

# The Witness

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## Church Becomes Affiliated with Czechoslovaks

Recent Conference Resulted in a Close Union  
Between Two Great Churches

The more than one million members of the Czechoslovak Orthodox Church in the United States are to enter into close affiliation with the Episcopal Church as a result of conferences held during the past month, between Bishop Gorazd Pavlik, of the Czechoslovak Church, and Bishop Thomas F. Gailor, President of the Episcopal National Council and officials of the Foreign Born Division of the Department of Missions of that organization. This is another big step forward toward Church Unity.

Following a memorial from Bishop Pavlik urging "the mutual fellowship of our respective Churches," the Episcopal National Council at a meeting held December 14, adopted a reply, which has been forwarded to the Czechoslovaks, in which assurance is given that "We will communicate with our Bishops in the various dioceses in which communicants of the Czechoslovak Orthodox Church live, and urge them to provide the sacraments and pastoral care for them in such places where it may be either difficult or impossible to secure a priest of the Czechoslovak Orthodox Church. And also we will advise the Bishops in the various dioceses to give fraternal co-operation and moral support to the parishes of the Czechoslovak Orthodox Church which may be established in America. Moreover, we express our desire that the Czechoslovak Orthodox Church minister in like manner to communicants of our Church visiting or residing in the Republic of Czechoslovakia."

Under the agreement reached provision has also been made at the request of Bishop Pavlik, that the Episcopal Department of Missions shall "keep in vital and intimate touch with the situation, need and development of the Czechoslovak Orthodox Church both in Europe and America."

This important ecclesiastical rapprochement between the American Church and the Church of Czechoslovakia has been brought about through the declarations of the latter at ecclesiastical mass meetings held in Prague in 1921 that its dogmatic standards have the same foundation as those of the Anglican Communion, as well as the fact that Bishop Pavlik was regularly consecrated by the Serbian Orthodox Church, whose orders are recognized by the Anglican Churches as Apostolic.

Previous to the submission of Bishop

## Peace Demonstration Being Held in England

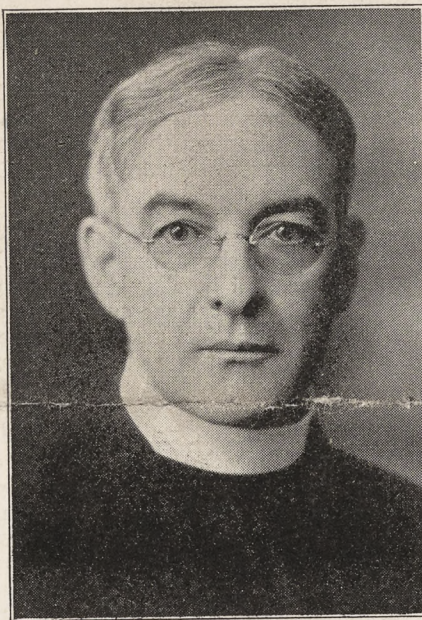
Leaders of All Churches are United in Their  
Demand that Wars Shall Cease

England is being stirred by big Peace Demonstrations. The mind behind the meetings is Dr. T. H. Jowett, but he is receiving the hearty cooperation of the Archbishop of York, the Rev. Studdart Kennedy ("Woodbine Willie") and many other well known churchmen, who are touring England in the interest of peace.

