

# The Witness

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## English Churchmen Point Out Lack of Achievement

Lord Astor and Rev. H. R. L. Sheppard Want the  
Church to Act on Professed Ideals

By A. Manby Lloyd

The Church Congress of the English Church, which recently closed at Sheffield, England, was marked by addresses of noteworthy courage.

Those of Lord Astor, the Rev. H. R. L. Sheppard, and Dr. Garfield Williams, deliberately avoided the conventional, and diagnosed with remorseless accuracy, the Church's failure.

"Signing the covenant of the League of Nations," said Lord Astor, "does not mean that as a people, we are prepared to apply the unselfish spirit of the brotherhood of man.

"Are we going to strive for, or only talk about, the League, arbitration, reduction of armaments, temperance, chastity, peace?

"Each of these policies and ideals is being either openly challenged, or secretly hindered and neglected, by hosts of good men.

"We have once again to revise our worldly codes and standards, and bring them more into line with Christ's teaching. He, for instance, opposed class distinctions.

"In the ages of so-called chivalry (and we still inherit the tradition) it was a greater offense for a nobleman to marry a girl of the lower class than to ruin her.

"Are we to take the difficult road, be misunderstood, ridiculed, abandoned, or to go on the broad and open path of popularity, accepting the world's conventions and traditions as the Pharisees and Scribes did?

"Christ did not get on with the conventionally minded, the respectable, the pillars of the Church, the social leaders, the men who had seen life, or those who loved the praise of men.

"Nor has any real reformer who has openly faced the works of the flesh.

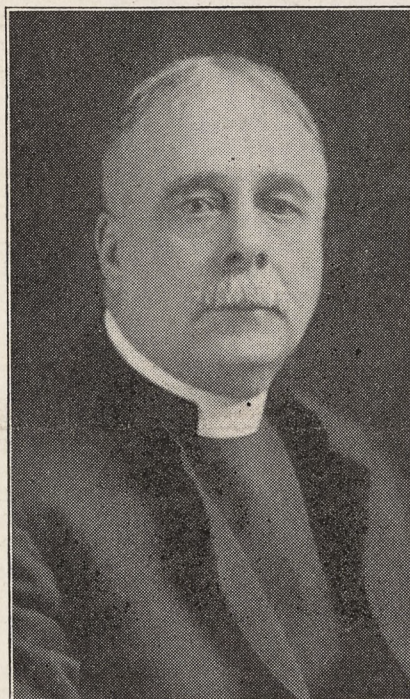
"What the world needs now is fearless leadership and honest thinking. Democracy and Christianity have failed where and when they have not been properly tried.

"Theoretically, we have abandoned the worship of Mars, Bacchus, Venus and other physically attractive false gods, but in fact, in our vain search for pleasure, their followers and subjects are still too prevalent.

"Yet we know that the peace and real joy, which nothing can surpass, or quench

## Religious Leaders Discuss Publicity Methods

Pastor Tells How His Church Became a Leader  
in the Community Through One Event



Rev. Alexander Mann

Dr. Mann, the rector of Trinity Church, Boston, and President of the House of Deputies, was elected Bishop of Pittsburgh at a Diocesan Convention last Wednesday.

must be available for us here and now if we can only succeed in being what we call ourselves—Christians."

"I only hope," said the Bishop of Sheffield, after the applause which greeted Lord Astor's speech had subsided, "that whatever form the Government of the future might take, it will include Lord Astor," a sentiment cordially endorsed.

"The tragedy of our country," said the Rev. H. R. L. Sheppard, "is that we all mean so extraordinarily well, and achieve so extraordinarily little.

"There was never more idealism, and there was never less achievement.

"Every Armistice Day—and we are again preparing for it—we recreate 24 hours of intense emotionalism and at the end of the day we say, 'Things must surely be better now,' but men are beginning to know in their own hearts that they alone cannot achieve these ideals."

The National Conference on Church Publicity was held in Chicago last week, and was attended by several hundred religious leaders. At the opening session a very competent professional advertising man made the group realize how little they know about the subject of publicity by giving them a scientific analysis of several advertising campaigns, which he illustrated with blue prints. At the same session the Rev. William L. Stidger told how he had built up a church in Detroit by giving newspaper publicity to a "human interest" story, which quite accidentally developed within the church. A little girl was seriously injured near the church. Upon visiting her home Mr. Stidger discovered that her family had no church affiliation. It therefore became necessary for the church of which he was pastor to care for the child. The congregation was appealed to and there was such a generous response that the child, not only was cared for while ill, but later was put through school. The newspapers were quick to take up the story—the church was given publicity in connection with the case—with the result that the church became one of the largest in the city of Detroit.

