

# The Witness

VOL. VII. No. 12

CHICAGO, ILLINOIS, NOVEMBER 11, 1922

\$1.50 A YEAR

## Chicago Clergy Declare War on Social Diseases

Resolution Calls on Clergy to Require Health Certificates from Marrying Couples

The clergy of the Diocese of Chicago voted last week to enter upon an active campaign against social diseases. The resolution was passed following an address on the subject by Dr. H. N. Bundesen, the Health Commissioner for the city of Chicago, and an endorsement of his position by the Rt. Rev. Walter Sumner, Bishop of Oregon, who addressed the meeting.

Bishop Sumner spoke, he said, from a personal and extended knowledge, gained while he was dean of the cathedral in Chicago and as chairman of the vice commission.

"We are apt to shut our eyes to conditions and think that they are not as bad as they are," Bishop Sumner said in his address.

"Persons who have lived moral lives find it hard to believe that the figures given by Dr. Bundesen, showing the enormous extent of social diseases, are true, and that the remedies must be as public and drastic as are advocated.

"When I accepted the chairmanship of the Chicago vice commission I had a kind of sneaking notion that segregation of vice was the right thing. My investigations, however, completely changed my opinion to one of conviction that the entire system of segregated vice was wrong and that the only way to get rid of vice is by fighting it at every turn.

"It will be remembered that I was a pioneer while at the cathedral in requiring health certificates. I believe it is the only right way to protect the innocent. There is no hardship to the healthy person to get a health certificate, and those who are diseased ought to be prevented from contracting marriage."

In his address Dr. Bundesen declared that the clergy are morally responsible for the consequences of marriages which result in barrenness, insanity, and contagion when they have done nothing to prevent the marriage of those infected.

"The statistics of social diseases of the country are absolutely appalling," he said. "Five out of eight young men reaching the age of 28 are afflicted with social disease. There are 10,000,000 syphilitic cases in the United States. I hold that it is a moral wrong, for which a minister will be held responsible at the bar of God if he allows a father to spend his earnings to educate and rear a fine young daughter,

## Charges Against Mr. Hickson Answered by Clergy

Three Points of Attack Met By a Committee Appointed by Clergymen in Washington

A committee of the Washington Clericus, comprising practically all the Episcopal Clergy of the Diocese of Washington and nearby Virginia, have issued a public statement in regard to the articles appearing in the press attacking Mr. James Moore Hickson. This attack was centered on three points:

1. His failure to be present at the General Convention in Portland, Oregon, during its sessions in September, as he had been asked to do.

2. That he had disappeared and no one knew his whereabouts.

3. That he had taken thousands of dollars, even hundreds of thousands, from the Church people in the United States and had made no accounting for the same.

In answer to the first accusation, the committee points out that Mr. Hickson is a Communicant of the Church of England, and is in no way under the authority of the Episcopal Church in America, and therefore could not be summoned before the Convention for an accounting, and moreover there is no evidence that either the Presiding Bishop or any official of the General Convention ever even invited him to appear there. He held his services under the permission of the Bishop of the Diocese in which they were carried on, generally by the Bishop's invitation.

2. It is inconceivable how any one who really cared to know where Mr. Hickson is and has been since June 28th could fail to find out.

There are hundreds of people all over this country who take the paper called "The Healer," published in London. In this publication Mr. Hickson's trip to South Africa was frequently written about and the date of sailing from England given.

In the August number his complete itinerary appeared, which showed that he is now in Pretoria, and will be in South Africa until the last of November, when he sails for Australia to continue his Mission there.

In the October issue of "The Healer" there are letters from Mr. Hickson himself and others from South Africa, telling of the work being done. There is also an account of his visit to the Robben Leper Colony, where he laid his hands upon many men and women lepers and prayed for their recovery. A letter or cable to the

(Continued on next page)

### SPECIAL NOTICE

Complaints have been received at The Witness office that churches ordering bundles of papers for Sunday distribution have failed to receive them before Monday. The Witness is mailed from our plant late Tuesday afternoon; certainly in ample time for delivery in most parts of the country, by Saturday. The matter has been referred to the Post-office authorities, and we have been requested to submit specific complaints. You will therefore be doing the management of The Witness a real service if you will write us if you fail to receive your paper the week of issue. This applies to individual subscribers as well as to those receiving bundles.

W. B. Spofford,  
Managing Editor.

only to have her ruined in health and happiness because she marries a man afflicted with physical taint.

"Too often all a father and mother and the prospective bride asks are the questions as to whether the young man comes of a good family and as to the size of his salary. It is the duty of the clergyman to go into the moral phases of the question."

### Bishop Coadjutor Consecrated for Alabama

The Rt. Rev. William G. McDowell, Jr., was consecrated Bishop Coadjutor of Alabama at Birmingham last Friday. The following Sunday Bishop McDowell confirmed a class of 59 at St. John's Church, Montgomery. On Saturday evening he was the guest of honor at a banquet given by the vestry of St. John's. The Rev. Richard Wilkinson, the rector of St. John's, presided at the banquet, and addresses were made by the vestrymen as well as by the rector and the newly consecrated Bishop.

### CHEERFUL CONFIDENCES

Turn to page five of this issue and read Cheerful Confidences, by Rev. George Parkin Atwater. Then see to it that at least one boy or girl in your Church tries to answer the questions.



## GENERAL NEWS OF THE EPISCOPAL CHURCH

### Clergy Defend Mr. Hickson.

(Continued from first page)

office of "The Healer" will bring abundant evidence upon this point.

There also appeared in an issue of the London Church Times, under date of September, an article extolling the great good being done in South Africa by Mr. Hickson's Mission.

Surely a lack of knowledge of his whereabouts hardly justified such a virulent attack upon Mr. Hickson's integrity and honor, until at least inquiry had been made at the one place where certain information was available.

