

The Witness

Rev. Wm. J. Rutter, Jr.
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CHICAGO, ILLINOIS, NOVEMBER 25, 1922

\$1.50 A YEAR

Classes Provided Prisoners In County Jail

Member of Harrisburg Social Service Committee
Arranges for the Study Groups

By Rev. A. A. Hughes

Fifteen prisoners in the Northumberland County Jail, at Sunbury, Pa., are more than thankful that Pennsylvania State College maintains its Extension Department of Engineering. For by a very fortunate chance they are able to pass away the hours of confinement in study that will help fit them for jobs when they get out.

Their guardian angel in this case appears to be a combination of the Rev. B. Talbot Rogers, D.D., rector of St. Matthew's Church, Sunbury, and Dr. John M. Thomas, President of Pennsylvania State College. Dr. Rogers, who is an active member of the Department of Social Service of the Diocese of Harrisburg, appealed to Dr. Thomas to give the lonesome prisoners something in the nature of studies to pass away weary hours. Dr. Thomas consulted with Prof. N. C. Miller of the College Engineering Extension Department to find out if the men in jail could not receive the advantages which some 8,000 of their more unfortunate brothers in the shops and manufacturing plants of the state are obtaining from State College every day.

Prof. Miller went to Sunbury and with the Rev. Dr. Rogers, visited William H. Calhoun, warden in the Northumberland County Jail, to talk over the proposition of literally taking the prisoners back to school.

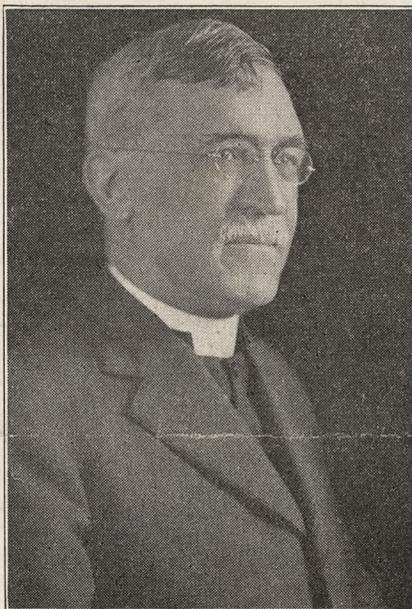
Mr. Calhoun heartily approved the move. Some of the trustees were pressed into service; tables, chairs, and benches were moved into the corridor of the prison, and the cells were unlocked and the twenty-five prisoners brought out to make the audience.

Prof. Miller outlined the plan for industrial and business study that the prisoners could obtain if they wanted it. It developed that only two or three of the men had ever taken high school grade studies. Two of the men had worked in garages and they will receive automobile mechanical training from State College. Another knew something of architectural drawing, and will pursue that course. One had some office training and desired a course in business law. The remainder will study general shop mathematics. Mr. Miller personally interviewed each man, and determined what he was best fitted to study.

In the course of the meeting it developed that one of the prisoners had attended one

Necessary Relief Work Done by Churchwoman

Miss Elizabeth Gilman Devotes Her Time To
the Cause of the West Virginia Miners



Bishop Reese of Georgia

The seventy-fifth anniversary of St. Philip's Cathedral, Atlanta, was celebrated last week. Bishop Reese was the preacher.

of the big Eastern universities for three years, and he will give general assistance to the college representatives in conducting the school within prison walls. It will be necessary for State College to send Prof. R. H. Spahr, attached to the Extension Department, to the jail at stated intervals throughout the winter to see that the work is being carried out properly and to help the men with their studies. For the most part the instruction will be given through correspondence.

President Bartlett Takes Platform for Campaign

President Murray Bartlett of Hobart College has been speaking to congregations in western New York during the past week in the interests of the Nation-Wide Campaign. He spoke at the morning service at St. Paul's Church, Rochester, on Sunday, November 12th; at St. Luke's Church at Branchport, Monday afternoon; at St. John's, Clifton Springs, Wednesday evening, and will deliver a sermon on the same topic at St. John's, Phelps, Sunday evening, November 19th.

A story of notable Christian service comes out of Baltimore. For the past two years a strike has been going on in the coal fields of West Virginia. Miners were thrown out of their company-owned dwellings because they saw fit to strike. Tent colonies were established in the mountains. Here, for months—winter and summer—these miners have been living with their families, without work, for they are not capable of anything but mining. Naturally there was a great deal of innocent suffering. Seeing this, a Baltimore churchwoman—Miss Elizabeth Gilman—the daughter of the former President of Johns Hopkins University—went to minister to the needs of these people. She organized the West Virginia Miners' Relief Committee, and with the aid of a notable group of helpers, including several of our clergy, she has raised thousands of dollars for relief work.

