

The Witness

Vol. VII. No. 18

CHICAGO, ILLINOIS, DECEMBER 23, 1922

\$1.50 A YEAR

Call For Observance of World Peace Sunday

Federal Council of Churches Urges Us To Set Christmas Aside To Consider Peace

The following call to commemorate Christmas Sunday as Peace Sunday has been sent to all of the ministers in the country. It is signed by Robert E. Speer, President of the Federal Council of Churches, by John H. Finley, chairman of the Commission on International Justice and Good-Will, and by Bishop Brent of Western New York, the vice-chairman of this commission:

In accordance with the proposal of the World Alliance for International Friendship Through the Churches that Christmas Sunday be recognized in all nations as World Peace Sunday, the Federal Council of the Churches of Christ in America urges all churches throughout our country to co-operate in this world-wide observance.

When can we more approximately voice our appeal for peace than at the celebration of the coming into the world of Him who we hail as the Prince of Peace? Especially in a year when we are still haunted by the memory of ten million young men who laid down their lives in the last war; when famine and want continue to stalk in its wake; when intrigue and selfishness again are seeking to control the foreign policies of nations; when rival armaments and threats of war tragically harass the peoples of Europe, it would seem to be the clear obligation of every Church that bears the name of Christ to raise its voice unequivocally against the whole war system and to demand that the governments of the world find other ways of settling every dispute which may arise.

Other ways can and will be found if the Christian people of the world urgently and persistently demand it. By a concerted appeal at Christmas time, followed by unremitting effort during the year, we may bear effective witness to our conviction that war can be outlawed by the building up of international agencies for the preservation of peace and the development of a community life among the nations.

Most of all at this Christmas tide let us proclaim our unshaken faith that a great increase in the spirit of trust and brotherhood and good-will, and this alone, will make world peace a permanent reality. The task of getting rid of war and secur-

Churches Review Work Done During Year

Churches Have Taken An Active Lead In Solving National and World-Wide Problems

The glory of the work of the united churches of America during the last twelve months was told at the annual meeting of the executive committee of the Federal Council of Churches at Indianapolis, Dec. 13-15. It was a story of triumphs and failures, of achievements and disappointments. Official representatives of thirty great communions with more than 20,000,000 members attended. Other churches were represented by visitors.

Church leaders regard the last year as one of the most successful in the history of religion in this country. The statistics published show that the war losses have been overcome by practically all religious bodies and that great gains in membership have been made; the finances of the churches in spite of the business depression have improved wonderfully.

A great forward movement has been started towards the Christian ideal of an eventually "warless world" to be attained step by step. The Conference on the Limitation of Armament at Washington is regarded as showing the way.

The churches have been very active in behalf of Russian and Near East relief. Much help has been extended to the Protestant bodies in Europe. The Near East situation is regarded as critical and the Government since the destruction of Smyrna has been urged to take a more active part in bringing about the protection of religious minorities and permanent peace in the Near East.

The race problem has been taken up in a constructive way. A Commission on Inter-Racial Relations, with white and Negro secretaries and members, has been organized. The leaders come chiefly from the South. These men believe that the only solution of the race problem is practical Christianity.

The social service departments of the various churches cooperating in the Federal Council's Commission on the Church and Social Service have sought to secure the adoption of the principles of Christ in modern industry. Fanatics on both sides have criticized its work but marked progress has been made in securing the acceptance of Christian principles in industry.

A more adequate program of Christian education through co-operation has been planned. This has been regarded as one of the weak points of church work in this country.

The Christians Christmas

How shall we observe Christmas? We will knock off work and give the day up to enjoyment. Fine. We will give expensive presents to our family who have much, and something to the poor who have little. Very good! We will have a good dinner and some merry games, and see that that the children have a good time. Excellent!

But yet, Christmas is Christ's birthday—the day on which we should remember Him.

How? By giving something to somebody in His name. Good! if we really give it in His name.

But, lest we forget! He said, "Do this in remembrance of me."

Surely we have not celebrated His festal day unless we have given Him that which He most desires.

And what does He most desire? That we shall give Him "ourselves, our souls and bodies, to be a reasonable, holy and living sacrifice."

—Bishop Johnson.

ing peace requires international organization, but it requires more. The trouble in our present international life is a spiritual trouble—the attitude of selfishness, of fear, of suspicion among men in organized groups. So the remedy must be a spiritual one, the acceptance of a way of life not yet generally accepted in economic and international affairs—the way of brotherhood, of friendly cooperation and of love, revealed to us in Him whose life we now commemorate.

Open the Door and Let Them In

Appeals from all over the country are being made to Congress and the Administration to raise the immigration bars to allow Armenian and Greek refugees from Turkey's oppression to enter the United States for a limited time.