Editors of several city newspapers suggested methods of increasing the space the newspapers might legitimately give to the churches. The "human interest" story is the thing they want, because it is what their readers want. The preachers were charged with a pathetic belief in the news value of sermons, meetings and conventions, whereas the reading public hasn't the slightest interest in this phase of church publicity.

The Rev. W. H. Carwardine, the religious editor of a Chicago newspaper, denied that the Roman Church controls the press, as is often charged, and insisted that if there was any injustice, it was that the Roman Catholics were discriminated against.

Those present were urged to attend the annual meeting of the Associated Ad Clubs which is to be held in Atlantic City next June. At that meeting the National Conference on Church Publicity will provide a place of meeting, and also much of the expense for those who wish to see the churches brought into the focus of public attention through the skilful and directed use of the various agencies of advertising and publication.



# GENERAL NEWS OF THE EPISCOPAL CHURCH

## English Clergyman Coming to Berkeley Divinity School

The Rev. T. W. Pym, well known to many Americans through his recent book, "Psychology and the Christian Life," is expected in this country soon to take up work at the Berkeley School as special lecturer in Christian Doctrine and Ethics.

Mr. Pym is a son of the late Bishop of Mauritius and Bombay. He was born in 1885 and educated at Trinity College, Cambridge, of which college he became chaplain after his ordination. From 1914 to 1919 he was an army chaplain, receiving the D. S. C. and being mentioned three times in dispatches. "Papers from Picardy," of which he was joint author, and a brilliant essay in the volume entitled "The Church in the Furnace" attracted much attention. Returning from the war he became head of Cambridge House, Camberwell, a settlement house which carries on in South London a work similar to that of Oxford House in East End. Mr. Pym is today a recognized leader among the younger clergy of the Church of England. In addition to his work at Cambridge House he is Examining Chaplain to the Bishop of Southwark, Rural Dean of Southwark Diocese, President of the Padres' Fellowship, and Honorary Chaplain to the King. He is particularly interested in the relation of Christian teaching to social and political conditions and has frequently written and spoken on such subjects as Christian citizenship, social purity, Christianity and industry, and international relationships. His most recent book is entitled "Mark's Account of Jesus." His wife, who before her marriage was Miss Dora Ivens, classical lecturer at Girton College, Cambridge, has been active in the English student movement. She will accompany him on his American visit.

While Mr. Pym's chief work will be that of teaching at Berkeley, where he will be in residence from January 1st to the Easter recess, the dean of the school is arranging that he shall do a certain amount of outside preaching, teaching, and lecturing, in Connecticut and elsewhere. His rare gift for attracting and influencing young men and boys makes it desirable that he should be free to come in touch with students in as many schools and colleges as time allows. At the end of January he will visit New York and will preach at the noon-day services in old Trinity.

## Corner Stone Laid for Church at Canton

On Sunday morning, Nov. 5th, at 10:45 a. m., the corner stone of the new St. Paul's Church, Canton, O., was laid by the Rt. Rev. Frank Du Moulin, D. D., assisted by the rector, the Rev. Walter R. McCowatt, and the Church officers.

The service of Morning Prayer was read by the rector in the Parish House, which was crowded to the doors while fully one hundred people stood outside unable to get in.

Bishop Du Moulin preached the sermon, after which the choir, clergy and congregation marched to the new building, where Bishop Du Moulin conducted the service of laying the corner stone.

laid in the base of the column on the Gospel side of the chancel arch.

The new St. Paul's is built of Indiana limestone at a cost of \$125,000, has a seating capacity of 600. The choir will accommodate sixty. A new four manual organ is already completed waiting to be installed when the building is completed, which will be about Eastertide.

## Hobart Professors Derive Benefit From Campaign

It was announced today that the first objective of the Hobart College Centennial Campaign, namely, the increasing of salaries of professors, has been attained. All professors now receive at least the basic salary of \$3,000, some being paid on a higher scale, depending upon the length of service, while assistant professors and instructors receive the maximum amount provided for in the Centennial Campaign schedule.

Virtually all pledges to the Centennial Fund, to which \$850,000 was subscribed by alumni, Churchmen and others, are payable over a five-year period. Hence, carrying out the plan of expansion of the college rests upon the collection of payments due. A total of \$400,000 is to be set aside to provide for increased salaries. Until this amount has been collected, it will be necessary to provide funds for faculty salaries from other sources.