A report of the work has just been published—\$21,781 raised in cash; four carloads of food; one carload of clothing. And what is most noteworthy, not a penny of overhead to carry out the work. With the report comes another appeal—men working in several of the mines are "blacklisted" because they fought to the end for what they considered a just cause.

The strike is over—the mines are working—but they with their families are stranded in an unfriendly country, living in tents, and tar-paper shacks, without the possibility of work or means to move. Miss Gilman is therefore again issuing an appeal in order that she may go into the district and distribute aid to these people. Miss Gilman's address is 513 Park Avenue, Baltimore, Md.

Commemorate Anniversary of First Anglican Bishop in America

A service was held last Sunday in St. Mary's Church, Burlington, N. J., to commemorate the 200th Anniversary of the consecration to the Episcopate of the Rt. Rev. John Talbot, founder and first rector of the parish and the first Anglican Bishop in America. Bishop Matthews of New Jersey was the celebrant and Bishop Gailor was the preacher. In the afternoon four historical addresses were made, one by each of the following: Bishop Gailor, the rector of the parish; Canon Lewis, and Bishop Matthews.

GENERAL NEWS OF THE EPISCOPAL CHURCH

AN OPEN LETTER TO THE CHURCH FROM THE DEPARTMENT OF FINANCE

During the past two years we have been reducing our deficit but now the Treasurer reports that the receipts toward the quota for the general work of the Church to November 1st, are \$245,780.31 less than for the same period last year.

Unless this alarming situation is corrected, our revenues for the year will be less than our expenditures, with a consequent increase in our deficit account. Only a short time remains in which to send out reminders to those who are behind in their pledges and to collect what is pledged. Why not arrange now for a "Pay-up Sunday" in each diocese, after the annual "Every Member Canvass?"

Early and vigorous action is needed.

Thomas F. Gailor,
William Lawrence,
Ernest M. Stires,
Stephen Baker,
George Wharton Pepper,
James H. Pershing,
Lewis B. Franklin.

November 15, 1922.

Atlanta Cathedral Celebrates Seventy-fifth Anniversary

St. Philip's Cathedral, Atlanta, has just celebrated its seventy-fifth anniversary with many noteworthy programs and services which will mark the history of the Church in Georgia. Many notable persons took part in the anniversary celebration, including Bishop Gailor, Bishop Knight, formerly Dean of the Cathedral, Bishop Beckwith of Alabama, Bishop Reese of Georgia. A good number of the diocesan clergy were also present.

The program opened on Sunday, October 29th, with the celebration of the Holy Communion by Dean Johnson at 8 a. m. At 11 o'clock there was a second celebration by the Bishop and a masterful sermon by the Rt. Rev. F. F. Reese, D.D., Bishop of Georgia. At the evening service addresses were made by the Rev. C. B. Wilmer, D.D., rector of St. Luke's Church, Atlanta; the Bishop of Alabama, Bishop Knight of New Jersey, and the Very Rev. Thos. H. Johnston, Litt.D., Dean of St. Philip's. These addresses were most interesting and inspiring, bringing out as they did the early history of the struggling parish from its beginning in 1847. On Monday there was a reception at Bishop Mikell's residence which was most enjoyable and in the evening the cantata "The Life Everlasting" by Matthews was ably rendered by the Cathedral choir under the direction of Mr. McHenry McChord, the efficient organist and choir-master. On Tuesday Dean Johnston and Mrs. Johnston received at their home, and in the Cathedral Chapter House at night a Home-Coming reception was tendered the congregation and former parishioners at which addresses were made by Dr. Geo. H. Noble, Thos. H. Austin, Sr., Mrs. Paul Romare, and Mr. R. A. Palmer. The congregation presented Dean Johnston with a gift ex-

pressive of their love and esteem for him and also presented Bishop Mikell with a handsome silver pitcher bearing the following inscription: "Bishop and Mrs. Mikell with affectionate greetings from the Cathedral congregation on the Fifth Anniversary of the Bishop's Consecration, Nov. 1, 1922."

Province of Mid-West to Develop Young People's Work

At the Gambier Summer Conference the young people drew up a petition to be presented at the Synod of the Midwest, asking for a secretary to head up the work being carried on in various centers among young Churchmen and women. Mr. Chalmers, the rector of St. Mark's, Toledo, O., sponsored the petition and in a forceful presentation of the subject called upon the Synod to meet the challenge of the young people. After a thorough discussion of the subject, in which Mr. Sargent of Grand Rapids, and Mr. Godolphin of Oak Park, Illinois, played prominent parts, the Synod voted \$2,000 toward the expenses for carrying on the work. It is expected that a considerable sum will be raised by the young people's organizations, and that a competent secretary will soon be placed in the field.