GENERAL NEWS OF THE EPISCOPAL CHURCH

Mass Meeting in Savannah To Promote Racial Good Will

At a meeting presided over by the Bishop of Georgia, Dr. Robert R. Moton, president of Tuskegee Institute, addressed an audience of over 1,000 people, both white and colored, at the Municipal Auditorium, Savannah, in the interest of good will between the races. The meeting was held under the auspices of the Savannah Racial Relations Commission, of which Bishop Reese is a member. In a brief address the Bishop said the past conditions of the white and colored races do not tend to give them an understanding of each other, but in referring to the Racial Relations commissions, both state and city, he said that these will be the means of accomplishing better and wider understanding.

Dr. Moton, in an able and scholarly address, interspersed with witticisms, spoke of the meeting as "a miracle," in that it had brought the two races together for mutual understanding. He addressed his remarks first to his own people, urging them to have pride in their race, and to do nothing that would bring criticism to them because of their conduct. He spoke frankly, and earnestly, and in suggesting to the white portion, of his audience how they might seek to render better justice to the Negro, he asked them to see that he has equal railroad accommodations, adequate sanitary arrangements, and better educational facilities. In referring to "social equality", Dr. Moton said, "It is gratifying to me that we hear little nowadays of this foolish question of 'social equality' being brought up to disturb the good feeling on the part of both races toward each other. When he is asking for better accommodations the negro is not asking for social equality, but he is asking for civic justice, to be treated on his moral, intellectual and economic merits. This, then, is not a question of social equality, which is as important for the good of the white race as it is good for the black race. The white race is not fair to itself when it is unfair and unjust to a weaker race. The black race is unfair to itself if it permits itself to become embittered or to hate the white race. The two races in the South have lived, fought, sacrificed and died for each other, and for our beloved Southland, and the relations between the two races were never better in spite of all that has been said. We have never had stronger, more unselfish God-fearing white friends right here in Georgia, and in every state in the South than we have right now. I count among my best and most helpful friends in Alabama and in Tuskegee, the white people of my state and community."

Dr. Moton is making a tour of the South in the interest of promoting "good will," and in every place where he speaks, his audiences are composed of both white and colored people.

Saint Edmund's Church Choir to Broadcast Christmas Carols

At midnight on Christmas Eve, the choir of Saint Edmund's Church, 5831 Indiana Avenue, Chicago, under the direc-

THE STEADY SUBSCRIBER

How dear to our heart is the steady subscriber,
Who pays in advance at the birth of each year.
Who lays down the money and does it quite gladly,
And casts round the office a halo of cheer.
He never says: "Stop it; I cannot afford it,
I'm getting more papers than now I can read."
But always says: "Send it; our people all like it—
In fact, we all think it a help and a need."
How welcome his check when it reaches our sanctum,
How it makes our pulse throb; how it makes our heart dance.
We outwardly thank him; we inwardly bless him—
The steady subscriber who pays in advance.

tion of John Lucius Astley-Cock, M.A., with Miss Ruth Williams, soprano; Miss Adele Brandt, contralto; Donald L. MacWhorter, tenor, and Albert T. Heath, baritone, as soloists, will broadcast Christmas Carols from Station KYW, Edison Building, Chicago, and the Rev. Gardner MacWhorter, Priest-in-Charge of Saint Edmund's Church, will read the Christmas Gospel and Prayers. Miss Gloria Chandler will give a reading: "The Angels and the Shepherds," from General Lew Wallace's "Ben Hur." Station KYW is now broadcasting on a 400-meter wave-length, and has been picked up by receiving stations on both the Atlantic and Pacific seaboards, as well as in Texas and Alaska. The idea of a Christmas Carol service originated with Wilson J. Weatherbee, director of Station KYW, who, with Harold B. Fall, will be in charge of this unique service. Other sending stations in Chicago have agreed to "sign off" during the hour of the Christmas Carol service—from 11:30 p. m. to 12:30 a. m., Sunday, December 24th, so that the thousands of radio enthusiasts in the Middle West will have an uninterrupted opportunity to "listen in" on this Christian ushering-in of the great Festival of the Incarnation.

Secretary of Federal Council Says Churches Are for Peace

Denying that the churches are trying "to stampede the government into war in the Near East," the Rev. Samuel McCrea Cavert, one of the general secretaries of the Federal Council of Churches, in a statement issued today declared that the churches are trying to "stampede the government into peace."

In his statement, he said:

"In President Harding's letter to the Chairmen of the Near East Relief and the American Red Cross endorsing the appeal for relief funds for the Smyrna refugees, he concluded with these words:

"No appeal of real need from what-

ever part of the world has ever been made in vain to America.'

"But what about America today as represented by her national government?

'Are we to pour millions without end into the saving of orphans and refugees in the Near East while we do practically nothing as a nation to prevent the making of orphans and refugees faster than a generous people can save them?

"We are not suggesting any resort to war. We are not trying to stampede the Government into war; we are trying to stampede it into peace.