3. Unless Mr. Hickson's methods in regard to the offerings made at the Healing Services differed in other places from those insisted upon in Washington, these facts are beyond dispute: (1) Mr. Hickson made no appeal for money except to say that boxes were provided at the door of the church, into which free will thank offerings could be placed, which offerings were to be used to finance the extension of the Mission into India and China. Mr. Hickson certainly did go to these countries the following year and carried on services there. Is not this sufficient "accounting"? Does he have to exhibit his expense account? And to whom does he owe this accounting? To every rector in whose church he held services? Or to every one who made an offering? It is hard to see who else would have even a shadow of right to ask for it. Is not the burden of proof upon those who declare or insinuate that he did not make proper use of the money freely given for an understood and clearly stated purpose, which was later carried out?

There is no intention upon the part of the committee to defend the wonderful work done by Mr. Hickson in this country. It is willing and ready to do so at any time if called upon; but we do protest against the unwarranted attack upon his personal character based as it is upon what we believe to be inexcusable neglect to discover the facts before making the accusations which always receive more widespread publication than any denial or correction possibly could.

The statement is signed by a committee made up of three clergymen of the Diocese of Washington.

### A Notable Parish of Denver, Colorado

The nineteenth Sunday after Trinity was a glorious and profitable day for the communicants and friends of the Church of the Holy Redeemer, Denver, Colorado. Founded as a Mission of the Cathedral for the colored people of Denver, it has had a somewhat checkered career; but always a faithful remnant held fast, worked and prayed. For a number of years this Mission enjoyed the ministrations and devoted oversight of Mr. J. W. Hudston, Secretary of the Standing Committee of the Diocese of Colorado, who still maintains his interest and frequently presides over their musical festivities. With the coming of the Rev. Harry E. Rahming, the present priest in charge, the membership of the Mission was thoroughly canvassed and

systematic work begun. During Father Rahming's pastorate the communicant list has been raised to some two hundred souls, including the leaders of the colored population of the city. A Men's Club has been organized with a membership of thirty-five, and there are two prosperous and hard working Guilds for the married and younger women. A Boy Scout troop of some twenty is actively at work, and the Men's Club, as part of their program for the year, will endeavor to raise funds for a gymnasium for their boys and girls.

The Church property has been put in good repair at considerable cost, and a Vicarage adjoins with the parish rooms, providing a useful working plant. The Church School has a satisfactory attendance and is being slowly built up under the supervision of the Vicar.

There have been over fifty confirmations in the past year, including the class presented on the 22nd of October, when a congregation of some two hundred worshippers greeted Bishop Coadjutor Ingley at the 11 o'clock Choral Eucharist. The services of the day began with a low mass at 7 o'clock, at which some forty men made their Communion, followed by a breakfast in the parish rooms, and a conference which was addressed by Bishop Ingley, Mr. J. H. Pershing, Chancellor of the Diocese, and Mr. W. W. Grant, Jr., both gentlemen having been delegates to the General Convention in Portland, Ore.

There is a Negro population of some six or seven thousand in Denver and the men and women of the Church of the Redeemer are at the front in all movements for the social and educational advancement of their race. It is the ambition of the people of the Mission to become a self-supporting parish in the next three or four years and they, at least, set an example worthy of imitation by their confreres in Holy Church.

### Famous Theologian Lectures at Sewanee

On November 6, at Sewanee, Dr. J. O. M. Murray of Cambridge, England, delivered the first of a series of lectures on Dr. DuBose and his work. These lectures were established by the Associated Alumni of the University of the South as a memorial to the much beloved former Chaplain, Professor, and Dean.

The Alumni are peculiarly fortunate in securing such an eminent theologian as Dr. Murray to inaugurate the lectures. Dr. Murray has been for many years an ardent student of Dr. DuBose's books, and is regarded as one of the ablest exponents of his thought in England.

The following is a provisional syllabus of the lectures:

Nov. 7—11:30 a. m. "The Man and His Message." 7:30 p. m. "His Foundation—Confidence in Truth."

Nov. 8—11:30 a. m. "His Method—Spiritual Psychology." 7:30 p. m. "His Analysis of Human Needs, and Its Divine Satisfaction."

Nov. 9—"His Doctrine of the Person of Christ."

Nov. 10—9:30 a. m. "His Vision of God and the Church."

### Next Week Is for Father and Son

Father and Son Week will have its annual observance November 12-19.

Begun thirteen years ago as a simple supper in the Y. M. C. A. of Providence, R. I., at which 300 fathers and sons discussed each other frankly, the idea has since grown and prospered until today it is incorporated in the program of practically all organizations in the United States interested in boys.

Churches, Sunday Schools, Rotary and Kiwanis clubs, and the Y. M. C. A. have, in particular, emphasized this method of cultivating a closer bond of comradeship and mutual understanding between parent and boy, and the simple once-a-year banquet has expanded into a "week," every day of which is devoted to some activity that will make a boy and his dad better pals. Go-to-Church Day appropriately closes the week with a purpose of leading both fathers and sons to regard the church as necessary to the finest development of their spiritual lives, and to secure their co-operation in the work and support of the Church.

### Dean Jackson Speaks on Church Unity

In the First Methodist Church of Grand Rapids, Michigan, Dean Charles E. Jackson recently preached the first in a series of sermons by ministers of various denominations to be given on successive Sunday evenings. In the course each is expected to tell what his own religious body is doing for the life of the nation. The Dean stressed the desire of every Christian for unity even in the midst of the diversity of many sects. Among the contributions of the Church he specified the sense of continuity with the life of the past, the treasury of devotion which has come from past ages; the matter of Church administration in which the layman always has equal powers with the clergy; and the stand the Church has taken in the interpretation of Christian education. "The young child," he said, "is welcomed as the child of God and an inheritor of the kingdom of heaven. The dawn of religious life has led to the theory of Christian nurture. The family has been the unit and the Church has been a natural home for those who are trained and nurtured in Christian families. This fact is particularly notable just now when the thought of Christian nurture is reaching an increasing number of Christians."