Deaconess Scott Writes from St. Hilda's School

Many friends who helped in the building of the Chapel for St. Hilda's School, Wuchang, China, will be glad to read what Deaconess Scott has to say about the Chapel as she saw it on her return from furlough. \$5,000 from the United Offering of the Women's Auxiliary of 1919 was given to the Chapel building fund.

"The very first thing is that the Chapel is perfectly beautiful. It is a building of which the Mission and the Church may well be proud. I do not think there is really anything better anywhere. I might also say, of course, it is not done. We have been using it since the 15th of September and every week push the carpenters a little further in front of us. I hope they will get a permanent altar soon.

"The school is full up and I have refused I don't know how many pupils. Next year I shall cut off the youngest class and begin with the fourth grade. The normal pupils are all being trained in Hanyang at the Wesleyan Mission, and the result is that we have more room for developing a high school. The present arrangement in regard to assisting the Wesleyans is that the school pays \$20 for every pupil they take who does not herself pay full dues. St. Hilda's is in good financial condition, so that \$180 for normal training per year is not an impossible burden and of course it is a real economy in force. As the work grows, however, I do not think this should come from the school appropriation."

Church Service Broadcasted From Idaho Cathedral

For the first time in the history of Idaho, a complete Church Service was broadcasted on Sunday night, Nov. 12, from St. Michael's Cathedral, Boise, Idaho. The

Cathedral erected, some time ago, a broadcasting station which has been granted a license by the United States Department of Commerce and the entire service, including the music as well as the prayers and sermon, was sent into the air.

Boise is situated on the northern edge of the prairie or agricultural section of Idaho, and on the south of the mountains, and so all, whether on farms miles from town or in lonely cabins on the mountain sides, within 350 to 400 miles, can hear the Cathedral services. There are towns in the mountains within 50 to 100 miles of Boise which through most of the winter months do not see a minister of any sort. It is now possible for them, meeting in their church building, as usual, to follow through the Church service, as held in the Cathedral, joining in the prayers and hymns and listening to the sermon.

The broadcasting outfit was made possible by Bishop Touret, who caught a vision of its great opportunities for such a State as Idaho. Missions without clergy can now have their services. Isolated Churchmen can now keep in touch with the Church. Bishop Touret and Dean Roberts expect to make it of large service throughout the entire State. Every Sunday morning and evening the service will be sent out from the Cathedral and it is hoped to develop a Radio Club among the boys, who with portable sets can give the opportunity to those shut in, whether as invalids at home or in the hospital, or those confined in jail or prison.

Young People's Work Develops in Texas

Fall conferences for young people have been held in the Diocese of Texas, with undreamed of results. The first was held in Beaumont, October 27-28-29, while the second was held in Waco, November 10-11-12. There were from 225 to 250 young

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people in attendance at both conferences. Several able leaders were in charge, including Bishop Quinn, Miss Parker, Miss Royston, Gordon Reese and John Roak. The conference theme: "To Know Christ—and to make Him Known." Motto: "I can do all things through Christ which strengtheneth me." The programs consisted of devotional services, business meetings for organization and reports. Along with the serious came the treasure hunts, campfires, plays and stunts. At the closing services, all renewed their vows before the Altar with Bishop Quinn in charge.

Oklahoma Has An Enthusiastic Leader

On October 3rd and 4th, a state-wide conference for the clergy and treasurers of the parishes and missions in Oklahoma was held in St. Paul's Cathedral, Oklahoma City. Bishop Thurston presided and the Reverend Franklin J. Clark, secretary to the National Council was the leader. Mr. Clark's enthusiasm and intense interest in the presentation of the program of the Church was so inspiring and helpful that a concerted movement was started to have him return to Oklahoma for the November conferences. Mr. Clark consented to do this between the 12th and the 26th. Contrary to the general custom in the past he will omit the parishes and devote all of his time to the people in the missions.

While he is following out his itinerary nineteen two day conferences will be conducted by the clergy of the district in those places which he will not be able to visit.

Texas Has Conference on Church Program

A diocesan conference on the Church's program for fall and winter was held in Houston, at the Church of the Redeemer, Eastwood, November 8th. In response to the invitation of the Bishop Coadjutor, there was an unusually large attendance of clergy and laity. Mr. F. W. Catterall, of Galveston, diocesan chairman of the Nation-Wide Campaign, presided, and, by his courteous manner, together with his sincere enthusiasm, succeeded in enlisting the sympathy and readiness of all to adopt the tentative programs previously prepared. Rev. Mr. Witsell, rector of St. Paul's, Waco, conducted a conference on the program of the general Church, which was followed by the presentation of the Diocesan program by Bishop Quin. The budget, including work for the diocese and the General Church, amounted to \$88,000.00. There was no suggestion of letting down on any of the new undertakings recently begun in the Diocese, but rather a spirit, looking with hopeful favor toward taking up the new program of the whole Church.