Another objective of the campaign is increased endowment, including the building of a new Science Hall, additions to the faculty, and the increase of mobile funds to be used at the discretion of the trustees. The need for these additions to the faculty is more urgent now than at the outset of the campaign, due to the considerable growth of the student body.

The enrollment of both Hobart College and William Smith College for women is the largest in the history of the two institutions. The men's college has a registration of 224 men and the women's college 137, a total increase of 30 per cent over last year's enrollment.

## Memorial Window Blessed at Marquette Cathedral

At the morning services on Oct. 22nd, in St. Paul's Cathedral, Marquette, Mich., the new Juliet Graveraet Kaufman memorial window was blessed by the Rt. Rev. Robert L. Harris, D. D., bishop of the diocese, assisted by the Very Rev. George S. Southworth, dean of the Cathedral.

A tribute to motherhood, the window is done in exquisite color tones, which in tenderness and beauty carry out feelingly the theme of our Lord's reverence for motherhood and childhood.

The sermon was delivered by Bishop Harris and at the close of the service Mr. Louis G. Kaufman inquired the indebtedness resting upon the Cathedral and in addition to the gift of the beautiful memorial window presented his check to cover the indebtedness of \$10,869.

## Distinguished Visitors at DuBose School

The Rev. J. O. F. Murray, D. D., Master of Selwyn College, Cambridge, England,

came to this country to deliver a course of lectures on the W. P. DuBose Memorial Foundation, visited the DuBose School at Mont Eagle, Tenn., on November 3, and addressed the students in the chapel in the afternoon of that day. Dr. Murray took as his subject the "Grace of God," giving with the utmost simplicity and at the same time with authoritative conviction his interpretation of that phrase. Dr. Murray was very much pleased with the work being done at the DuBose School and referred several times to the work of the same nature that was being done in England.

The school was also fortunate to have had the Rt. Rev. S. M. Griswold, D. D., of Chicago at the school the week previous. The address which he made to the student body could be summed up in this striking phrase which he used more than once, "An unconverted ministry cannot convert the world." Bishop Griswold expressed himself as being entirely in sympathy with the purpose and ideals of the school and was impressed by the spirit of the men who compose the student body and by the progress which has been made during this, the first year of the school.

## Colored Mission Celebrates Golden Jubilee

Fifty years of real and continuous service to the colored people of Savannah, Ga., is the record of St. Augustine's Mission which was celebrated on Sunday, Oct. 15. At 6:30 in the morning there was a choral celebration of the Holy Communion, and the bishop preached and had confirmation at Morning Prayer. At the evening service the Rev. John D. Wing, D. D., rector of Christ Church, and the Rev. S. B. McGlohon, rector of St. Paul's Church, preached an appropriate anniversary sermon.

From the beginning St. Augustine's has had a parish school, which is in operation today, and in the fifty years of its existence the lives of over three thousand boys and girls have been directly touched by this agency of the Church. The present building was built in 1875 by funds gathered from the north by the founder, and the last \$500 which cleared the Church of debt was given by a gentleman in Savannah whose name is no known. The parish house was built by the Diocese of Georgia for social service work among colored people.

## Death Takes Dr. Ryan of Duluth

Rev. Albert W. Ryan, D. C. L., D. D., rector of St. Paul's Church, Duluth, Minn., for nearly thirty years, died after a very brief and seemingly slight illness on Friday evening, Oct. 27th. Indisposed since the first of the week, he had kept to his home except to go out for a wedding on Wednesday. Friday morning, finding that his trouble was not yielding to treatment readily, he decided to go to St. Luke's Hospital. The end came without warning and while he was apparently resting comfortably at about 10:30 that evening.

Funeral services were held from St. Paul's Church on the afternoon of All Saints' Day at 2:30 o'clock. Bishop Ben-



by the Rev. James Mills, assistant rector of the parish, and the Rev. R. S. Reade of Holy Trinity Church, Minneapolis, formerly assistant to Dr. Ryan. A large number of the clergy of the diocese were vested and in the chancel and representatives were present from the dioceses of Minnesota and Milwaukee. The Rev. R. S. Reade accompanied the body to Mount Clemens, Mich., and officiated at the interment.