"We are trying to secure a just and righteous settlement so that future wars can be averted. Who really doubts that by the positive and unequivocal use of America's prestige and economic power it might be possible for us to have direct and well-nigh conclusive influence in securing the protection of the oppressed minorities?

"If Great Britain and France and America should say together, clearly and unambiguously, 'All massacres must cease, permanent protection must be given to the Armenian people,' that voice could hardly be disobeyed.

"But we cannot say this by holding smugly aloof and implying that it is none of our affairs. We can say it only by joining with those nations in conference in such a way as to give effective expression to the concern of America for a settlement that will insure justice and permanent peace."

C. L. I. D. Secretary Visits Northwest

The Rev. William B. Spofford, the Field Secretary of the Church League for Industrial Democracy, addressed several meetings in Minneapolis and St. Paul last week. On Wednesday the entire student body of Hamline University heard the message of the league at the noonday chapel service, while in the afternoon a number of students, specializing in sociology, met with Mr. Spofford to discuss various experiments in industrial democracy, especially that of the clothing industry, where the speaker worked for several years as a labor manager. That evening the secretary spoke to the Men's Club of the Church of the Epiphany in St. Paul. Thursday was spent at the University of Minnesota, where an address was made to a class of about sixty students, upon the Church and Industrial Relations. A conference was also held with a number of members of the faculty. On Thursday evening the same topic was presented to the Men's Club of Christ Church, Red Wing, the resolutions adopted at the Portland Convention being the basis for the discussion.

In commenting upon the trip, Mr. Spofford said: "Every one seems to be intensely interested in the work the league is doing. This is especially true of the few laboring men that one runs across at every meeting. The league is rekindling the hope that the Church is interested in their welfare—a hope which has almost been lost."

Diocesan Clericus Organized in Western Michigan

On invitation of Dean Charles E. Jackson the clergy of Western Michigan met recently at St. Mark's Pro-Cathedral and organized a permanent clericus—the first, it is believed, in this diocese to attempt to include all the diocesan clergy. There was an encouraging attendance and an organization was effected by the election of Dean Jackson as president, and Arch-Deacon Vercoe as secretary. The meeting was addressed by Dr. Sturges, who was in Grand Rapids in connection with the Diocesan Normal School, and by Bishop McCormick. The Bishop expressed his pleasure at the organization which he felt would be helpful, and referred to Church conditions at Ann Arbor, asking the cooperation of the clergy for the new rector in the university town, the Rev. Henry Lewis. The traveling expenses of the clergy attending clericus will be pooled and equalized.

Ten Bishops Attended Consecration

Four of the ten bishops in attendance at the consecration of Suffragan Bishop W. Blair Roberts, at Sioux Falls, South Dakota, on December 6th, have at one time or another figured actively in the life of the state, according to the records. Bishop Tuttle has three times been the acting head of the district in the interim between consecration of the four bishops who have held the post since Bishop Hare founded the work in the state fifty years ago. Bishop Frederick Foote Johnson was once assistant to Bishop Hare and later Bishop. Bishop Remington, of Eastern Oregon, was suffragan Bishop of the district until last October. Bishop Bennett, of Duluth, was born in the beautiful Black Hills, in the noted city of Deadwood, and is the only Bishop of any communion to claim South Dakota as his native state.

Trinity College Receives Fifty Thousand

By the will of the late George E. Hoadley of Hartford, Trinity College will receive at least \$50,000 to add to its Centennial Endowment Fund which now totals nearly \$600,000, with \$900,000 still to raise, it was said at the college today.

Mr. Hoadley, although not a Trinity alumnus, made Trinity, together with the Connecticut Historical Society, joint beneficiary of his residuary estate because of his appreciation of Trinity's educational work.

President Ogilby of Trinity College said that Mr. Hoadley's bequest carried out the keen interest he always had taken in the college. Mr. Hoadley's brother, Charles Hoadley, was graduated from the college and served as librarian for a number of years. Both brothers have given many valuable books to the Trinity library. Mr. Hoadley was a member of Christ Church, Hartford.

Tour Georgia Speaking on Social Service

A week's tour in the interest of Christian Social Service was made in the Diocese of Georgia by the Rev. H. Hobart Barber, of Augusta, and the Rev. John

Moore Walker, of Albany, vice-chairman and member of the Diocesan Department of the Christian Social Service of the Bishop and Executive Council. Mr. Barber and Mr. Walker stressed the importance of the parish committees already appointed doing actual service in cooperation with civic agencies, and outlined a practical program of study and service for carrying out the plans suggested by the National Department. The places visited by the representatives of the Diocesan Department were Savannah, Jesup, Waycross, Brunswick, Albany, Thomasville and Americus. In all places the speakers met with an enthusiastic response, and in Savannah at a combined meeting of the four parishes, there was an attendance of over sixty members of the Church.

