, can come to school. This school is called "The True Light School," and out of it arose necessarily another work, "The True Light Dispensary." Almost all the children, as they came to the school, were more or less diseased with the diseases of filth, itch, sore eyes, infected sores, boils, scaly heads, and all down the loathsome list.

When Sister Constance came out four years ago, being a trained nurse, she could not see these things and not try to remedy them. So she started a small free dispensary in a tiny room of the gate house, and three times a week the children would come to her for treatment, then gradually their parents, brothers and sisters came, occasionally a policeman from around the corner, or his wife or family. And so the good news spread that medicine, foreign medicine that really cured, was to be had for nothing at the Sisters' gate. Sister Constance was careful to take none who could afford to pay

for their treatment. Those she sent to the pay dispensary in the city, carried on as adjunct to the Methodist Hospital here. There have been as many as eighty treatments given in one morning, and the amount of medicines used and bandages needed ran up the expenses alarmingly. There were cases that had to be sent to the hospital also, and paid for, they being too poor to pay any fees for themselves. Wonderful cures were effected in many cases. Eyes were preserved from blindness, awful heads were restored to cleanliness and a new crop of hair grown; sores and boils were healed, many babies saved when brought in time, and even a leper was healed and is kept in health by an iron tonic constantly supplied him.

All of this has to be paid for in some way, so out of the dispensary work the industrial work was started, also carried on by Sister Constance. This was started in February, 1922, the house being built from the proceeds of a sale, held in Glendale the previous October, under the auspices of the Woman's Auxiliary. Beginning with twenty women, the work grew very rapidly, so that now there are fifty women and twenty girls—the last on half time—working and earning support for themselves and their families. The conditions of work are so good, and the pay so regular and so high for China, that a place in the work rooms is eagerly coveted and the women gladly obey the rules of cleanliness, good temper, quiet tongues and industry, in order to keep their place. So far the work has supported itself, and we are in hopes of making some profit on the articles sold which may go to the support of the dispensary work. We are making a specialty of Chinese embroidery, and by private orders and a few sales, have sold all that has been produced in the work rooms.

The needs of the dispensary are drugs, surgical supplies, and money for the hospital cases. Boxes of surgical dressings have come to us from Miss Evans of Paterson, New Jersey, and from the district

of New Mexico, for which we are most grateful, but we always need more!

Already we are beginning to need enlargement of the industrial house—a work room for the girls being urgently needed. These girls were working in twelve-hour shifts in a cotton factory, and at night. They were happy, indeed, to be able to get their schooling, and half time work with salary that satisfies their families.

All American women should be interested in helping the women and girls of China out of the terrible conditions that submerge their womanhood.

[Should any be moved by this appeal to make an offering for this purpose, checks should be sent to the Community of Transfiguration, Glendale, Ohio. The editor has known Mother Eva ever since she started this community and welcomed the effort of this Sisterhood to begin work in the foreign mission field. The sacrifice which these Sisters made on going to China was a great personal one, and perhaps some who cannot go themselves may be glad to assist the Sisterhood in this undertaking.—I. P. J.]

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A New Schedule of Daily Bible Reading

By Rt. Rev. Frederick Ingley.

No more useful compilation has come from the Department of Religious Education than "The Churchman's Kalendar of Daily Bible Readings" which was distributed at the time of the General Convention. So beneficent and timely is this help to the reading of the Holy Scriptures that a special resolution was introduced into the House of Bishops commending the Committee for its work and directing the attention of the whole Church to the opportunity which has been placed before it.

The Churchman's Kalendar of Daily Bible Readings begins Advent, 1922. There is ample opportunity, therefore, for all our families to secure their copies if these are ordered without delay. The readings are intended for busy people and consist of from five to twenty verses a day, each daily selection bearing on the topic for the week; e. g.

DECEMBER

First Sunday in Advent.

- S.—Matt. 21:1-13—The King enters the Holy City.
- M.—Zech. 29:9-end—The King's coming brings joy, victory and peace.
- T.—Isaiah 40:1-11—The King's coming brings comfort and justice.
- W.—S. Matt. 24:29-41—Signs of the King's second coming.
- T.—S. Matt. 24:42-end—The preparation for the King's second coming.
- F.—Acts 1:6-11—*Abstinence*. Promise of the King's second coming.
- S.—Rev. 3:1-6—Reward of watching for the King's second coming.

There are three general courses. The first (A) is based on the Christian year, being part of a three-year cycle. The second (B) is a one-year course for adults on "The Life and Teaching of Christ." So anxious is the Committee to meet every need that they have also provided a third course, (C) for boys and girls on "The Life of Christ" and Old Testament stories. This last is especially recommended for use where there are children in the family.