Dr. Ryan was the oldest clergyman in length of service in the city of Duluth and was always active in the Ministerial Association and the Interchurch Council. As a mark of esteem the ministers of the city met before the service and marched to the church in a body. Many other organizations were represented officially at the service, conspicuously St. Luke's Hospital with a large space in the church filled by nurses in uniform, and by the medical and surgical staff.

#### St. Edmund's, Chicago, "Home-Coming Week" Program

Home-Coming Week will begin tomorrow morning at St. Edmund's Church, 5831 Indiana Avenue, with a Corporate Communion of the active workers in the parish at 8 o'clock, and at 11 o'clock, the founder of the sixteen year old Washington Park Mission, the Rev. Dr. George Deming Wright, chaplain of St. Luke's Hospital, will preach the memorial anniversary sermon. At the evening service at 7:45 o'clock, the Rev. Herbert B. Gwyn, M. A., a former priest-in-charge of St. Edmund's and now the editor-in-chief of "The Diocese of Chicago," will speak on the progress of the Mission while he was the incumbent.

St. Edmund's Day, Monday, Nov. 20, in the Church of England Calendar, will be observed with an early celebration of the Holy Communion, as will also the sixteenth birthday of St. Edmund's Church as an organized Mission of the Diocese of Chicago, on Tuesday, Nov. 21st, when a birthday party will be held at the church at 8 o'clock in the evening. Both Bishop Anderson and Griswold have sent their acceptances of invitations to the birthday party, and all of the former priests-in-charge of the Mission, the Rev. Messrs. George D. Wright, D. D.; J. Bradford Pengell, B. D.; Herbert B. Gwyn, M. A., and John R. Pickells, B. D., are expected to attend. Friday, Nov. 24th, will be observed as "Woman's Auxiliary Day" with a celebration of the Holy Communion at 10 o'clock and a meeting and luncheon afterwards, in recognition of the prominent part the Auxiliary has taken in the founding and fostering of St. Edmund's Church.

On Sunday morning, Nov. 26th, the Rev. J. Bradford Pengell, rector of St. Paul's Church, Flint, Mich., and a former priest-in-charge of St. Edmund's Church, will be the special preacher, and at 2:30 o'clock the members of the Home-Coming Committee of the Mission will meet at the church for a brief service of consecration before going out on the annual "Every Member Canvass." At 7:45 o'clock that evening a service of thanksgiving for the canvass returns will be held in the church

and "Home-Coming Week" will be officially ended. It is hoped by the active workers of the Mission that all former members of St. Edmund's Church will "come home" for some one or other or all of the "Home-Coming Week" services and a cordial invitation is extended to them to send word of their coming. The present priest-in-charge of St. Edmund's Church is the Rev. Gardner MacWhorter, appointed on January 23, 1922.

#### Popular Missionary Will Speak for You

The burning of the newly completed mission residence at Anvik on Christmas Eve, 1921, has meant inconvenience and labor for Dr. Chapman and other missionaries at Anvik. It is a satisfaction, however, to be able to say that the insurance companies have settled our claim in the amount of \$7,094.17. This insurance will permit the speedy rebuilding of the residence.

Dr. Chapman is at present in the United States on furlough after more than six years in Anvik. The Department of Missions will take pleasure in arranging speaking appointments for him in order that as many as possible of his friends may hear at first hand of the work he has been doing in his last term of service in the field. Dr. Chapman is the dean of all Alaska missionaries, having begun his ministry at Anvik in 1887.

#### Jazz Hymns Are Condemned by Dean Peter Lutkin

Dean Peter Lutkin, dean of music in the North Western University, Evanston, Illinois, has been conducting a week of musical services in St. Luke's Church, Kalamazoo, Mich. He has been presenting the ideals and standards of music suitable for church worship. The newspaper reporters seem to have been somewhat startled by his condemnation of such popular tunes as those set to "I Need Thee Every Hour" and "O Mother Dear, Jerusalem" as the sheerest jazz and rag time, unworthy the name of music. "My appeal," he said, "is to the younger generation of church-goers. My aim is to do what I can toward teaching the young people of the church what is really fine and noble in music."

#### Increased Numbers at Howe School

A student body 25 per cent larger than that of last year greeted the faculty at the opening of Howe School. Howe is organized on the plan of the great English schools for boys, with lower, middle and upper schools. The enrollment has crowded the upper school to its capacity. The lower school has overflowed its building. The excess of boys have been housed comfortably in "The Club House." Because of the increase in numbers the trustees are having plans drawn for new and larger buildings. There is an increasing call for scholarships for ambitious boys whose means are limited. The rector of Howe, the Rev. Charles Herbert Young, makes grants of nearly fifteen thousand dollars every year to worthy boys. This is a heavy drain upon the resources of the school. It points out an opportunity for generous people who wish to help deserving boys.