New Mission Started Near Savannah

Through the generosity of Miss Maria Henderson, a member of Christ Church, Savannah, Ga., a site has been donated for a chapel to be built at Isle of Hope, eight miles from Savannah on the Vernon River. There are about forty-five members of the Church at this place, and only occasional services are held by the Arch-deacon, the Rev. F. North-Tummon, in a union chapel. Under the conditions of the donation the chapel must be completed within one year from the date of conveyance, and at a meeting called by the Bishop for Dec. 21st, arrangements will be made for the establishment of the mission. Plans for the construction of the building have already been arranged and the work will begin at an early date.

Quakers Make Definite Demands

The Quakers with painstaking care have made estimates of the relief they must administer in Russia during this coming winter. They will be responsible for 250,000 starving people, most of whom are in tatters and must have entire outfits of clothing. Fifty hospitals and children's homes require medicines and equipment. Horses must be imported from America for not enough animals are left to continue the agricultural operations. An active campaign is being carried on to meet these needs. The American Relief for Russian Women and Children works through the Quaker organization and has headquarters in Chicago.

Have Difficulty in Finding Basis for Religion

Like all violent revolutions, the religious changes in Czecho-Slovakia now shows signs of developing radicalism, and if one may credit the reports printed in a recent issue of America, there is a split between the orthodox group and the one of modern tendencies. The patriarch-elect of the Czecho-Slovakian National Church, Dr. Farsky, is reported as having drafted a catechism for the sect which says that "God is the living law of nature" and "Jesus is one of the men prominent in the religious education of mankind." The orthodox Bishop of Serbia refused to recognize the Church so long as it held to this catechism.

Growth in Religious Periodicals in America

Dr. H. K. Carroll has recently issued a statistical study of the religious periodicals in America. His report shows that the tendency is to have fewer papers but with more circulation. In 1880 there were thirty-nine Methodist weekly papers with an aggregate circulation of 221,000. In 1920 with fewer papers, the circulation was 1,415,000. Presumably these figures must include Sunday school papers, for the denominational weeklies would never add up such a total. The Baptists in that period have increased from 143,000 to 459,000; the Roman Catholics from 217,000 to 1,367,000. The National Welfare Council of the Roman Catholic Church has set a goal of one religious paper in each of the four million homes in America. During the past century the religious press has espoused many of the great reforms which often at the outset had only the support of the religious press.

Kansas City Pastor Denounces Clemenceau

Clemenceau, the eminent French statesman now visiting in the United States, was recently denounced by Dr. Aked in his pulpit in Kansas City as an atheist, a blasphemer, and a scoffer. After paying his respects to the visitor, he denounced the whole program of imperialism now being carried on by leading states. He said: "When they had Germany down where they wanted her, they put in a provision that was never discussed before, that is, the reparations should include pensions for widows and orphans and disabled soldiers. Any such demand is not to the advantage of the French people. Those statesmen want to milk the cow and cut the cow's throat, too. What they wanted was not the collection of the reparations but the complete destruction of the German people. Clemenceau is inviting us to come in. The people of America will have to say whether or not they acquiesce. Let me tell you, imperialism is breaking down. The United States is not going to bolster up an imperial brigandage that imperial brigands already are beginning to see totter. Great Britain before long will be out of Mesopotamia and Palestine. They are drawing in the lines of empire for the burden is becoming too great to bear. The days of imperialism have ended. Some of you will live to see Great Britain come out of India."

The Witness Fund

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Total	\$ 11.00
Total for 1922	\$214.50

The Witness

Published every Saturday, \$1.50 a year

THE WITNESS PUBLISHING CO.

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



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

CHRISTMAS PEACE

By Bishop Johnson

In his little book on "The Psychology of Insanity," Dr. Hart relates an incident.

A certain man complained bitterly that a certain peal of chimes was discordant and irritating.

As a matter of fact, the chimes were in perfect tune and were particularly sweet.

The man had a complex which perverted him so that he called good, evil, and harmony discord.

Why was that? Because he disliked the clergyman in whose church the chimes were hung; therefore, he disliked the chimes.

A little root of bitterness had so spread that it enveloped his whole being and everything was colored by this prejudice.

So, you will find a large proportion of the human race infected with incipient madness.

Their judgment is perverted by their complexes of human prejudice. You will find Republicans and Democrats alike who refuse to acknowledge that any one in the opposite party has any virtue. You will find financiers and laborers who have a similar complex.

So, Protestant and Catholic are unable to see good in any act pertaining to the other faction.

Such complexes are substitutes for reason and destitute of charity.

Those who hold them frequently think that they do so in the name of the Lord, but there is nothing to justify this assumption.

It was the Pharisee and not the Christ who was the victim of these complexes.

It was the Pharisee who felt such contempt for the Samaritan, who was the heretic of his day.

Christ saw whatever was good in the Samaritan without compromising his heresy.

"Ye worship ye know not what," was His declaration about the religion of the Samaritan, but in several instances He spoke approvingly of good Samaritans.

To the Pharisee there were no good Samaritans. His complex would not admit it.