Writing in The Daily Telegraph, Dr. J. H. Jowett gives some details of his peace campaign. "During the next few weeks, the Archbishop of York and I are to address meetings of citizens in several of the great cities. At each of these meetings the lord mayor of the city will preside. We need something which will be more profound, more vitally effective and enduring. What we want is an act of personal dedication, as part of the corporate act of the whole church of Christ, in which every believer in Christ Jesus will, by some significant form of avowal, enlist himself in the cause of international brotherhood. It must be as real a consecration to the cause of peace as a man's enlistment in the cause of war. The thing must be done in some way which lifts it out of the ordinary routine. We must stand together as before the great tribunal, and we must take our sacramentum that in every way, at home and abroad, we pledge ourselves to eradicate the bitter things which are the roots of war, and that in rectitude, and if need be in sacrifice, we will seek fraternity and enduring peace. That is what I am hoping for, and I trust we may have it on the Sunday which this year makes our Christmas eve, and which would bring to the act all the influences of that sacred season. Of course, many difficulties are being encountered. They were expected. But I think they are one by one being removed, and I am not losing hope that such a measure of unanimity may be attained as will enable the church of Christ to take her stand in the van of all the forces which are seeking the peaceful relationship of mankind."

### THE SINS OF SOCIETY G. A. Studdert Kennedy

We wish to call the attention of Witness readers to the article by the Rev. G. A. Studdert Kennedy, printed in this issue. Mr. Kennedy is the famous English chaplain, better known perhaps as "Woodbine Willie" whose books "Lies" and "I Believe" have been so widely read.



Bishop Jas. M. Maxon, D.D.

See biographical sketch on page three

Pavlik's request for intimate co-operation between the two churches, he had a conference with Bishop Gailor and the officials of the Foreign Born Division of the Department of Missions of the Episcopal Church, at which Bishop Gailor gave assurance that the Episcopal Church would be glad to assist the Czechoslovaks in every way to realize the ideals toward which they were striving. Following this, the first preliminary council of the Czechoslovak Orthodox Church in America, was held in the Board Room of the Church Missions House, No. 281 Fourth Ave., New York. At the Conference Bishop Pavlik presided and men and women delegates were present from organized parishes in New York, Perth Amboy and Palmerstown and Masontown, Pa. Parishes at Monessen and McKeesport, Pa., were also reported in process of organization. The New York congregation, holds Sunday morning services in St. Thomas' Chapel East 60th Street. At this Conference the memorandum was adopted asking for intimate co-operation between the two great Episcopal Churches.



## GENERAL NEWS OF THE EPISCOPAL CHURCH

### Editor Called to Grace Church New York

Grace Church, New York City, has called the Rev. W. Russell Bowie, D. D., of Richmond, Va., to its rectorship in succession to Bishop Slattery. Dr. Bowie is at present rector of St. Paul's Church, Richmond, and editor of the Southern Churchman. He was a member of the late General Convention and is a member of the Department of Social Service in the national administration of the Church.

Grace Church is unique among American parishes and one of the best known churches in the country. It is said that nearly or quite half a million dollars is raised annually in the parish for all purposes, while its work among Italians and other foreigners contiguous to its east side chapel, as also its choir and its choir school, are famous throughout the country. Dr. Wm. R. Huntington and Dr. Henry C. Potter were former rectors.

### Niles Parish Equipped for Real Service

During the past week the new Community House of Trinity Church, Niles, Michigan, was opened. Originally one of the Diocesan Projects, the undertaking was assumed by the parish when it was apparent that the building of the house would be indefinitely delayed.

The cost of the building was about \$20,000, exclusive of furnishings, and it is all paid, except for about \$3,000. In addition to building the Community House the Parish re-roofed the Church and the Rectory, and made other improvements.

The Community House is one story and basement harmonizing on the exterior with the Church which was built in 1856. In the basement are kitchen, dining room, retiring room, and lavatories. The dining room will seat 250 people comfortably and the kitchen is equipped with a hotel range and other conveniences.

On the main floor is an auditorium with a folding stage, two committee rooms, and two reading rooms which also form a gallery for the auditorium. A "movie" machine, drop curtain, and scenery are to be installed. The auditorium will be used for plays, dances, basket ball, and almost anything desired. The auditorium is connected with the Church by a wing containing the Rector's office, the choir room, and a lavatory.