#### Indians Like the Peppy Tunes

Miss Laura M. Weddell of East Carolina, who has gone to Eagle to join her sister, Mrs. B. W. Gaither of our mission in Eagle, Alaska, writes:

"I arrived at Egle on Sunday, Sept. 3. I went to the Indian village for the service there and played the hymns on the little organ. The Indians were delighted and had quite a good time. They would never be allowed to give a metropolitan performance and they sing to funeral march time, but they enjoy the effort and the result."

#### Feed Them First. They Work Better

Sunday, October 29, was Every Member Canvass Day at Grace Church, Grand Rapids, and the novel plan was adopted of starting the canvassers out after dinner, served by the ladies of the Church in the parish house shortly after the morning service.

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

## 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

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## A GENTLEMAN'S GAME

By Bishop Johnson

Golf is a gentleman's game for, in golf, each man is trusted to keep his own score, is not watched as to whether he keeps the rules, and is so full of provocations from start to finish that it tests all one's reserve powers of self-control to keep smiling.

Of course the demon of commercialism invades the golf course as it invades the sacred relations of host and guest in the home, and as it invades religion. Those who must introduce a monetary consideration into friendly games pay the penalty of turning recreation into a business.

Playing a game for money or things is an abomination of social intercourse.

We cannot let the mammon of unrighteousness alone, not even in our sports or in our homes. There ought to be an inviolate custom that the man who introduces monetary considerations into the games of friendship, should be sentenced to hard labor in a bank until he becomes sick of the sight of money.

But golf in itself is pure from this offense. And the man who commercializes the game becomes a professional, that is, he makes it a business.

Why a professional is debarred from amateur contests because he makes a living by it, and the man who plays for a stake is not so debarred I do not know. Seems to me the latter does more to ruin the game than the former.

I like to think of religion as a gentleman's game rather than to think of it as a business. St. Paul thinks of it in both relationships. He talks religion in the language of the arena

"So fight I not as one that beateth the air,"

"So run that ye may obtain,"

"Let us press toward the goal for the prize."

He also speaks of religion as a vocation or as a business, but perhaps in his day business had not developed into such a hard mechanical process as it is today.

At any rate I prefer to think of religion as a gentleman's game in which God prefers us to keep our own score without being watched; and in which God lets us play our ball in accordance with our own conscience; and in which God expects us to be cheerful in whatever trouble we may find ourselves. After all, that is the

sportsmanlike way to play the game of life.

\* \* \*

Now keeping one's own score is simply a matter of truthfulness. It is the one, two, three of golf and of life.

There are players whose wish is father to the thought, and who persist in forgetting some bad strokes in order to make it appear that they have played the game more correctly than they have.

It is rather hard to be truthful with one's self. "To thine own self be true" is easier said than done.

To keep the truthful score of all the dub shots that we make in life and to confess them willingly is not easy. We prefer to do like a certain player who was playing recently in a contest and whose stroke was so bad as he neared the end that he tore up the score card rather than be humiliated by the miserable score that he had made.

So many people in life either do not keep score, or as they near the end of life, they petulantly tear up their score card.

The game of life demands truthfulness without evasion and without deception.

After all life is a gentleman's game in which a good conscience is better than a fine score. For the man who gets a poor score gets as much exercise and nearly as much real benefit as the man who plays in par. And as we play golf for exercise rather than the score, so we play the game of life for the training of the soul rather than for its record. A part of that training is that a man shall learn to be strictly honest with himself and as courteously lenient to the other player as the rules of the game will permit.

The game of life has its rules. The Ten Commandments of Moses, including the worship of God and purity toward your neighbor's wife as well as your own. The two greater commandments that we love God and love our neighbor so that we need not think of printed rules as we play, because we have caught the spirit of the game and so have learned its rules.

The Commandments of the Christ: "Repent ye!" "Do this!" "Go ye!" and all that obedience involves.

It is a gentleman's game and so we accept the rules and do not attempt to manufacture rules to suit ourselves.

Neither when our ball has a bad lie, do we attempt to change the rules to suit our ball, neither do we move the ball with one toe in order that we may make a better score. We may be in the bunker of sickness, or poverty or injustice. We may be confronted with the hazard of suspicion or misunderstanding or contempt. We may find ourselves well off the fair-way in the rough of circumstance or accident or design.