To the Pharisee there were no good publicans; Christ found some.

To the Pharisee the woman of the town was hopelessly outcast; Christ found some that He could forgive.

In fact, it was such a complex that prevented the Pharisee from seeing any good in Christ. He wished to crucify Christ, not because Christ was evil, but because Christ ruthlessly violated all of his favorite complexes.

The Pharisee lived on these complexes. They saved him the necessity of thinking about that which he disliked and of forgiving those whom he detested.

Christ could make no impression on such natures. He only irritated them. They hated Him because He refused to be a party to their unreasonable prejudices.

The spirit of Christmas is the spirit of good will. It is hostile to inveterate prejudice. It breaks down the barriers of caste and makes of one blood all nations, sects, cults, and complexes.

To Scrooge, who had money complex, it was not Merry Christmas, but merry humbug. Any merriment that cost him money was incomprehensible to him because it cost money.

To the bitter radical, Christmas is an irritation, because it rebukes hatred and condemns bitterness.

To the one-compartment mind, Christmas is incomprehensible because the spirit of Christmas cannot be reduced to a syllogism or confined to one idea.

The world has taken kindly to Christmas for several reasons: Christmas helps trade, promotes jollity, is different from the rest of the year.

But Christmas sentiment is very different from Christian principle, just as far as the sentiment produced by an actor is from the sentiment produced by real poverty.

It is luxurious to shed tears over a mythical orphan on the stage, but dreadfully dull to help the real orphan in the alley.

How often it is that the luxury costs much more than the reality!

So, Christmas as an incident in life is very different from a Christian spirit as the controlling principle of a life.

How shall we observe Christmas? We will knock off work and give the day up to enjoyment. Fine. We will give expensive presents to our family who have much, and something to the poor who have little. Very good! We will have a good dinner and some merry games, and see that the children have a good time. Excellent!

But yet, Christmas is Christ's birthday—the day on which we should remember Him.

How? By giving something to somebody in His name. Good! if we really give it in His name.

But, lest we forget! He said, "Do this in remembrance of me."

Surely we have not celebrated His festal day unless we have given Him that which He most desires.

And what does He most desire? That we shall give Him "ourselves, our souls and bodies, to be a reasonable, holy and living sacrifice."

It is not enough that we give Him things, or that we give things to others; He wants us to give Him ourselves. And this does

not mean merely that we think of Him, or sing about Him, or even listen to a sermon. It means that we lay ourselves on the altar of His sacrifice. It means that we join the offering of ourselves to His offering of Himself, and this we do when we present ourselves to Him in the service that He commanded us to observe.

You may get something of the spirit of Christmas and leave Him out, but you cannot observe the day and forget Him.

And what is involved in your Christmas Eucharist?

Is it not that you are in love and charity with your neighbors? That whatever they have done or failed to do for you, that you put on Christ's spirit of forgiveness. That you smash your complexes. That you try to find the good in those whom you do not like and an excuse for those who have injured you. That you put on the spirit of Christ, not for a holiday season, but for all the year. That you clothe yourself in His spirit of "peace on earth and good will to men."

Hard! Of course it is hard.

Whoever said that it was easy to get the mind of Christ?

But it is important. I can assure you that it is most important for this mad world that we get rid of our complexes and put away our bitterness. It is important that we do not add to the chaos of human selfishness, but become a force for forgiveness in order that we may experience forgiveness.

I am sure that God never attempted to create anything as difficult as the Kingdom of Heaven. He can speak the word and things obey Him—but He speaks the word to men and they curse Him.

He can so order things that they follow the immutable law which He gave them.

But He asks men to love one another and they fill the whole world with the clamor of their complexes.

It is true that there is a limit to God's omnipotence, and that limit is that He cannot force men to love Him or to forgive one another.

Even when He so loved us that He gave His Son, we so loved ourselves that we slew His love.

Greater love can no man show than to give his life, unless it be when a father or mother gives the life of a beloved son for a cause.

God so loved us because there was no other way that we could learn to love Him. He gave us His best that it might bring out the best in us. And that best we find in opening the doors of our hearts that Christ may be born therein, and then opening those doors again that the Christ in us may go out into the world to do Christ's work among men.

You may find it hard to get rid of your bitterness, but you will never find it easier than it is now, and if you do not get rid of that bitterness you will find it exceedingly hard to meet your Lord when He comes again.

The world needs Christ, but clings to its bitterness, and so the world finds chaos.

We cannot do much, each one of us, but we can add to the world's peace by eliminating all bitterness from our own hearts, and this we can do only at the shrine of Jesus Christ.

Cheerful Confidences

George Parkin Atwater, D.D.

“CHRISTMAS”

Does any one grow so old or so indifferent that he does not experience a thrill at the approach of Christmas?

Does any candy ever taste better than the Christmas candy?

We all know that the occasion is the sauce that gives additional flavor to ordinary delights. He who, in the woods, has cooked a fish that he caught but an hour before, knows what I mean.