### Dixon Parish Celebrates Fiftieth Anniversary

Saint Luke's Day, Oct. 18, 1872, witnessed the consecration of St. Luke's Church. Dixon, Ill., by Bishop Whitehouse of the Diocese of Illinois. The parish kept the fiftieth anniversary, Oct. 18th, 1922, with Bishop Anderson of Chicago present for Confirmation and the anniversary festivities.

A quiet but persistent emphasis on the sacramental life of the Church is evident in the teaching of the rector, the Rev. G. Carlton Story, and the Bishop commented on the harmony, warmth and friendliness of the parish at his visitation.



### Georgia Holds Conferences on "Program"

Two diocesan conferences were held by the Diocese of Georgia in October, preparatory plans having been made in July, and a bulletin issued giving full particulars. The first was held in Savannah Oct. 17 and 18, and the second in Albany Oct. 19 and 20. The same program was used at both conferences. The first day the Bishop held a conference with the clergy alone, and the second day lay representatives were present as well as the clergy. The Bishop as chairman of the Nation-Wide Campaign Department, presided, and the vice chairman and executive secretary of the department were both present. Only three of the clergy were absent and due to sickness. At the Savannah conference sixteen priests and forty-one lay people were present, representing twelve parishes and ten missions, and at Albany eight priests and eighteen lay delegates representing three parishes and ten missions. The conference for the second day opened with a service of the Holy Communion when the inspirational address was given, and following this the program for discussion included the following topics: "Parish Program Conference, Bulletin No. 12," "Group Organization," "Publicity for the Program," "Intensive Week," "Every Member Canvass," "Budget and Priorities of the General Church and of the Diocese," "Reports to Headquarters," and closing address on "Stewardship."

### Campaign Being Pushed in Spokane

The Nation-Wide Campaign is being carried on throughout the District of Spokane and various are the plans used to bring it to a successful issue. The Discussion Groups awaken and deepen interest. Representatives from all the Spokane Churches held a dinner and five minute addresses were given by a representative from each Church dealing with different phases of the life and activity of the Churches. A varied program of music was also given. Mr. Henry E. Hamilton presided, addresses were given by Bishop Page and the Rev. Leonard K. Smith.

### Churchwomen of the Diocese of Upper South Carolina Meet

The Primary Convention of the Churchwomen of Upper South Carolina was held in Grace Church, Anderson, S. C., on October 17, 18, 1922. Diocesan branches were formed of the following organizations: Church Service League, Woman's Auxiliary to the National Council, Girls' Friendly Society of America, the Daughters of the King, the Church Periodical Club.

### White Plains Parish to Build Model Plant

St. Bartholomew's Parish, White Plains, New York, the Rev. Roland O. Ormsbee, rector, has purchased for \$15,200 a corner site two hundred feet square at Prospect street and Sterling avenue, in the most rapidly growing residential section of the city. Plans are to be prepared for the erection of a modern plant, that will give large scope to educational and com-

munity service.

Bishop Lloyd was rector of St. Bartholomew's for a time after leaving the Board of Missions and until elected Bishop suffragan of the New York Diocese. Mr. Ormsbee succeeded him as rector, and within the past few months more than one hundred families have been added to the communicant list.

### Dr. Stewart Preaches by Radio

The Radio Chapel Service last Sunday at Station KYW was conducted by the Rev. Dr. George Craig Stewart, rector of St. Luke's Episcopal Church, Evanston, Ill., assisted by the quartette of soloists from St. Luke's Church choir, under the direction of Herbert E. Hyde, organist and choir-master.

### Bishop Mosher Speaks to Trinity Students

Bishop Mosher of the Philippines spoke in the Trinity College chapel last Sunday and met a number of the students as the guest of President Remsen B. Ogilby of Trinity.

Church colleges such as Trinity are important recruiting grounds for the mission work of the Church, Bishop Mosher said. The Bishop said also that he would like to get some of Trinity's spirit to take back with him to the Baguio School in the Philippines, which is conducted by the Church, where two Trinity graduates, Joel M. Beard, '22, and Henry M. Ameluxen, '21, are now teaching.

### Ladies! Please Steal My Car

Upon his return from the General Convention at Portland, which he attended as a deputy from the Diocese of Harrisburg, Archdeacon William Dorwart of Newport was surprised to find that the women of his parish had succeeded in taking his automobile from the rectory garage and had it thoroughly overhauled and repainted. The church building was also thoroughly cleaned and renovated. The Archdeacon has been rector of the Church of the Nativity at Newport for over thirty years, and he has also made an enviable record for himself in extra parochial work by his

diligent oversight of the mission stations in his Archdeaconry.

### Bishop Johnson Tells New Yorkers About the West

The Rt. Rev. Irving Peake Johnson, D. D., Bishop of Colorado and editor of The Witness, spoke at the Church of the Incarnation, New York City, on Monday of this week. The subject of his address was "The Problems of the Ministry in the Western States." Bishop Johnson has spent his entire ministry in the West and there is no better informed man in the Church to speak on this subject.

### Williamsport Archdeaconry Meets in Danville, Pa.

The fall session of the Williamsport Archdeaconry was held last week in Christ Church, Danville, Pa. One of the principle addresses was made by the Most Rev. Edward Hutson, who told very interesting accounts of his work in the West Indies. Bishop Darlington spoke of the General Convention, while others present discussed the work of the Eaglemere Summer Conference. Most of the clergy within the Archdeaconry attended the meeting.

### Chicago Clergyman to Wed

Announcement was made in Portland, Oregon, of the engagement of Miss Hester Dolsen Dannenmann, daughter of Mr. and Mrs. Henry Dannenmann of that city, to the Rev. Frederick L. Gratiot, S.T.B., rector of the Church of Our Saviour, Chicago, Illinois. The wedding will be in the near future.

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.

### Redemption Certificate Plan:

For paying debts, building new Churches, Parish Houses and Rectories

Write Box 346, Maplewood, N. J.

## Second Sunday of Advent

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

Suitable Material Will Be Shipped on Request by

The American Bible Society  
Bible House, New York



# The Witness

Published every Saturday, \$1.50 a year

THE WITNESS PUBLISHING CO.