All right! There are rules which the Master has laid down for human conduct and we do not seek to reshape religion to suit one unfortunate lie, but on the contrary we play the ball as best we can. Undoubtedly you are in difficulty. Most of us are from time to time.

What are you going to do about it? There is but one thing to do, and that is to play the game according to the rules.

Perhaps you have made an unfortunate marriage, have become involved with a

disagreeable partner, find yourself in an unpleasant parochial atmosphere, or in uncomfortable social relations. What about it? So many think that they have solved the difficulty by picking up their ball and going home.

America is becoming a nation of moral cowards, as Mr. Emerson Hough has publicly said, because Americans fancy that they can ignore the rules which Christ has laid down for the game of life. Play your ball whereon it lies and face the issue at no matter what cost to yourself.

The cowardly whine which sends people to the divorce court and keeps them away from church for petty reasons, or causes them to found a new religion because they fancy the old religion does not fit their particular case is not the way in which the game of life will be won.

\* \* \*

Life, like golf, is purposely made hard. It may seem silly to some people that men build bunkers and hazards on golf courses in order to make the game more difficult, but it is only a difficult game that provokes an adventurous spirit and makes the game worth playing.

There are religions today which claim to smooth out all the hazards in life. When they have succeeded in doing so, life will become a mere bovine existence.

Every difficulty, every obstacle in life is a challenge to sportsmanship.

Every time we pick up our ball because of the challenge, we join the ranks of quitters. Provocations are the order of the day, but the seasoned player does not lose his temper and complain of fate because life is provoking. Rather, he selects the club which will best meet the difficulty and plays as best he can, more concerned that he be a sportsman than about the score.

Golf has been facetiously described as the game of putting a small ball into a small hole with instruments very ill adapted to the purpose.

This isn't a bad definition of life. The small ball is myself and the small hole is the place that I am to occupy in life and the instruments are such God has devised.

Nor am I so much concerned about the score as I am about the sportsmanlike way in which I handle those instruments.

I wish more people would look at life as a gentleman's game rather than as a hectic performance in which they sit on the bleachers and criticize the little group who are trying to play the game. It is all right to help from the gallery on certain occasions, but to sit in the bleachers is not exercise, nor does it seem quite fair that those who are experiencing none of the difficulties should furnish so much of the criticism. And I believe that all such will pay the penalty of their officiousness.

## Your Renewal

The management of The Witness is very anxious to get all of the renewals in before the first of the year. What is the date on your wrapper? If it is marked 1922 your renewal is due. In sending it in, help double the circulation by sending another along with it. Your own renewal is \$1.50. Send a new subscription with it and you can have both for \$2.00.



## Cheerful Confidences

By Rev. George Parkin Atwater, D.D.

### THE CHURCH YEAR—I.

Recently I had a conversation with a man about the Church Year. He said that he had gone to Church all his life, but that he knew nothing of the Church Seasons, in fact he did not realize that there were any seasons.

He knew that the Sundays had names, but thought that they were chosen to emphasize certain facts or truths, but had no very logical connection with each other, no continuity.

In other words the fifty-two Sundays were like a train of Pullman cars, each distinct, and named at random. Do many others think the same?

I think it worth while, now that Advent is approaching, to give the Witness readers the conception of the Church Year that I try to present to my own people, and especially to the children. Please read this to the children. It will take three articles to present the whole subject. Save the papers and read the presentation as a whole.

### The Church Year

We are about to begin again the Church Year. Let me try to portray for you what the Church Year is, so that you may understand it.

Picture to yourself a long Corridor, wide and high. Its walls and floor are covered with marble. The roof is sustained by pillars, set into the walls, 52 on each side, and on a cord stretched between each pair of pillars is a silken banner, on which is embroidered the name of a Sunday. At intervals across the corridor are screens of beautifully carved wood, with gates, dividing the corridor into eight portions, but not of the same length.

In the walls between the pillars are glorious stained-glass windows, such as you see in Churches. Each is a picture window. The colors glow and burn in the brilliant light streaming upon them from without, and make little pools of color upon the marble floor.

Below the windows are pictures, the famous paintings of all time. From each pillar hangs a silken banner with an emblem upon it. In the center of each section of the corridor is an altar, with a cross and other ornaments. High above the floor, on the walls, are the pipes of an organ, and each corridor is filled with music.