Cleveland Church Schools Plan for Great Year

Under the direction of Rev. Raymond McKinstry, rector of the Incarnation, and assisted by a splendid corps of officers and teachers, the Cleveland Normal or Coaching School has begun its work for the present year. In addition to the coaching in Christian Nurture there will be courses offered in Pedagogy that will appeal to everyone interested in Religious

Education. Special speakers have been invited to speak and the next speaker will be Dean Mercer of Bexley Hall. It is expected that the enrollment of the school will reach 300. The plant of Trinity Cathedral provides wonderful facilities for the work of the Normal School.

Japanese Become Active in New York Church

A conference held last week at the Church of the Holy Communion, New York, to discuss what can be done for the Japanese people of the city, was a notable success. Twenty-six Japanese men and women attended—several of them conspicuous in their respective walks of life. Plans were made for the social, economic and spiritual welfare of these people which will mean much to them—and much to the Church.

Georgia Busy with National Program

The Rev. Thos. Duck has moved from Cornelia, Ga., and should be addressed at 185 Westminster Drive, Atlanta, Ga. Mr. Duck still retains his same position as missionary in charge of the Northeast Georgia Missions.

The Rev. E. N. McKinley, recently ordained to the diaconate, is in charge of the Church of the Mediator, Washington, Ga., having his residence at Washington, where he should be addressed.

Te Rev. C. H. Beacon, rector of St. Paul's Church, Greenville, N. C., has accepted a call to Holy Trinity Church, Decatur, Ga., and will be in residence the first Sunday in Advent.

Dr. John Wing of Savannah, Ga., has held Nation-Wide Campaign conferences for the parishes in Macon, Ga.

The Rev. W. A. Jonnard, field worker of the Department of Religious Education of the Province of Sewanee, is directing a Church Normal Institute for the Atlanta parishes at All Saints' Church in that city which is meeting with marked success. He is being assisted by local leaders.

The Rev. B. T. Kemerer of the National Council has recently held a diocesan training institute in the diocese of Atlanta,

which was attended by all the clergy and a good number of laymen. It was undoubtedly the best conference ever held in the diocese and great praise is due Mr. Kemerer for the remarkable amount of interest and enthusiasm he has created for the N. W. C.

Harrisburg Rector Closes His Work

A special service was held in St. Paul's Church, Harrisburg, Pa., on the Twenty-first Sunday after Trinity, November 5th. The service began with the unveiling and dedication of a tablet in memory of the late Rev. John Henry Hobart Millett, rector of the parish 1865-1867, and many other workers in whose memory the burden of debt on the church building was removed in 1920. After the Rev. Dr. Appleton, a former rector, had read a brief prayer, the rector, the Rev. Stephen Dows Thaw, began the Communion Service, and announced that the services of the day marked the conclusion of his rectorate. On account of his failing health, the Rev. Mr. Thaw has been obliged to relinquish his active ministry, and he asked for the continued prayers of the congregation for himself and his family.

A REAL JOB

The Witness wants to have a representative in every parish. We are willing to make it worth the while of the person who becomes a part of our organization. We are not offering a canvasser's job. Rather, it is an opportunity to become a part of an organization that is trying to be of service to the Church. Besides the satisfaction that comes from performing a Christian service we are anxious to pay you real money. If you think you can qualify write to Mr. Spofford, the managing editor. Rectors are also asked to send in the name of the person they consider capable of representing their parish in The Witness Organization.

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

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Bible House, New York

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"FED UP!"

By Bishop Johnson.

If anyone wants to read a book that is good for their soul and at the same time stimulating to the intellect, send for a book called "I Believe," by the Rev. G. A. Studdert Kennedy (Woodbine Willie), the English priest, who writes theology in a language understood of the people and with a zip that makes the dry bones of complacent orthodoxy rattle, although the book is sound common sense from beginning to end.

In order to stimulate your curiosity, let me make an extensive quotation on world conditions after the war.

"Doubts about the meaning and purpose of it all come knocking at the door.

What's the use? Who's to gain? Why should one work and work one's hardest? Why should one do one's very best, and put one's heart into life's work? What is it all for?

Men work to live, and what is life but pleasure, enjoyment, and having a good time?

Why should a man be unselfish?

What is the good of self-sacrifice?

Each man for himself—that is the common sense policy, and the real gospel.

It gets down to facts, and doesn't spout beautiful theories. And yet we know sensible as it sounds, that policy spells disaster pure and simple.

Universal selfishness is another name for Hell on earth. Men can only live in peace together, building stable states and happy homes, at the cost of continual self-sacrifice.

We know it deep down, but it is intensely hard to keep it always before us, this necessity of self-sacrifice.