(Not Incorporated)  
6140 Cottage Grove Ave.  
CHICAGO, ILL.

287

## BOARD OF EDITORS

Editor-in-Chief  
Rt. Rev. Irving P. Johnson  
Managing Editor  
Rev. William B. Spofford  
London Editor  
Rev. A. Manby Lloyd  
Associate Editors  
Rev. Julius A. Schaad  
Rev. George Parkin Atwater

Entered as second class matter at the Post Office at Chicago, Ill., under the Act of Congress of March 3, 1879.

## BISHOP BROWN AND DR. McCONNELL

By Bishop Johnson

The Church seems to be somewhat unfortunate in that every once in a while some elderly minister desires to repudiate the faith of the Church and at the same time hopes that he may be allowed to remain in the ministry of the Church.

Bishop Brown, formerly of Arkansas, writes a book in which he condemns all the articles of the Christian faith and continues to have a seat and a vote in the House of Bishops, although in recent years he has neither occupied the seat nor cast the vote.

Now comes Dr. McConnell, who has enjoyed high positions of trust in the Church, and publishes a book in which he attacks the divinity of Christ and His miracles, but, as reported broadcast in the press, hopes that he may still have a place in the ministry of the Church.

Of course, if Bishop Brown or Dr. McConnell had been converts from the radical positions which they now hold to the position of the Church, the matter would have excited no comment in the public press.

In other words, the public is still hostile to those claims of Christ which caused His crucifixion and eagerly acclaims any repudiation of those claims by those who have served Him.

And the Church is embarrassed by the dilemma in which she is placed.

Her formularies require that she proceed to try these gentlemen for their repudiation of the faith, but public opinion, as expressed through the public press, turns a heresy trial into a process of martyrdom, and the great bulk of people who think with their hearts become convinced that the Church is narrow and unsympathetic.

The Roman Church is wiser than we if not so kind. She simply ignores the recalcitrant priest or bishop and he is heard of no more. We argue about it, but the machinery of our ecclesiastical guillotine is so ancient and hopelessly defective that we hesitate to use it for fear it will merely mangle the victim instead of neatly decapitating him. And the result of it all is that we have transformed a heretic into a hero, and the last condition of the pub-

lic is worse than the first.

Moreover, it seems a needless exercise of ecclesiastical discipline to seek out retired parsons (who could be more innocuous?) for the purpose of bringing them into a sort of posthumous notoriety.

On the other hand, if the Church passes the challenge by unnoticed, it looks as though she were unmindful of her trust and unwilling to assert the faith in which she lives.

Of course, whether Bishop Brown believes in the harmony of chaos or Dr. McConnell repudiates the divinity of Christ are matters of negligible importance, if they were detached from the ministry of the Church.

There are millions like them throughout the world. The sole fact that gives their views currency or makes them interesting is the astonishing fact that they publish their views, as **ministers of this Church**. In other words, both of these gentlemen regard the vows by which they attained their prominence as scraps of paper and involve their former friends in a position of unenviable notoriety in order that they may gratify a sentimental attachment or make use of the fortress that they are betraying in order to turn its guns on the other defenders.

Of course, Dr. McConnell realizes when he says that he hopes he can still be useful in the ministry of the Church, although repudiating its central doctrine, that, if the abstract question was put before the General Convention, "Can a minister retain his office and deny the divinity of Christ?" it would be turned down with practical unanimity. In other words, his ordination vow to defend the faith of the Church and the common knowledge that the official body of the Church would indignantly repudiate his assumption, weigh as nothing compared with the personal comfort of gratifying his own personal sentiments.

In other words, the only way which he leans to the Church is to incur the odium of defending its position in order to repudiate that which its bishops have sworn to oppose.

The position in which he and Bishop Brown put the authorities of the Church who are unfortunate enough to have these cases wished on them, is the very invidious one of defending the faith of the Church at the expense of public odium.

I know that the Bishops of Ohio and New York (if these are the bishops involved) are kind hearted gentlemen, sensitive to doing anything which might be construed as harsh or inquisitorial, and that they have sufficient wisdom to know the iniquities of prosecuting men who have served many years in the cause which they themselves would defend with their lives.

It is a grave question which lays upon their consciences, a grievous burden as to whether their vows require them to do that which their common sense tells them is odious.

In other words, both of these gentlemen put two other equally estimable gentlemen in a most invidious position in order that they may be comfortable and not isolated in their declining years.

In other words, they repudiate the faith

which they have sworn to defend and then ask to be retained in the fellowship which they have so grossly abused.

If either Bishop Brown or Dr. McConnell had abandoned their ministry before publishing their views, one could give them the respect which is always due to conviction which has represented sacrifice of position, but when men remain in an institution, whose fundamental principles they have publicly repudiated, they dishonor themselves and embarrass their friends.

As to whether Dr. McConnell is right in going from a Trinitarian to a Unitarian position, or Bishop Huntington was right in going from a Unitarian to a Trinitarian position is a matter of theological controversy which has gone on for centuries and which we could not hope to settle here; but there is this difference in the two cases. When Bishop Huntington found that he believed in the divinity of Christ, he immediately gave up his ministry in an institution which denied that divinity. He cut sacred ties because he had convictions that forbade a continuance therein. He made a great personal sacrifice but embarrassed nobody.

No doubt he might have made converts to his new position had he remained where he was and carried on his propaganda under the guise of a Unitarian minister. But he simply could not do this.

Surely one must distrust the depth of convictions which can retain a position wherein the propagandist is convicted of betraying the vows which he once undertook.

It indicates a superficiality which is content to wade in shallow water because afraid of the consequences of plunging into the depths.

There is a moral cowardice involved which is all too popular in America today and which puts personal safety before courageous action.

## CONFIRMATION INSTRUCTIONS

BY BISHOP JOHNSON

An Enlarged, Revised Edition

50c for a Single Copy.

\$4.00 for a Dozen Copies.