The Church, each year, makes a pilgrimage, with its people, through the corridor. We gather on the Sunday nearest November 30th, prepared for our journey. It will take a whole year, 52 weeks, to make the pilgrimage, and share in the worship and to learn all that the entire corridor has to teach.

(We must remember that, although the corridor itself exists only in the imagination, the Church actually, each year, leads us through it as if it were real. We call it the Church Year. Let us see how we proceed.)

As we enter the great portals into the first arcade of the corridor we note a

word, set in purple tile, within the marble floor. The word is "Advent." This is the "Advent" arcade. We call it the "Advent season." The windows glow with purple glass. The four purple banners above have the names, "The First Sunday in Advent," "Second Sunday in Advent," and so on. The four windows on one side are the four Gospels of the Advent Season, and the four windows on the other side are the four Epistles. The pictures show the prophets and the holy writers of the Old Testament, telling of the Advent, or "coming," of the Christ. Upon the lower banners are trumpets, by which heralds proclaimed the approach of the King. A priest at the altar is reciting the holy prayers or Collects of Advent.

Everywhere there is an atmosphere of expectancy. We spend four Sundays in this somewhat somber arcade. Frequently the priest celebrates the Holy Communion, and tells us of the expectation of Christ's first coming, and of His second coming to judge the world. We sing, to the plaintive note of the organ the Advent hymns, "O come, O come, Emmanuel, and ransom captive Israel."

### Many Students at St. John's, Shanghai

St. John's, Shanghai, opens the year with a larger student body than ever before, 350 in the college and 260 in the preparatory school, which causes Dr. Pott, the president, to contemplate with great satisfaction the use of some of the buildings of St. Mary's Hall as soon as that school is able to transfer itself to its new site and new buildings now under construction.

### Founders Honored at Kenyon

On the morning of All Saints' the annual service in honor of Founders' Day was held at Kenyon College. The Holy Communion was celebrated by the Bishop of Ohio and the Memorial of the Founders was read by the Bishop of Southern Ohio. At this service the Rev. Samuel A. B. Mercer, Ph. D., newly elected Dean of Bexley Hall, was formally inducted into office. President Peirce made a statement

regarding the dean's election and then officially invested Dr. Mercer with the authority of dean. The Bishop of Ohio after appropriate prayers gave the newly inaugurated dean his blessing. A considerable number of alumni of Bexley Hall were present at the inauguration and took part in the service.

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## Current Comment

Not merely the Clergy of the Church and ministers and students of religion in every Christian Communion, but the whole Christian world is poorer by the recent death of the Rev. James Hastings, D.D. Dr. Hastings was a minister of the United Free Church of Scotland (Presbyterian) and was probably the greatest compiler and editor our age has known. His great Dictionary of the Bible, his Dictionary of Religion and Ethics, and his one volume Dictionary of the Bible are probably his best work—the compilation known as the Great Texts of the Bible hardly rank as high. But he has laid every Sunday School teacher and every lay student of Holy Scriptures under deep obligation by his indispensable one volume Dictionary.

The Pastoral Letter of the House of Bishops arrived in our mail this week. It is a reminder of days at Portland. It is a deeply spiritual Pastoral and one well worth careful presentation to our people. Will it receive the attention it deserves, when we are in the midst of Nation Wide Campaign activities?

There is a certain type of mind which is always wondering whether it can remain in the Episcopal Church if certain things happen. Therefore, it is always nervously watching to see what does happen.

And there is another type of mind that is bent on proving that the Episcopal Church is, well, something less than the Episcopal Church, that the Apostolic Succession is not Apostolic, that the Sacraments are things about which good men may differ.

And there is no doubt that the Church may need both types. But, somehow, we feel rather sorry for people with minds like that. We suggest that it is the Protestant Episcopal Church which gives our ministry, clerical or lay, significance and status, so long as we remain in her communion. We are in her communion because she is an integral part of the One Holy Catholic and Apostolic Church which Our Lord founded. She has a wonderful history and a noble ministry to the world of today.

We would be rendering better service to Our Lord, to His Church, and to humanity if we "magnified our office" a little more, and made a really serious meditation on the honor of being called to minister as clergyman or layman in the Church we ought to love.

When you have missionaries in your vicinity, do you invite them to Church School? Boys and girls love to meet and hear our own men and women from the Church's outposts. I was in a Sunday School recently where not one pupil had ever heard a missionary. In ten years no missionary had spoken there.

It would be well for the Department of Missions to send their best missionaries to Churches and Schools, where there is no interest, as well as to those parishes where they are sure of a large offering.