It is hard in any case, and impossible unless we have a clear vision of life's purpose."

[And that is just what Mr. Kennedy succeeds in putting before us in this book.]

"Where there is no open vision the people perish—they are bound to perish. Without such vision there is no commanding motive for unselfishness wherewith to combat and overcome the immediate and pressing motives to self-seeking, and men fall back upon sensationalism and selfishness. They cannot help themselves. Like all oth-

er living things, men only move when they are heckled, so to speak, or as the dignified psychologist would put it, "All life is perpetual response to external stimuli."

[That is the beauty with Kennedy; he knows as much about psychology as a psychologist, but doesn't tell it to us in their barbarous language. As he says, "it is really the comic way of saying the same thing."]

"We only shift when we are tickled, and when there is nothing to tickle us into self-sacrifice we fall back on the selfish sensations that are always tickling us.

We are living for the sensation of the moment and it is profoundly unsatisfactory.

It is like trying to live on fancy cakes—little bits of God knows what, with cherries on top—pure sensations without satisfaction. You cannot live on them. You must have bread and butter—solid food; if you try a diet of fancy cakes you get fed up, which means you are still hungry but can't eat.

We have in these post-war days a sensational press, a sensational stage, sensational dress, sensational literature and sensational everything else, except sensational souls. And the consequence is, that our daily lives are as dull as the daily press.

They are full of murders, divorces, bloody massacres, and monotony. We are fed up.

There is excuse for us.

We have been tried as silver is tried, we have passed through fire and water and had a surfeit of self-sacrifice; we have given our best and bravest, and shed our blood in rivers, and we trusted that God would bring us out into a wealthy place, into a new world.

But it is no new world that we find ourselves in, but an old world grown older, a world of selfishness grown more selfish, of greed that has grown more greedy, and of folly that knows no limit to its foolishness. There has come upon us a great disillusionment.

We thought that the great peace conference was travailing to the birth of Peace, and it has brought forth an abortive pandemonium.

Millions who gave up their all in a frenzy of self-sacrifice during the war are asking themselves bitterly, what they gave it up for. What's the good? And who's to gain? We are fed up. It is dangerous, deadly dangerous and must be cured—and there is only one cure for it.

We must feed our souls on solid food, and not on the slops of sensationalism.

We must regain our vision of life's purpose and set up a plain of objective.

We must in fact be able to repeat one creed and mean it—it is our first necessity.

We shall never know where we are politically, economically, or industrially until we know where we are religiously and morally. You cannot understand a part unless we have some theory of the whole.

You cannot be fixed about anything unless you have a faith about everything.

We must have a creed.

And yet we are 'fed up' with creeds and formulas,"—but I must not copy the whole book, although I am tempted to do so be-

cause Mr. Kennedy says things that need to be said in a language that everyone can understand.

In his discussion of the creed and creeds he elucidates this sentiment to which I must give hearty approval

"The average man is still a polytheist, and as long as you remain a worshipper of many gods you will remain an average man; you will run with the pack, doing what other people do, saying what other people say, and thinking what other people think, bitten with every passing craze from diabolic to barbaric dances, priding yourself on your sanity because you are as mad as all the other lunies.

You will be a sort of person, but no sort of a personality.

You will not be able to say "I believe," not merely because you have no belief, but because you have no "I" to believe with.

You won't have a real "Ego," you will be a split personality, a house divided against itself, with Dr. Jekyll in the dining room, Mr. Hyde in the kitchen; and God knows who stowed away in the basement.

You won't be able to rely upon yourself, because you won't have a self to rely on, only a mob of selves clamoring for satisfaction.

* * *

We talk in splendid bombast about the "will of the people," but God alone knows where to find it, or what it is—The job is to find a man with a "will," let alone a people. Most men don't know what they want and won't be happy till they get it.

And there can be no peace for men in that condition.

The first step toward peace is to kill polytheism and convert the people to the worship of one God."

* * *

Almost any god will give you for a while the power and joy of monotheism, and that is the very essence of all real power and joy.

The joy of the menotheist is what all the world consciously or unconsciously is seeking. No man knows the meaning of real joy until he can say with complete conviction, "I have found it. I believe in one God."

The joy of the lover for whom all the world grows golden because of his mistress' smiles, the joy of the artist absorbed in the dream of beauty, form and color, the joy of the musician drunk with his million melodies, all these are the joys of the monotheist—they are the ecstasies of the man who has found the one thing which is for him supremely worth while, and has surrendered himself utterly into its service.

That is the essence of bliss, and for a while almost any old god will do it for you; men have gotten it out of whole-hearted devotion to anything—from battling brigs to golf, and from serving Christ to playing poker. For a while any one god will do. But only for a while. It won't last.