The Witness Publishing Company

6140 Cottage Grove Avenue  
Chicago



## Cheerful Confidences

By Rev. George Parkin Atwater, D.D.

### AN EXAMINATION

We hear thousands of facts every year that fail to remain with us because they are unrelated to any information already stored in our minds.

We hear many facts whose importance is lost, because we have no systematic knowledge of the subject.

I am sure that children hear hundreds of things in Church and Sunday School that are blurred and cloudy because they do not know what words mean, and because their information is not classified and in proper order.

Now I am going to try to prove myself wrong. Here are some questions for boys and girls in Sunday Schools.

Can you answer these questions without help from any one or without consulting any book?

If so, take a sheet of paper and write the answers, properly numbered, and mail them to me. Any child who receives a passing grade will receive a letter from me, and the children having very good marks will receive a gift.

1. Write the following names in proper order, that is, the order in which these men lived: David, Abraham, Joseph, Noah, Moses, Daniel.
2. Name six books of the Old Testament, not including the first five.
3. Designate in which of the Testaments these men are chiefly mentioned by putting O. T. (Old Testament), or N. T. (New Testament) after their names: Isaiah, Jacob, Herod, Nicodemus, Zacharias, Joseph of Arimathea, Saul of Tarsus, Solomon, Pontius Pilate, Nathanael, Joshua.
4. What does the word Testament mean?
5. On what continent is Palestine?
6. In what language was the Old Testament written? The New Testament?
7. On what continent is Jerusalem?
8. In what year was the Christian Church founded?
9. Did some man establish the Episcopal Church? If so, who was it?
10. How many orders of ministers are there in the Episcopal Church? Name them.
11. To what event does the word Incarnation refer?
12. To what event does the word Crucifixion refer?
13. Place after each of the following proper names the statement as to what it refers, as Jordan—a river: Canaan, Damascus, Gethsemane, Syria, Olivet, Deuteronomy, Nazareth, Tiberias, Samaria, Calvary, Kedron.
14. Place the following seasons of the Church Year in the proper order: Easter, Trinity, Christmas, Epiphany, Advent, Lent, Whitsuntide, Ascension.
15. Name the Bishop of the Diocese in which you live.

Please write your answers on one side of a sheet of paper, and send them to Rev. George P. Atwater, Akron, Ohio, with this statement signed by you: "I have not received help from any person or book, or paper, in answering these questions." Give your full address.

Only Sunday School children are eligible.

My desire is not to learn whether a child has a store of miscellaneous information. Whole chapters hinge on the knowledge of the things asked above.

## Break the Chain

By Mrs. Pethick Lawrence

On a recent Saturday great demonstrations took place simultaneously in America, Britain, France, Germany, Holland, Sweden, Denmark, Austria, Czecho-Slovakia, Hungary, Switzerland, Spain and India and other countries, expressing on the anniversary of the outbreak of the devastating conflict that has ruined Europe the determination of the people that there shall be no more war.

"No more war" is a popular cry today, but it must become much more than a cry if this terrible menace to humanity is in future to be warded off. We must definitely face the facts. We must discover what are the causes of war and must eradicate them.

Leaving the economic causes of war aside, the strongest universal incentive is our traditional sense of justice—I mean our rooted belief in the efficacy of retribution. Nearly all wars can be represented as wars of retribution. The conquered of today were the tyrants of yesterday or perhaps the cruel conquerors of an anterior date, and a further search reveals that the wrong wrought by them was the outcome of a still older wrong which they or their fathers suffered.

If there are to be no more wars in the future we must each in his own life—we must all collectively—oust from our mind and practice the motive of retributive punishment and accept the "forgiveness of sins" not only as a faith but as a policy. This is no new thought. It does not even date from the time of Christ, who is recognized as the chief exponent of the redemptive law of forgiveness. Many of the ancient tragedies of Greece dealt with this theme. The Agamemnon of Aeschylus, translated now into English by Professor Gilbert Murray, should be read by everyone who intends to take part in the "No More War" demonstrations. Professor Murray in his preface says: "Every wrong is justly punished, yet as the world goes, every punishment becomes a new wrong, calling for fresh vengeance. Each blow calls for the return blow and must do so ad infinitum." In the old order of Earth and Heaven there is no escape. But according to Aeschylus there is a new Ruler now in Heaven, one who has sinned and suffered and grown wise—Zeus, the Saviour; and his gift to mankind is the ability, through suffering, to learn. Are the peoples of the world ready to learn through suffering and to accept the new order? Do we actually realize at the present time that forgiveness will break the evil chain of cause and effect, which vengeance can only strengthen?

If the world is to be saved from destruction, no longer can the ordinary men and women like ourselves leave the affirmation "I believe in the Forgiveness of Sins" to be recited in the churches and forgotten in our everyday dealings with actualities. The peace of the world will only be achieved as forgiveness and peace towards all the world takes possession of the individual hearts of men and women. There is no way for ideas to come to life except by incarnation in human flesh.

## General Church Program

For 1923 - 1925

Adopted by General Convention at Portland

Gives in detail the Budget and the Priorities. Price, 50 cents.

## The Program Presented

Here is a book of 200 pages which attempts to tell in story form what the Program is. It is a companion book to the above. Price, 25 cents.

These two books should be read and studied by every member of the Church who would have a graphic picture and a clear understanding of what the Church aims to accomplish during the coming Triennium.

Address all orders to

**THE BOOK STORE**

CHURCH MISSIONS HOUSE

281 Fourth Avenue, New York City



## Work Among Women in China

By Mother Eva Lee Mary

Superior of the  
Community of the Transfiguration,  
Glendale, Ohio

### Second Article

Six years ago I came to the opening of St. Lioba's School on St. Lioba's Day, September 28, 1916. At that time two rooms in the convent had been fitted up as a dormitory, and a low wing containing two school rooms had been added to the building. The utmost accommodations were for sixteen girls. It was an amusing experience to watch them come in with their rolls of bedding, their baskets containing their toilet articles—including wash basins—and their bundles of clothing. Dressed in trousers and jackets, with long, smooth braids of black hair hanging down behind, and eyes demurely cast down, they were typical young Chinese girls.