The Community House was built to provide for the recreation of an increasing railroad population. Niles has become the freight classification point of the entire Michigan Central, which means an influx of some three thousand people within the year. There is no theater, no Y. M. C. A., or other place for the amusement of this large number of men, a great part of whom are single.

A very comprehensive programme has been formulated which will reach most of the men and boys of the community. A new society has been formed for young employed women, starting with a membership of seventy-five.

Trinity Church has a unique position in the city. It has in its membership the Superintendent of Schools, a member of

the Board of Education, the Vice-President of the Charity Society, the Chairman of the Visiting Nurse Committee, the Vice-President of the County Red Cross, the Chairman of the City Red Cross Unit, the City Nurse, the Chairman of the Tuberculosis Society, the Commissioner of the Boy Scouts, and the Chief Advisor of the Order of De Molay for boys. Now with the Community House it is equipped to do real social service for the city.

### Priests' Retreat At West Park

The Order of the Holy Cross will hold another retreat for priests at West Park, New York, commencing on the evening of Feb. 6th and ending on the morning of the 9th. This retreat will particularly meet the needs of those who were not able to attend the September retreat, many of whom felt that they could not spare the three days to visit the Monastery. A number of letters that have reached the Father Superior since the last retreat, bear witness to the blessings that such a time of silence and prayer can bring.

### The Sixtieth Anniversary of St. Paul's, Kankakee

St. Paul's, Kankakee, Ill., the Rev. R. E. Carr, rector, will be sixty years old on July 14, 1923. Because the summer is an inopportune season for anniversary services and exercises, the rector and congregation intend holding them from January 21st to January 25th, St. Paul's Day. On Sunday, Jan. 21st, a historical sermon will be preached, and the rector is collecting valuable data for the basis of his sermon on that day. The original certificate of organization, found among the papers of the late Mrs. W. G. Swannell, together with the letter of resignation of the Rev. C. H. Albert, the first priest at St. Paul's, were the first documents received by the present rector. At the service on the Eve of St. Paul's Day, Jan. 24th, the Bishop of the Diocese will preach. It is planned to follow the example of other parishes and missions in the diocese and to make this anniversary a real feast of home coming.

### Memorial Service to Ramsaurs in North Carolina

On Sunday, Dec. 10th, a very beautiful and impressive memorial service was held in St. Luke's Church, Salisbury, N. C. to the late Rev. William Hoke Ramsaur and Mrs. Ramsaur, two faithful and devoted missionaries of the Church in the District of Liberia, who entered into rest during the past year. In addition to the rector of the parish, the Rev. Mark H. Milne, the following bishops and priests participated in the service: the Rt. Rev. Walter H. Overs, Ph. D., Bishop of Liberia; the Rt. Rev. Edwin A. Penick, D. D., Coadjutor of North Carolina; the Rev. William J. Gordon, of Spray; and Archdeacon Wm. H. Hardin, of the Charlotte Convocation.

### St. Louis Ministers Reach Shop Men

Fifty thousand workers in twenty St. Louis factories have heard the gospel

preached at the noon hour during the past eleven months by seventy-eight different ministers under the direction of the St. Louis Church Federation. It is asserted that through this means many men are induced to go to church and to find a place once more in church activities. At the annual meeting of the federation on Dec. 7, Rev. Arthur H. Armstrong made his annual report. Among the unique features was a pageant called "The City Beautiful" under the direction of Prof. H. Augustine Smith. Dr. Robert E. Speer, president of the Federal Council of Churches, was present and spoke on the theme "This Day of Ours and Our Common Duty." Rev. George A. Campbell in behalf of the comity committee reported the most amicable relations among the denominations as they go forward in the location of new churches in the city.

### Dedicate New Organ at St. Chrysostom's, Chicago

On Sunday, Dec. 17th, at the afternoon service in Saint Chrysostom's Church, the newly enlarged and remodeled four-manual Kimball pipe organ given in memory of Dr. Nicholas Senn by his late widow, was dedicated by the Rector, the Rev. Dr.