A few weeks ago I stood before my Sunday School and announced that we should have a party for the school on the following Tuesday evening. Then I asked:

“What do you think of first when you are invited to a party?”

The entire school, with much more vigor than accompanies the responses to the Catechism, shouted in unison:

“REFRESHMENTS.”

“Why is it,” I asked, “that your mother will spend an hour preparing a good dinner for you, with wholesome food and a tasty dessert, and when it is ready she will call out of the back door, ‘Mary’ or ‘Tommy’ and then go to the front door and call, and you will pretend not to hear, and when you have heard, you will slowly drag yourself into the house and be called three or four times before you sit down at the table; but if you are invited to a party you will think of it for several days, and get there half an hour early, and tolerate the games, waiting for the great event of the evening, refreshments?”

No one knew. They did not grasp that the occasion seasoned the delicacies.

So with Christmas. The snow, when there is snow, is always a little whiter; the orange in the stocking is worth three in the cupboard; the gift is worth more than a dozen necessary things received during the year, and the Sunday School entertainment, for pure delight, has the “Old Homestead” or “Uncle Tom’s Cabin” backed into a siding. As for continuous performance, it has run at intervals for a thousand years, in one form or other, and promises to be the most alluring childhood attraction for many a century.

Wouldn’t it be fine if we could keep the Christmas joy alive all the year? Why cannot every meal be dedicated to Christ, in gratitude, and filled with joy? There are a thousand games that can be played with children at the table. And Sunday should be a great festival, as it is, with special delights, so that children would welcome it.

Christmas is not a single occasion, which, once over, is to remain away for twelve months. We must not relapse into the dullness of indifference. Christmas is also an inspiration to let every day have its precious jewels of joy and gladness.

The examination announced last week for this issue has been held over until next week because of Christmas. However, the examination will positively appear in next week’s issue, to be followed with the correct answers in the issue of January 6th.

Trinity Professor Takes Crack at College Sports

In the course of a plea for more physical education in colleges, as distinguished from specialized athletics, made to the freshman class of Trinity College, Professor Odell Shepard, head of the English department, said that Americans, instead of being a nation of athletics, took as their favorite sport sitting on the bleachers and throwing bottles at the umpire.

“I am convinced that a large proportion of the men who fail in college, and in later life, do so for physical reasons,” Prof. Shepard said. “For reasons, that is, which it should be one of the chief duties of the college to correct. One of the curious ideas we Americans have of ourselves is, that we are a nation of sportsmen, highly developed muscularly, physically fit. As a matter of fact, our favorite national sport is sitting on the bleachers and throwing bottles at the umpire.”

“American college students think of themselves as deeply interested in sport. As a matter of fact, hardly one in ten of them learns in college to box, wrestle, to run a mile, even to walk. Our colleges turn out yearly ten thousand men with hollow chests, narrow shoulders, humped backs, wobbly legs, and flat feet...and there is never a protest made. Have they not passed all their examinations?”

“The assumption is that they are equipped for life. For death rather. But when it is a question not of life but of the killing of other men, when we are recruiting an army, then out of this nation of athletics we reject somewhere near one in three for physical reasons alone. Our education will get on the right track when we think of athletics as not a mere exciting side-show but as one of the two equally important rings in the circus tent.”

CONFIRMATION INSTRUCTIONS

By Bishop Johnson

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EVOLUTION

A Witness to God

.....BY.....

REV. GEORGE CRAIG STEWART, D.D.

Rector of St. Luke's, Evanston, Illinois

An answer for the Bryanite and the Materialist

Single Copy, 35c : : For a Dozen, \$3.50

THE WITNESS PUBLISHING COMPANY
6140 Cottage Grove Avenue CHICAGO

Current Comment

There has come to my desk amid the voluminous mail of the weeks which precede Christmas an appeal from the National Child Labor Committee. There is no doubt whatever that as a nation we need to have our attention called to Child Labor legislation. In many states our laws are primitive where they exist at all on the subject, and serious harm is being done to future generations by the negligence of Christian people. Co-operation with the National Child Labor Committee seems to be the most effective way to bring about a better state of affairs.

Personally, I am sorry to see that they are trying to have January 28th set aside as Child Labor Sunday. That is a worn-out method. Everybody is trying to have a Sunday in the year designated to their particular cause. They would gain more if they started a movement to reach every Church Club and women's auxiliary in the country.

Some day when I get properly enthusiastic about child labor, I am going out to the five or six golf clubs that surround this city on a Sunday morning. I am going to get some one else to officiate in my parish Church and I hope to confront the so-called Christian men who are on the golf links with the moral and spiritual harm that they are doing to boy caddies. It is nothing less than a disgrace that boys should learn disrespect for the Lord's Day and His Church from vestrymen on the golf links on Sundays.

I could preach a child labor sermon in certain theatres where children are used, not on the stage but as ushers, with a great deal of zeal.