At that time the Sisters had just established themselves in Wuhu and were beginning the work assigned to them by Bishop Huntington, with the hope of a suitable school building in the St. Lioba's compound, adjoining the Sisters' property, in the not far distant future. That hope has not yet been realized. St. Lioba's compound, though walled in by the generous efforts of the Woman's Auxiliary of Southern Ohio, still lies unoccupied, a field of grass and wild flowers, with groups of young trees growing here and there, but the fairer flowers of young Chinese girlhood, being trained for an important future, have no place there.

Driven by dire necessity, the Sisters, with the aid of personal friends, have built another more extensive wing to their convent, making a sort of quadrangle of it, and with dormitories, teachers' rooms, dining room and kitchen, and some additional school rooms, have succeeded in providing accommodations for forty pupils, and this work they are carrying on with no increase of the very slight appropriation of two hundred dollars originally allowed them by the Board of Missions. Why our girls' schools should be so starved, when there is such generous provision made for the boys, is hard for an American woman to understand. It is a Chinese policy, truly, though originated and carried out by American men. In this Diocese of Anking seven-eighths of the appropriations for schools goes to the boys, one-eighth to the girls; and this pitiful sum is grudged, and parings taken from it to advance the boys at the expense of the girls; and it is the extreme of un wisdom. Educate all the men of China and leave the women untouched and you will have a China unchanged—dirty, superstitious, backward in every point of modern sanitation and decency of living. For in China as elsewhere, while men are the political rulers, women are the domestic rulers, and if narrow and uneducated the domestic tyrants of the home. Chinese men may pretend to think they are rulers of their own homes.

As a matter of fact they are ruled with a rod of iron, by some old woman, tottering around on her bound feet, a shrill scold, a dirty sloven, a sullen and obstinate egotist. What else could you expect from women always in pain? Unable to walk except with great difficulty, with no purpose in life except to get their own way, by hook or by crook, over their men folk. And these are the women who are the mothers of the race. But such mothers! Ignorant of the first principles of either sanitation or discipline, ninety per cent of the babies die.

The population of China, at a standstill for the last fifty years, will begin inevitably to retrograde, if indeed that has not already begun. There are no census returns to give notice of such fluctuation and China will be at the last, and perhaps that last is not so far distant, the prey of her stronger neighbors.

It is true that there are edicts against footbinding, issued by the men of China, but has that altered the custom among women? Not one whit, **except among the educated women.** That is only one of a dozen things advocated by men, wholly disregarded by the women, and therefore not accomplished. To make a strong nation, men and women must work together, shoulder to shoulder, not at cross purposes.

Now this cannot be done unless the women have equal opportunity for education with the men. Not necessarily of the same sort, but of a sort that will fit them to be worthy partners in the great work of establishing the family and the home.

And that is why St. Lioba's School should be built on lines large enough to take in a hundred girls, and why a modest appropriation should be made for its maintenance. Would not a thousand dollars a year be considered very modest for such a school at home? It is all we would

ask. Give us tools, dear Christian people at home, tools to fashion the receptive girlhood of China into a strong, clear headed, Christian womanhood.

China will never be converted till her women are educated to kneel, not to the Goddess of Mercy, but at the foot of the Cross.

[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.]

### Mr. Young Ordained a Priest

On October 21, 1922, at Grace Church, Minneapolis, the Bishop of Minnesota advanced the Rev. G. E. M. Young to the priesthood. The candidate was presented by the Rev. E. H. Eckel, Jr., and the Rev. A. E. Knickerbocker preached the sermon. Ten other clergy united in the laying on of hands.

## CHURCH SERVICES

### CHICAGO

#### ST. CHRYSOSTOM'S CHURCH.

1424 North Dearborn Street

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

Sunday Services: 8 and 11 a. m.; 4:30 p. m.

### NEW YORK

#### CHURCH OF THE HOLY COMMUNION

Sixth Avenue at 20th Street

Always open and free to all.

Sunday Services, 8, 9:30, 11, 12, 4 and 8.

Week-day Services, 7:30, 12:30 and 4.

### NEW YORK

#### CHURCH OF THE INCARNATION

Madison Avenue and 35th Street

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

Sundays, 8 and 11 A. M.; 4 P. M. Daily,  
12:30 P. M.

### CLEVELAND, OHIO

#### TRINITY CATHEDRAL

The Very Rev. Francis S. White, D. D.,  
Dean.

Sunday Services, 8:00, 11:00 and 4:00.

Daily Services, 8:00, 11:00 and 4:00.

### NORFOLK, VIRGINIA

#### CHRIST CHURCH.

The Rev. Francis C. Steinmetz, S. T. D.,  
Rector.

Sunday Services, 7:30 and 11:00 a. m.,  
4:30 p. m.

Wednesday and Saints' Days, Holy  
Communion, 11:00 a. m.

## CHRISTMAS CARDS

English, French, Italian, Belgian, Italian,  
American; three hundred designs, religious  
and secular, .02 to .25 each. Send for price  
list.

### GIRLS' FRIENDLY SOCIETY

15 E. 40th Street

New York

## Convent of the Holy Nativity

Fond du Lac, Wisconsin

### ALTAR BREAD

Mailed to all parts of the country.

Price list on application.

## CHRISTMAS CARDS

FLORENTINE CHRISTMAS CARDS, \$1.00  
doz. assorted. Calendars, etc. M. ZARA,  
Box 4243, Germantown, Pa.

## HEALING

for self and power to heal  
others now available through  
great discovery. Biblical, practical, scientific  
healing.

"The forgotten secret of power"—writes E. B.

Learn the secret of Healing in the book:

"Why Did Jesus Fast?" \$1.00 postpaid.

Descriptive Circular sent free on request.

Rev. H. Arndt, West Chester, Ohio.