## The Witness Fund

The total amount donated to the Witness Fund during the year just ended was \$214.50. We wish to thank all those who sent in a little extra money with their subscription. Hardly a day passes that our mail does not contain letters from subscribers—for the most part clergymen—requesting that their papers be discontinued because they are unable to spare the \$1.50. The gifts to this Fund enable us to write them that their subscriptions for the year have already been attended to by friends. We are sure you will want the Fund continued. All donations for 1923 will be acknowledged in the paper with the full name of the donor unless we are requested to use simply the initials.

## RECTORS!

Put The Witness on sale at the Church door. It is an effective way of keeping the people active. Try it. The results will surprise you. We furnish the papers for 2½ cents apiece, charging you only for the SOLD copies. Have a boy sell them at the Church door for a nickel.

## THE WITNESS

6140 Cottage Grove Ave., Chicago



Norman Hutton. The organist and choir-master of St. Chrysostom's Church, Mr. Emory L. Gallup assisted by the choir of Saint Chrysostom's Church rendered the music of the service of dedication, and the former organist of St. Chrysostom's, John Lucius Astley-Cock, M. A., and the Rev. Gardner MacWhorter, former assistant minister of St. Chrysostom's were guests in the Chancel. On Monday evening, Dec. 18, Dr. H. Chandler Goldthwaite of Minneapolis played a dedicatory recital under the auspices of the American Guild of Organists.

#### First Reports of the Campaign

Nebraska—"Nebraska has exceeded our expectations and will surpass 1922"—and Nebraska's 1922 record marked an increase of 80 per cent over 1921.

Wyoming—"Seventeen congregations pledged \$8,800. Every effort being made to go over the top but many places cannot be reached on account of weather. Believe Campaign shall be successful."

Milwaukee—"Such reports as we have here in Milwaukee indicate that the results will quite meet our expectations."

Central New York—All three congregations in Watertown have subscribed their quotas in full. One of them, the Redeemer, which is now a mission will become an independent parish January first.

Alabama—Ascension, Montgomery; 186 communicants; subscribed 129 per cent; quota \$1,624; pledged \$2,107. In 1920 this parish paid \$564.48 on its General quota.

Chicago—St. Mark's, Glenellyn; 152 communicants; has oversubscribed its quota of \$2,269. Its 1922 contributions have been \$1,237.

Southern Ohio—Christ Church, Glendale; 187 communicants; has subscribed to the quota of 25 per cent more than it is raising for local support.

North Carolina—"42 congregations with quotas aggregating \$30,948 have to date pledged \$30,630. I should be pleased if the remaining parishes and missions do as well, because we allowed something like ten per cent for shrinkage. Then, too, some of these reports will be supplemented by future pledges before the Canvass is completely closed."

Ohio—"Partial reports from 22 parishes show increase in pledges over last year by 40 per cent. Four have doubled last year's pledges, one has increased 100 per cent and five have exceeded their quotas."

Utah—"Just a line to say that the Missions in Utah refuse to accept a cut in their quotas. Four have gone and over subscribed their apportionments. One man in the remote section, who doesn't belong to the Church—asks, 'What's my share of this campaign.' This does not represent a whole lot of money but it shows some spirit."

South Dakota—27 congregations whose quotas aggregate 55 per cent of the total Diocesan Quota, or \$15,125 have pledged \$15,055. "It rather looks as if

## Our Bishops

Each week during this year The Witness is to print on the front page the photograph of an American Bishop, while a very brief biographical sketch will appear in this space.