You have a many-sided nature, and you can fool part of your nature all the time, and the whole of your nature part of the time, but you cannot fool all of your nature all the time.

Sooner or later, if your one god is not

big enough and true enough, part of your nature will rebel and turn rotten on you—and you will be 'fed up' again. The worship of idols is like the taking of drugs, it ends in desperation.

* * *

Undogmatic teaching is the driest, dull-est, dreariest thing in the world. It is teaching minus conviction—brief, bright and breezy talks to people on popular subjects that pass away the time and get nowhere. O my holy Aunt, how fed up one gets on this business.

It only consists in dressing up platitudes and putting powder on their noses to make them presentable.

* * *

If our creed is only a form, that may be our fault, not the creeds.

You can bet on this: You don't really believe your creed until you want to say it standing at spiritual attention with the roll of drums in your ears, the light of love dazzling your eyes, and all the music of a splendid world crashing out a prelude to its truth.

If your creed is dull, it is dead or you are dead, and either one or the other of you must change your creed, or your creed must change you. That is the problem that faces us—are we to change the Christian creed or is the Christian creed to change us? I'm betting on the creed every time, and I want to tell you why."

Which same thing he surely does, in language not usually associated with pulpits, but which at least has the merit of being easily understood. Read it over, then send it to some polytheistic friend.

Cheerful Confidences

By George Parkin Atwater, D.D.

THE CHURCH YEAR II

(This is the second of a series of three articles on the Church Year. Please read it in connection with the article in last week's Witness, which treats of the Advent Season.)

Second Season: Christmas

But the days of waiting are soon over and we approach the gates that lead us to the second arcade. They open wide as if in welcome. It is now the 25th of December. As we enter, the word "Christmas" in golden letters appears on the threshold. We are impressed at once with the difference in the color and spirit of the Christmas arcade. The banners are white and gold. Through the windows streams a radiant light. All is joy and gladness. Christ has come. The windows and paintings portray for us the hills of Bethlehem and the shepherds keeping watch over their flocks by night. We hear some invisible choir chanting, "Glory to God in the highest and on earth peace, good-will to men." Here is the beautiful picture of the Virgin Mary, bending over the Infant Christ, lying in a manger. The priests at the altar, which is lighted with scores of candles, are reciting the Christmas Eucharist, and saying the never-to-be-forgotten words of our great sacrifice of praise and thanksgiving. We come forward to receive the Holy Commu-

nion. We are rejoicing the coming of the Saviour of the World. We join in the hymn:

"O come, all ye faithful
Joyful and triumphant!

Third Season: Epiphany

For twelve days we remain in this portion of the corridor, we then pass to the third arcade, "The Epiphany Season." It is now January 6th. The altar is vested in white for the feast of the Epiphany. The picture shows the visit of the Wise Men from the East, to the Infant Christ. We listen to the instruction from the priest.

"The word 'Epiphany' means 'showing forth,' and the season commemorates the 'showing forth' or 'manifestation' of Christ to the Gentiles. The Gentiles are the people who are not Jews. Christ came to enlighten, teach, and save all peoples of the earth. In the Epiphany season, we remember that the light kindled at Christmas, and shining first in Palestine, slowly burst over the whole earth."

Upon the walls we see the pictures of priests going forth with Bible and Cross in hand, to all lands, to Europe, England, America, to the frozen North and the torrid South, to the far East and the islands of the sea. We sing the hymn,

"Brightest and best of the sons
of the morning," etc.

(From time to time within each portion of the corridor are special services on holy days to commemorate events in our Lord's life, and also the Saints, Apostles, Evangelists and the Blessed Virgin Mary.)

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.

CHURCH SERVICES

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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.

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.....BY.....

REV. GEORGE CRAIG STEWART, D.D.

Rector of St. Luke's, Evanston, Illinois

An answer for the Bryanite and the Materialist

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THE WITNESS PUBLISHING COMPANY
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Bishop Gore on the Modern Press

"The Christian Ideal has never been a world ideal.

Today in England a large section of society has repudiated the Christian Ideal."

These were two phrases in an address by Bishop Gore at the International Conference on the "Re-affirmation of the World's Moral Ideal."

Were they clear as to what ideal they wanted to re-affirm? asked the Bishop.

In his opinion their task was to get an ideal accepted. Bible teaching was now subject to criticism, and on the question of divorce the Christian teaching was rejected by a large section of society.

"We are living," he said, "in a fool's paradise without realizing how many pagan ideals prevail." They must no longer conceal from themselves how large was the number of people who did not accept the Christian ideal.

Turning to the subject of the application of the moral ideal to the press, Bishop Gore deplored modern tendencies. Newspapers gave detailed reports of sensational divorce cases, and for a newspaper to pay it had to provide the sort of fare its public wanted. The average reader did not want to be put to the trouble of making any effort when he read his newspaper.