"The blame rests with the Bishop, who sent for me yesterday." How naturally I write for the words "the blame rests with the Bishop." What could I do without the Bishop to blame? I wonder if Bishops ever realize that among their many usefulnesses is their utility as scapegoats. If my curate is not doing things as I want them done, I remember that it was the Bishop who sent him to me. If the parish is in trouble, it was the Bishop who appointed me to it. All blame naturally rests on the Bishop.

A Bishop has a lonesome life, and a lonesome life is a hard one, for we are social beings. A priest's good-by to his circle of friends begins on the day that sees him made a Bishop.

Now where do you think I found that? For it is a quotation. Not from Bishop Johnson, nor yet Dean DeWitt. From a very beautiful book called "Dominus Vobiscum"—a book of letters to a young Priest of the Roman Catholic Church by the Rt. Rev. Francis C. Kelley, D. D. And you and I never thought Roman Catholics had thoughts like that about their Bishops! We thought they were the exclusive property of Episcopalians. Well, if The Witness has a Methodist or a Presbyterian reader—he will be saying, "There, I always knew they were just like Roman Catholics."

—The Observer.

Roman Catholics Now Well Organized at State Universities

The first Roman Catholic work at a state university was begun less than twenty years ago, but the work has now so advanced that few institutions do not have a Roman Catholic Club, or a Roman Catholic student pastor. Forty-eight colleges and universities in the United States have 130,000 students of which one-tenth are Roman Catholics. Catholic clubs have enrolled seventy-one per cent of these students. Newman clubs are the favorite method of organization. In many cases the Knights of Columbus have provided a club house for students. The situation is thus summarized: "Full-time chaplains are stationed at the University of Wisconsin, University of California, Colorado State Teachers' College, University of Illinois, University of Michigan, Stevens Institute of Technology, Columbia University, and Barnard College, University of Pennsylvania, Pennsylvania State College, University of Texas, University of Florida, and Yale University. Part-time chaplains are connected with twenty-one of the clubs. The Catholic chaplains give courses of study in religious subjects for which uni-

versity and college credit is given in the University of Illinois, Columbia University, Barnard College, University of Texas, and the University of Florida."

A MAN'S RELIGION

A new Witness book, written by Rev. J. A. Schaad, is off the press. Look for the advertisement of it in next week's issue.

I want to announce to the clergy that I am at liberty to conduct Parochial Missions or take temporary supply duty wherever I may be of service. Considerable experience and long service in Rescue Work quickens my desire to serve in this field. The NEED—not your numbers or prominence—will appeal to me. "I seek not yours, but YOU."

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Social Service Editorial

By Dr. William S. Keller

LET'S GO TO WORK.

Social Service is Christianity actually at work.

It is true that Christendom is divided, but when we look away from our family quarrels toward the work, we see that the work is ONE. Social Service scorns our divisions. Where the divided really work, there grows confidence, there begins real unity.

What this Church needs is to go to work. Work, when directed along practical and tangible channels, brings appetite for more faith and stronger love.

Thousands of the best men and women become disheartened and disgusted, and they fall away from the Church because they are given no serious and practical work to do. Their secular business is accomplished by modern equipment, by organization obviating waste of time, energy and material. They will not tolerate ancient equipment and slipshod methods in Christian Social Service.

Secular Social Service (so-called) eagerly apprentices itself to the principles of modern work. It uses the proven findings of social science. It standardizes its equipment. It co-ordinates its forces, and thus husbands its energies for the immense task.

The Church will do well to take over the wisdom of the so-called "Secular Social Services," adding its own priceless talent, the urge of Christian zeal.

Begin with the Children.

"And he took a little child and set him in their midst."

Social Service takes in all sorts and conditions of men and every social need. It has no limit. But we must begin somewhere. Why not begin with the Child? Work for children is fundamental. It is full of hope. The State acknowledges it in its laws and educational provisions. Christ pronounced it in word, deed and command. The Church has always held it, and does so today in its care for the normal, "biddable" child.

But there are other children—"Thousands and thousands who wander and fall"—the victims of misfortune and stupidity, the children of broken homes. These children are in the same sense normal and "biddable." They are our first care.

Men and women of the Church, shall we gather such as these in their innocent hopefulness and guide them into the safety of the Christian Homes?

We have remarkable Child Caring Institutions in our Church. Ranged alongside of these are equally remarkable agencies at work called "secular" because no one Church controls them. But the Christian spirit is there in the workers.

They show their faith by their unwearied works.

Shall we co-ordinate our own institutions and bring up their strength?

Shall we co-operate with secular forces, adding our strength to theirs?

What We Could Do

"Greater Things than These Shall Ye Do"

Our Church has many service activities and organizations.

But they are divorced from one another. Some are managed almost by caprice. There is no standardization, no interlocking, no general plan, no unity of direction; little sense of the twentieth century.

We could use more trained and experienced social workers. Such workers would be more readily available if more intelligent emphasis was placed on the need.