Surely one of the most hopeful signs of the times is the desire so generally expressed for simple and co-ordinated daily selections from the Bible. The advantage of beginning each day with a thought culled from God's Holy Word is appreciated by all. Each upward movement in the life and progress of the Church has been marked by a more fervent study of the Holy Scriptures, just as the periods of decadence have invariably been times when the devotional use of the Bible was neglected by the masses of the people. Of the early Church we read, "They searched the Scriptures daily." Does not that simple statement suggest one of its sources of power? Who will question the statement that nothing could be of greater value to the modern homes than our return to the daily reading of the inspired Word? "The Churchman's Kalendar of Daily Bible Reading" will serve as the basis of a simple order for family worship. Is it too much to hope that many of our people will accept this aid to the restoration of the family altar? Our forefathers handed down to us the example of daily prayer and grace before meals. These things may seem simple in themselves but they make for that sturdy religious faith which is the finest legacy that parents can bequeath

to their children. Modern life is indeed complex but in it we must find time for a verse or two each day from the Bible if God is to be in our thoughts and if we are desirous of performing His will.

Bishop Ferris is Chairman of the Committee that has produced this admirable piece of work. May we not urge a wide use of these readings and pray for the blessing of the Holy Spirit upon this effort to bring back God's word as a "lantern unto our feet and a light unto our paths." The price of the Daily Bible Readings is within the reach of all. The several courses, A, B, and C, are printed separately at five cents a copy, \$1.50 per 100. The Churchman's Kalendar, which includes all three courses as well as Prayers and Meditations and General Church Information, is nicely bound in a single volume at 20 cents each \$15.00 per hundred. Orders should be sent promptly to "The Book Store, Church Mission House, 281 Fourth Avenue, New York.

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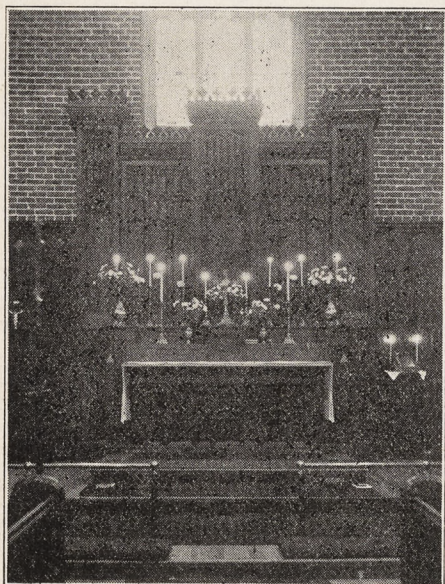
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Dean Inge Speaks On Convention

By Rev. A. Manby Lloyd

Two important and far-reaching events preceded the Church Congress at Sheffield: (1) The momentous letter from the Orthodox Patriarch to the Archbishop of Canterbury on Anglican orders. Within the next twelve months we may see this endorsed by the eight auto-cephalous Churches of the East; (2) Lord Halifax's speech on "Reunion With Rome" on October 9th, at the E. C. U. Meeting, which always precedes the annual Church Congress. The gist of this you may learn elsewhere.

There was a very fine paper from Dean Hutton (Winchester) on the "Venture of the Reformation." New and good knowledge; new teaching, good and bad; these led to the Reformation; and they led to the split, too. . . . By adding a new division it made the dangers of the Church greater than ever before: no longer a compact body of witness, a firm-knit front line, against sin, the world, the devil. One thing was saved and that was Episcopacy; the notion that the right and power to minister in God's name through the laying on of the Bishop's hands was not part of the Reformation teaching, but was introduced less than a hundred years ago by the Tractarians was absurd. In proof thereof he quoted Dr. Stubb's second Oxford visitation charge, and the Book of Common Prayer.

Dean Inge took a very gloomy view of his subject—"Conversion." He doubted if conversion was a normal experience at all. It was ridiculous to suppose that St. Paul's whole character was changed by a vision in the sky. When conversion takes place, it is always the victory of one-half of a divided personality over the other. (Such, Mr. Inge, was the victory of Hyde over Jekyll, so we don't get no forrader.) Conviction of sin is not so necessary or important an element in conversion as is supposed. "The subject is conscious of unhappiness rather than guilt, and what draws him on is the vision of a better and purer life, now seen to be within reach."

Those of us who are not philosophers, and less versed in mysticism, will find cold comfort in the above and will probably be content with the old Gospel idea that conviction of sin is bound up with the "Vision of God." Saul of Tarsus was not, of course, converted by a solar eclipse, but by the vision of the Incarnate Christ, a Light Brighter than the Sun.

If we had Brighter Visions we should have fewer Gloomy Deans. No wonder that the cheerful Chesterton tells us that the people who have most helped to send him to another communion are such leaders of the Church of England as the Dean of St. Paul's and Bishop Hensley Henson.

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