It was the same with religious papers, said the Bishop. He had once been connected with a paper which tried to put high ideals before its readers. The paper was highly praised, but no one took it.

The newspaper he was looking for was one which would choose its news items for their importance, and report unpleasant divorce and police court cases in such a way as to make them uninteresting.

Principal A. E. Garvie, who presided at the afternoon session, referred to the sex obsession in the literature of the day. Sex was only a part of life, and if literature was to be a true interpretation of life, it should include sex only as one aspect of it.

"The problem novel," he said, "deals mainly with love-making and the drama with love-breaking.

As to newspaper reports of divorce cases, a great deal of the detail published did not help the public in forming a judgment of the case.

"It is only published," he said, "because some people prefer the bad smells of Hell to the fragrance of Heaven."

Breakfast With Clergy After Early Service

Those attending the early service at the Church of the Holy Communion, New York City, are invited to breakfast with the clergy following the service. Dr. Mottet, the rector, started the custom principally as a convenience for those living at a distance; but it is accomplishing some other and very important ends. It strengthens the relationship between clergy and people, it stimulates interest in the life of the Church, it makes the people acquainted with each other—it arouses interest in the work of the parish.

Fun Dodging Flies, Ants and Snakes

Miss M. C. Gordon, who with Miss Mary McKenzie and Miss Doris Burgess, joined the Liberian Mission in 1921, writes as follows:

"We have had rather a bad beginning, but I am hoping our troubles are all over now, and that the African Fever will leave us all alone. I suppose this has been a bad season for it, for we have all had our turn, and I have just gotten over my sixth attack.

"I have made another very interesting visit in the country, and held dispensary four days at Johndoo, a Mohammedan village, treating five or more people. On my way back I was unfortunate enough to be bitten by Mango flies. Forgetting to watch my step, I walked into a bunch of Driver ants, which made me dance for about fifteen minutes. Then I stopped in Bendo, only to have a large green snake drop down out of a tree on my helmet. It is all very interesting and exciting at times, but it is also lots of fun, and I enjoy it very much.

"Our Sundays are very busy—Sunday school, church, missionary services in the native towns near by, then the afternoon services at St. John's. Our dispensary work is growing, and we do need a doctor. It is no fun to have to set broken bones and pull teeth, when you do not know much about it. So please try to send us one soon—one who has a sense of humor, and who will not expect too much from these people."

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Colored People Have Fine Church in Spokane

The Rt. Rev. Edward Thomas Demby, D.D., Suffragan Bishop of Arkansas, officiated recently at St. Thomas Church, Spokane. The colored people of Spokane have a very attractive church building, of which the Rev. Matthew J. Stevens is vicar. The congregation is the more noticeable on account of its splendid proportion of men.

SEND US NAMES

The Witness is to issue a special Christmas number the second Saturday in December. We hope to make it especially attractive, with articles of permanent value. The paper will be mailed free of charge to any Church people whose names and addresses are sent to us by present subscribers. Won't you send us the names of a few people in your parish that should be taking The Witness, so that we may place this number in their hands?

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Light and Love

By Rev. Thos. F. Opie

Ever since the time of Christ there has been conflict of ideas and clash of mind as to the great verities of the Christian life. Science and Theology, Philosophy and Religion have locked horns over many a dilemma—sometimes the one and then the other apparently winning its point.

Not only have Science and Religion been at times widely variant, but there have been schools in each department which have been far apart in their findings and conclusions. Why cannot scholars differ intellectually and yet stand together socially—as members of the great human fellowship? We want more “unity of spirit” and more of the “bond of peace”—let men differ as they will philosophically and as regards interpretation of cosmic puzzles.

“A personality is a unique entity, and so also must the belief that arises in a personality be unique,” says Professor Edward G. Spaulding, teacher of philosophy in Princeton University. If this be true why should the exponents of “Darwinism,” for example, and the devotees of “Bryanism” continue to stand off each from the other in battle array and hurl elocutionary javelins and evolutionary tomahawks into the air?

No individual and no school of thought can boast of such a “corner on the truth” as to justify the cry “I’m all right” and “You are all wrong.” By putting two ideas together it often happens that a third is produced, having some of the qualities of each, but fuller, completer and more impelling than either the one or the other.

Now, neither Science nor Religion, it appears, is an ultimate good in itself—not an end, but a means. Science is a means of knowledge, to facts, to comprehension (and, it may be to God, Oimself—and to an understanding of God—and an appreciation of God). Religion, also is a means—a means to Love, to Goodness, to Truth, to God. The one is calculated to introduce us to facts about God, and the other to introduce us to God, Himself, and to God’s household.