### Half a Billion Given for Religion

The growing liberality of the Christian churches of America is a significant fact in our national life. The Federal Council of Churches in its statistical department has secured the figures for the giving last year, and announces the amount as \$488,424,084. Some churches report only their missionary offerings, so the figure is too small. The Methodist bodies lead with offerings of \$130,730,479; the Roman Catholic is second with \$75,368,294, and the Baptists are third with \$60,798,534. It is a long way for the churches to go to realize their stewardship aims, but the results are much larger than many citizens would have supposed.

### Rev. Frank T. Cady to Return to Tyrone

The Rev. Frank T. Cady left Tyrone, Pa., the first of this year to become rector of St. Matthew's Church, Charlestown, W. Va. Since that time the parish in Tyrone has been without a rector. It seemed impossible to secure a man suited for the work. The vestry, therefore, in a rather vain hope, urged Mr. Cady to return. He has agreed to do so, and will begin his work at Tyrone about December 1st.

### Christmas Productions Made Popular This Year

The Commission on Church Pageantry and Drama sends word of three dramatic services for the Christmas season, with others to be announced later. "When the Star Shone," by the Rev. Lyman Bayard, a presentation of Bethlehem at the time of the Nativity; 50 cents. "A Dramatic Service for Christmas," by the Rev. B. W. Bonnell, very simple service of tableaux and carols, especially recommended for small parishes. Also, by the same writer, "A Feast of Lights," a dramatic

service for the Feast of Epiphany. All three may be ordered from the Bookstore, 281 Fourth Ave., N. Y. The second and third are bound together, price 40 cents. The first may be had also from the Pageant Publishers, 1206 South Hill Street, Los Angeles, Calif.

### Ordination in Diocese of Colorado

Mr. William McMurdo Brown was ordained Deacon by the Rt. Rev. Fred Ingley, S. T. D., Bishop Coadjutor of the Diocese of Colorado, on Sunday, Nov. 5, 1922, in St. Thomas' Church, Denver. The candidate was presented by the rector of St. Thomas' Church, the Rev. Robert B. H. Bell, the Epistle being read by the Rev. Geo. H. Holoran, and the Litany by Mr. J. W. Hudston, secretary of the Standing Committee, Bishop Ingley preaching the sermon.

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The Church Reaches  
College Students

On the first Sunday in November over one hundred and twenty Episcopal students of Vassar College attended a special communion service and sermon at St. Andrew's Church, Poughkeepsie, N. Y., which is located near the college.

Dr. William E. Gardner, D. D., of the Department of Religious Education of the National Council, was the celebrant and preached the sermon. His subject was "The Imperatives in Religion." He showed the students the religious forces that had dominated previous ages and then drew pictures of religious movements operating today over which we have no control, but with which we should co-operate.

The service was the first of a series of monthly communion services arranged by a group of students under the direction of Miss Grace Parker, daughter of the Hon. Phillip Parker of Brookline, Mass., and Miss Martha Boynton, daughter of the Rev. Charles H. Boynton, Ph. D., of the General Theological Seminary.

"Town Sunday" at Vassar is the name given to the first Sunday of each month, when attendance at the College Chapel is not required. On this Sunday the students are allowed to attend the churches in Poughkeepsie. The Episcopal group plans to advertise a monthly service and sermon by some well known preacher at St. Andrew's. They will especially urge the attendance of the many Episcopal students who make "Town Sunday" a stay-at-college Sunday.

Dr. George H. Nettleton, the acting president, attended the service and said to Dr. Gardner and the group of students at its conclusion:

"I need hardly reassure you of my sympathetic interest in the whole question of deepening the spiritual life of the college. Let me express to you my personal appreciation for this special service and my satisfaction that it proved in every way so helpful. On this difficult and important matter this voluntary service sheds cheerful light."

Congregationalists Concerned  
With Episcopal Action

The action of the Portland convention in providing for the possibility of the ordination of ministers who would serve outside the Church has moved Rev. Newman Smyth to call together the Congregational committee on church unity. He states in his call: "The action of the Episcopal convention is of such importance that it requires the immediate and careful consideration of our Congregational commission on unity. A meeting for that purpose we are now calling. Until we shall have the full text of the Episcopal discussion and action, and our own commission shall determine the next step for us to take, I must refrain from any comment on that. An appeal to the Christian people of all churches over all the ecclesiastics may be necessary to bring about the final achievement of church unity. Surely the Christian church cannot remain fiddling while our modern civilization is burning."

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