## Weekly Observances

Papers and discussion at the recent Church Congress held in Sheffield, England, seem to have reached a very high spiritual level. The opening sermon by the Archbishop of York reads like the message of an inspired prophet. The following sentences appeal quite as strongly to us in America as to our fellow-Churchmen in England:

"The present crying need of the Church is to evangelize itself. The evangelistic movement which must precede, or at least accompany, all others, is a new, widespread, continued effort in every diocese and parish to recover for ourselves the Eternal Gospel which we are called to preach, to rediscover for ourselves the Christ whom we proclaim."

There is a very vigorous campaign being waged by those who wish the repeal of the Prohibition Laws. We are not taking sides for or against Prohibition, but we believe in enforcing the law of the land, and Prohibition is the law of the land. Why is it the law of the land? Because the saloon interests in America did more to encourage lawlessness and corruption and vice of every kind than any single factor in modern American life. It is amusing to see the "wet" advocates posing as advocates of law and order. Before we vote to change the existing law we shall be interested to read their proposed guarantee that the old saloon evil will not re-appear. So far, we have not seen it.

Many priests and candidates for Holy Orders are going to find Fr. Bull's new book, "Preaching and Sermon Construction" (Macmillan), one of the most helpful and stimulating books on this subject written in recent years. And may we also commend for profitable study Sir Henry Jones' new book, "A Faith That Enquires" (Macmillan).

A city Rector said very recently that he was using Bishop Johnson's Confirmation Instructions as a basis for catechetical work preceding the regular Christian Nurture Class work in his Church School with excellent results.

Lack of interest in the elections is evidenced by low registration in many parts of the country. This is a serious condition. It means that neither political party has a program which arouses either enthusiasm or opposition, and that in the midst of a world condition calling for statesmanship of the highest order. Voters are uneasy, rather than indifferent, and we think they would welcome convinced leadership.

In our parishes, our thoughts and energies, and, let us hope, our prayers are all for the Nation-Wide Campaign. One remembers certain people in 1919, who said with much assurance that the "spiritual campaign" was mere camouflage, that the "whole thing" was "just another drive for money." Since 1919 we have stopped the decrease in Church School pupils; pupils

and teachers have increased; we have had larger Confirmation Classes; more candidates for the Sacred Ministry; student pastors located at strategic points; great developments in Summer Conferences, Week-Day Schools, and we are actually fostering religious life in the home; the Church Mission of Help is in nine dioceses in place of two; laymen are more actively engaged in the spiritual work of the Church; and we have sent more missionaries into the field than in any three years in the history of the Church! The giving of money is but the evidence of the spiritual awakening which is going on all over the Church.

A Roman Catholic priest entered the manager's office of a large department store the other day. After the usual greetings, he asked, quite naturally, "Any new Catholic employes working here?" The manager called a clerk and gave him the desired information. There were four girls and one man reported. Later I asked if this were a usual practice. "O, yes! He comes round about every three months." And then he looked at me with a smile and said, "You Protestants don't know your business!" Evidently our Roman Catholic brethren don't wait for a "Canonical Letter of Transfer."

It will be a relief to hear of some rector who finds his choir-master and his choir a real help in the Church's work; who finds them leading the congregation in praise; who appreciates the devotional music in their anthems; and who can recognize their faithful and consecrated service. Surely some rector has this kind of an experience to relate. Tirades against

## CURED HER RHEUMATISM

Knowing from terrible experience the suffering caused by rheumatism, Mrs. J. E. Hurst, who lives at 508 E. Olive St., B. 343, Bloomington, Ill., is so thankful at having cured herself that out of pure gratitude she is anxious to tell all other sufferers just how to get rid of their torture by a simple way at home.

Mrs. Hurst has nothing to sell. Merely cut out this notice and mail it to her with your own name and address, and she will gladly send you this valuable information entirely free. Write her at once before you forget.

choirs, organists, and vestries are getting so monotonous in some quarters!

The Brotherhood of St. Andrew is, as usual, publishing cards for use in securing attendance at the Annual Corporate Communion of the Men and Boys of the Church. It will be a wonderful experience this year in those parishes where it is not only the Annual Corporate Communion, but also the Corporate Thanksgiving for a successful Every-Member Canvass.

Conferences—five minute speakers—mass meetings—literature. They are all necessary in our Nation-Wide Campaign preparation. Has any one thought of a thorough and complete pastoral visitation of the parish by the clergy? That might help prepare the parish, too.

Observer.

**CROUP OR WHOOPING COUGH**  
**ROCHE'S HERBAL EMBROCATION**  
 Relieves promptly and safely. Effective in Bronchitis, Lumbago and Rheumatism.  
 All druggists or  
 W. EDWARDS & SON E. FOUGERA & CO.  
 London, England 90-92 Beekman St. N.Y.

Quick Relief to  
**BRONCHIAL SUFFERERS**  
 Coughs, nasal and bronchial colds are relieved promptly by the vapor of Cresolene—the standard drugless treatment with forty years of successful use its guarantee. The most widely used remedy for whooping cough and spasmodic croup.

Introduced in 1879 **Vapo-Cresolene** "Used while you sleep"

Send for Descriptive Booklet 44C.  
 For Sale by Druggists.  
**VAPO-CRESOLENE CO.**  
 62 Cortlandt St., New York

## Church and Altar Furnishings

Wood — Metal — Marble

### STAINED GLASS WINDOWS

after the Antique Method

### MEMORIAL TABLETS HONOR ROLLS

Bronze, Brass, or Marble and Mosaic

DESIGNS AND ESTIMATES ON REQUEST

## Spaulding & Company

Michigan Ave. at Van Buren St.

CHICAGO, ILL.



## CHURCH SCHOOLS

## HOBART COLLEGE

(FOR MEN)

## WILLIAM SMITH COLLEGE

(FOR WOMEN)

Geneva, N. Y.

101st Year Opens Sept. 19, 1922.

Hobart offers a large number of scholarships to students preparing for Holy Orders.

RT. REV. CHARLES H. BRENT, D.D., LL.D.,  
Chancellor.REV. MURRAY BARTLETT, D.D., President.  
For information address the President.