Quoting an authority on the subject, “Science deals with electrons, atoms, energy, evolution, cells, machines, statistics, and a host of other things—but as yet we have no strictly and exclusively scientific account of personality, love, sincerity, goodness, beauty, justice, and the like.” The first group has to do with the mechanical, the material; the second with the personal, the spiritual. Natural Science does not claim to deal with such spiritual forces as personality, affection, emotion, righteousness, godliness. If she undertakes to go beyond the threshold, at least she should go reverently, and with sincerity and in fellowship with Religion. Let there be Light—but also let there be Love.

PUBLICITY

A bundle of papers at the Church door every Sunday morning. Sell them for 5c a copy. We will send you a bill every three months, charging you 2½c a copy, giving you the privilege of deducting for unsold copies. What could be fairer?

Letter From Bishop Manning About Healing

To the Editor of The Witness:

May I ask you kindly to publish in your next issue the following letter which I have felt called upon to send to “The New York Times”:

“To the Editor of The Times:

On the editorial page of your issue of Saturday, November 11th, you refer to an address made recently at a meeting of clergymen in which the speaker who had ‘just returned from Oregon, where he acted as member of the Protestant Episcopal Church’s commission to investigate faith healing reported to them on the conclusions reached by the Portland Convention and explained the plan for the establishment here of a hospital where clergymen and medical doctors could work in harmony in curing the mentally and physically ill.’

In one or two instances recently, my name has been mentioned in the press in connection with this proposal as though I were in some way related to it. In view of these notices in the press, I feel compelled to make the following statements:

1—I am in no way responsible for the above mentioned proposal, and am not willing to have my name in any way associated with it.

2—The speaker at the meeting to which you refer was not present at the Portland convention, as your article states, and received no authorization to present any ‘plan for the establishment here of a hospital.’

3—No such proposal has at present been sanctioned, or even considered, by the Episcopal Church.”

WILLIAM T. MANNING,
Bishop of New York.

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 1822 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.

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IN most of the parishes there will be an Every Member Canvass on Sunday, November 26th.

You will be a canvasser or you will be canvassed. In either case you will have a personal responsibility.

The Main Point

Remember that the Church is not trying to raise a fund, but hopes to see the regular giving permanently increased.

This Cannot Be Done

Unless Every Member of the Church accepts his share of the common responsibility for the Mission of the Church.

Unless Each One contributes systematically according to his means.

Every One who ignores the Canvass makes it harder for the Church to meet the needs and opportunities set forth in her splendid Program.

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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.

Clergyman From Trinity
Goes To Alaska

The Rev. F. W. Goodman has resigned from the staff of Trinity Church, New York, for a year in order to respond to Bishop Rowe's call for a man to care for our mission at Point Hope, Alaska, during the absence of the Rev. W. A. Thomas on furlough. Some years ago Mr. Goodman cared for the mission during the absence of the late Rev. W. A. R. Hoare.

Writing on August 25th, Mr. Goodman says:

"On the evening of Thursday, August 10th, in wind and rain, I made my first landing at Point Hope. Going ashore I received a cheering welcome and the natives expressed their happiness that I had come back to be with them once again. Everything seemed to be in excellent shape. I found that my supplies and the coal had been landed the week before by the schooner Holmes which had left Seattle May 20th. It was a great relief to see the supplies safely housed.

I returned to the "Cutter" the same evening to resume the journey to Point Barrow, seizing this opportunity of transportation for visiting the out-stations along the coast of the Point Hope Mission. Mr. Thomas having taken our dogs out and left them with Mr. Tatum at Nenana leaves the Mission without its usual means of transportation. To hire dogs and native help would involve considerable expense later on. The opportunity of making the trip by the "Cutter" was the most economical plan, so I accepted it.

At Wainwright I found that one of our natives was in a bad condition physically with pleurisy and early pulmonary tuberculosis. Through the kindness and courtesy of the captain and the ship's doctor we were able to take her to Point Barrow and place her in the hospital there.

The season is unusually late and it took ten days to make the voyage from Point Hope to Point Barrow, owing to the great ice-floes which we encountered the day after we left Point Hope. For nine days we bucked these floes, but at last an open channel was found and we slipped into Point Barrow. The shore ice had not gone out, so the ship tied up to it and made a landing, but it was at least six miles away from the beach and a great mass of hummocky ice lay between. The mail was carried on the backs of the natives.

It has been a long journey, owing to the delays in waiting for the very limited transportation which this coast now affords. But such delays have been inevitable and no forethought could prevent them. It has increased the expenses of transportation greatly and has left me without funds, so I am giving the captain of this ship an order on the Assistant Treasurer of the National Council for my expenses while on this ship. Please see that the order is promptly met when presented by Captain Cochran.

"The native store at Point Hope is without flour and sugar, but I am hoping to make arrangements so that these people will not be destitute of these necessities this winter.

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