We could co-ordinate all activities and institutions of the various Dioceses under one general head with one fixed aim; the details of the activities to be handled by divisional councils under separate chairmen.

We could standardize records and forms of admission and dismissal.

We could confer and establish confidential exchange between agencies doing similar work, and so come out of the dark and see what we are doing.

We could acknowledge with becoming humility the splendid results of Secular Social Forces. They already operate manifold agencies, willing and eager to co-operate with us. This alone would spare us fortunes of expense, and preclude the need for establishing many new institutions and agencies.

The sad truth is that our splendid Church develops real Christian Social Service energy units to the extent of about one-half of 1 per cent.

Show the average Churchman real Service being rendered; modern, efficient, well oiled, turning out something, getting somewhere, and he will wake up and say: "Now you're talking! Now I'll give my money! Now I see a channel for the outlet of my little faith! Teach me how to co-operate. Give me a part to do."

We could do these things. Let's do them.

Dedication of Chimes at Sewickley, Pennsylvania

Chimes were dedicated at St. Stephen's Church, Sewickley, Pennsylvania, at the evening service last Sunday. The chimes were presented to the Church in loving memory of William David Henry by his wife. A very attractive booklet containing the service of dedication was issued by the rector of the parish, the Rev. Alayne Carleton Howell, D. D.

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I'm a woodworker — learned it in the Orphanage. I can soon earn my own living, and another orphan can take my place.

The New Armenia

The new Armenia will owe its existence to the friendly offices of Americans in preserving the scattered remnants of its persecuted people. The orphans being trained today will be the backbone of the new Armenia and the leaders of the next generation in the Near East.

The Near East Relief is building wisely and well in teaching the orphans trades so they can attain self-support and take their places in economic reconstruction.

87,000 people are receiving training in the trades at 18 industrial centers under the Near East Relief direction. 18,000 acres of land are ungranted for agricultural training and the crops.

Have you invited *An Unseen Guest* to your Christmas table? Thousands of homeless orphans await your invitation. 15.00 a month will save a child—\$60.00 a year.

Endorsement

The General Convention of the Protestant Episcopal Church, meeting at Portland, Oregon, 1922, gave hearty endorsement and approval to the Near East Relief, and asked the Committee appointed by Bishop Gailor, the President of the Council, to call upon all parishes, Sunday Schools, and other Church agencies to present this cause adequately. The fourth Sunday in Advent is suggested as the date for the offering in parishes that are not co-operating in a Community Campaign on another date.

Mail your check to LEWIS B. FRANKLIN, 281 Fourth Ave., New York
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Prayers for the Church
Awakening

V. Blessed are they that hunger and thirst after righteousness and justice.
R. For they shall be filled.

An Act of Thanksgiving

Let us give thanks:

For the power of the Christian Church, manifest through all ages, to release and to save.

For the Sacrament of brotherhood and unity whereby our souls are fed.

For the renewal of the dying pagan world by the grace and truth that came by Jesus Christ.

For the passion for social righteousness which possessed the Fathers of the primitive Church.

For the awakening of the social conscience in the Church of our own day.

That there are still men and Christians who experience imprisonment and scorn for the sake of the social faith that is in them.

O Father of the future age, we thank Thee for the triumph of truth over error, to us so slow, to thyself so sure. We bless thee for every word of truth which has been spoken the wide world through.

We thank Thee for the love which will not stay its hold till it joins all nations and kindreds and tongues and peoples into one great family of love. Amen.

An Act of Penitence

Let us meditate in silence:

On the agony of nations.

On the recurrent industrial strife which defies Christ's law of brotherhood.

On the cruel burdens borne by those who provide our daily bread.

On our apathy toward the sufferings of those who labor.

Lord have mercy.

Christ have mercy.

Lord have mercy.

O our God—God of the spirits of all flesh—pour down upon us, together with the holiness of priests, the power and inspiration of prophets. Enlighten our eyes, that we may see the sins that encompass our days; inflame our courage, that we may without fear denounce what thy light has made manifest. Draw us out of the easy paths of acquiescence—out of the chill shadows of distrust. Compel us to speak and act with a larger mind and a loftier purpose, that we may boldly rebuke vice and patiently suffer for the Truth's sake, and so prepare a people for thy coming, O dear Lord, who tarriest long, but to whom the Spirit and the Bride must forever say, Come! and let him that thirsteth say, Come! Even so, come, Lord Jesus. Amen.

—Scott Holland.

O God, who art the Father of all, and who alone makest men to be of one mind; we beseech thee, at this time of unrest, to grant to us, by the inspiration of thy Holy Spirit, a fuller realization of our brotherhood, man with man in thee; allay all anger and bitterness, and deepen in us a sense of truth and equity in our dealings with one another; for the sake of thy Son, our Lord Jesus Christ. Amen.

*This service is used at meetings of the Church League for Industrial Democracy.

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