## ST. STEPHEN'S COLLEGE

A CHURCH COLLEGE OF ARTS AND LETTERS, for men who are gentlemen, students and sportsmen. The highest scholarship, simplicity and inexpensiveness of living. Intimate personal companionship of professors and students, and downright sincerity characterize this institution. The fees are: For tuition, \$250 a year; for a room, furnished and heated, \$125 a year; for board in hall, \$225 a year; a total of \$600.

For 1923-24 the number of students is limited to 150. Write Bernard Iddings Bell, President.

ANNANDALE-ON-HUDSON, N. Y.  
(Railway Station: Barrytown)

## HOWE SCHOOL

A Superior and Thorough

## CHURCH SCHOOL FOR BOYS

Careful Selection—Limited Enrollment

A separate school with individual attention for little boys.

Rev. Charles Herbert Young, M. A. Rector  
ADDRESS BOX W, HOWE, IND.

## THE WOLCOTT SCHOOL

Boarding and Day School for Girls  
DENVER, COLORADO

College Preparatory and General  
Courses

Affiliated with the Wolcott Con-  
servatory of Music

CIRCULAR UPON APPLICATION

## ST. KATHARINE'S SCHOOL

Davenport, Iowa

Under the care of the Sisters of St. Mary.  
A thorough preparatory school for a limited number of girls.

School recommended by Eastern Col-  
leges. Beautiful grounds. Outdoor sports  
and riding. Address

THE SISTER SUPERIOR

## SAINT MARY'S SCHOOL

KNOXVILLE, ILLINOIS

College Preparatory and two years of advanced  
work. Music; Expression; Domestic Science;  
Athletics. A separate school (St. Margaret's)  
for younger girls. For catalogue address the  
Rector.

On Understanding  
the Child

By the Rev. Thos. F. Opie

It is a religious duty of parents better to understand the workings of the minds of children. It is also a sacred duty properly to instruct the youth and to direct their imagination.

Now, imagination is to life what color, tone, perspective, are to art. Without these art would be flat, dull, meaningless—a mere "daub." So life without imagination is flat, dull, meaningless—a mere worthless existence, an irksome routine.

This story is familiar. A child one day rushed breathlessly into the house and declared, "Mother, mother—I saw a lion on the street!" The mother was horrified at what she considered a "deliberate falsehood (so little did she understand the child mind!). The child was sent to his room for punishment and was told to "talk to God" and ask His forgiveness for the false story. After some time had elapsed he reappeared. His mother asked him if he had "prayed over it." He said, "Yes, I talked to God about it. He said it was all right—that He, too, thought it was a lion, at first!" At least the child gave God the credit for "understanding" how in his childish excitement and vivid imagination he had mistaken a dog for a lion! It was as real with the child as if it had actually been a lion—and there was no "will to lie" on the part of the child.

Again, the child in his limited experience often makes what to the adult trained mind seems ludicrous mistakes in expression—and sometimes grotesque puerile "puns." Here are two classic examples. In the Lord's Prayer, a child who had no comprehension whatever as to the meaning of "Hallowed be Thy name" constantly phrased it "Harold" be Thy name! "Harold," by association of ideas, meant something to the child mind, but "Hallowed" had no such connotation. An English lad, who, although not too young to be tempted, perhaps, yet too young to understand the word "Temptation," prayed "Lead us not into Thames Station."

Religion also is responsible, partially at least, for the child's question, "What is a bosom-fly?" ("Let me to Thy bosom fly") and for the proverbial "cross-eyed-bear" (Gladly I my cross I'd bear"). Now this is no attempt on the part of the child to be precocious—nor is it a conscious effort at "punning" or playing on words!

The illustrations are from life and constitute a pathetic (or shall we say a humorous) appeal for better understanding and more detailed instruction on the part of teachers and parents. Grown-ups usually take too much for granted and often forget that they, too, once had the mental processes of a child. Know thyself! Know thy children.

We will pay a liberal commission to guilds and clubs for securing subscriptions to *The Witness*. Write to Mr. Spofford, the Managing Editor, about it.

## CHURCH SCHOOLS

BERKELEY DIVINITY  
SCHOOL

Middletown, Connecticut

Address:

Rev. WILLIAM PALMER LADD, Dean

The General Theological  
Seminary

Three-year undergraduate course of pre-  
scribed and elective study.

Fourth-year course for graduates, offering  
larger opportunity for specialization.

Provision for more advanced work, leading  
to degrees of S. T. M. and S. T. D.

ADDRESS

## THE DEAN

1 Chelsea Square New York City

The Protestant Episcopal Theo-  
logical Seminary in Virginia

For catalogue and other information  
address the Dean,

REV. BERRYMAN GREEN, D. D.,  
Theological Seminary,  
Alexandria, Va.

## Episcopal Theological School

Cambridge, Massachusetts

Affiliated with Harvard University.

For catalogue, address

THE DEAN

## NASHOTAH HOUSE

## THEOLOGICAL SEMINARY

Founded 1842

For Catalogue, Address

THE DEAN

Nashotah, Wis.

## DE KOVEN ACADEMY

College Preparatory and Grammar School.  
A CHURCH SCHOOL FOR BOYS IN  
RACINE, WISCONSIN.

Address

The Rector, Lock Box 272, Racine

CHURCH SCHOOLS IN THE DIOCESE OF VIRGINIA, (Inc.)—Pres.—Bishop of Va. Episc. Ch. ownership; health; scholarship; culture; beauty. BOYS: St. Christopher's—\$600, Richmond; Christchurch—\$400, Christchurch P. O., Middlesex Co. GIRLS: St. Catherine's—\$800, Richmond; St. Anne's—\$500, Charlottesville; St. Margaret's—\$450, Tappahannock, Essex Co. Catalogs from Principals.

One need not be preparing for Confirmation to get enjoyment from Bishop Johnson's book of instructions. It is a stimulating volume that every Churchman and Churchwoman should own. Single copies 50c; a dozen copies for \$4.00.