Bishop Maxon, Coadjutor of Tennessee, was born in Bay City, Michigan, in 1875. During his earlier days he was engaged in business and school teaching. After studying at Columbia and Chicago Universities, he entered the General Theological Seminary from which he was graduated in 1907. He was in charge of Grace Church, Galesburg, Illinois (Knox College) for three years, going from there to be the President of Margaret College in Kentucky, where he remained until 1917. For the next three years he was rector of St. Mark's Church, Louisville, leaving there to become rector of Christ Church, Nashville, Tennessee. He was elected Coadjutor of the Diocese in June of last year, and was consecrated in October. Bishop Maxon was a deputy to the General Conventions of 1913, 1916 and 1919. He has developed a real leadership in the fields of Religious Education and Sociology.

we were going to make our pledges pretty nearly equal our Diocesan Quota. Any deficit will be taken off the Diocesan Program while the full General quota will be paid."

Lexington—Four congregations with quotas totalling \$10,517 have pledged \$5,286, a slight advance over 1922.

Oregon—St. Andrew's Mission, Portland, reports having pledged full quota of \$796. This means \$14 per capita.

New Jersey—St. Mark's Mission (Colored), Plainfield; 82 communicants; quota \$378; "Oversubscribed and still going."

Sacramento—St. Mary's Napa. 180 communicants; quota \$754.67, "we will pay considerably over \$800.

#### Men's Club is Santa Claus to Poor Children

Four hundred poor children of Evanston, —all recommended by the Evanston Charities crowded St. Luke's Parish House as guests of the Men's Club on St. Thomas's Day in the evening. Every child had been personally called for and every child was provided with personal gifts. The Junior Choir under the direction of Mack Evans presented a Christmas play "Hans and Gretel and the Christ Child"; there were plenty of movies and Christmas Carols and as the little guests left each in addition to his personal gifts received a generous big bag with candy and crackerjack, and orange.

More men than ever took part in this program which the workers of the Evanston Charities praise as one of the great human services in Evanston.

One hundred bounteous baskets packed by Gamma Kappa Delta, young people of St. Luke's, were delivered on December

23 to as many families in Chicago, all of whom had been recommended by our workers at Chase House. These baskets represented about five hundred dollars worth of food.

#### Seminary Students Have a Carol Service

The annual recital of Christmas carols, given by the students of Berkeley Divinity School, Middletown, Conn., was held in the Chapel on Dec. 20, the night before the Christmas holidays, and was attended by a large number of people from Middletown and vicinity. The carols, under the direction of William B. Davis, Mus. Bac., Instructor in Church Music, were selected from ancient sources, English, French, German and Latin, and represented a type not frequently heard in parish churches, though once the popular folk songs of Christian peasants. The students were assisted by Mrs. W. P. Ladd, the wife of the Dean, who has shown great interest in this revival of ancient music.

The offerings at the service were given for the work of the town Probation and Truant Officer, for Christmas gifts for the children under his care.

#### Ordained in the Diocese of Ohio

In old St. James' Church, Boardman, Ohio, on St. Thomas' Day, December 21, 1922, Horace M. Aldrich was ordained a Deacon by Rt. Rev. William A. Leonard, D. D. L. L. D. Bishop of the Diocese. Presenter and preacher was the Rev. Canon Abbott; present and participating were Rev. John T. Ogburn and Rev. Oreste Salcini.

#### Atlanta Expects to Reach Quota

The Nation-Wide Campaign is going well thruout the diocese and the full program calling for \$70,000 for the year 1923 is hoped to be reached.

## A Book for Private Devotions

#### A SPIRITUAL BOUQUET

By Rev. C. Bertram Runnalls.  
Published by the Author.

I do not fear exaggeration in recommending this little book. "A Spiritual Bouquet" is a book of private devotions which surpasses anything with which I am familiar. There are American Churchmen who will be displeased with it—those who classify themselves as Low Churchmen—but the High Churchman, and the Churchman who refuses to be classified, will find the book of inestimable value, not only for private devotions, but for public use. One rather wishes that Dr. Runnalls had not placed all of his emphasis upon the sins of the individual. Else where in this issue is printed an article by the famous "Woodbine Willie" on the Sins of Society for which we surely need a few paragraphs in our devotional manuals. But this is perhaps, a minor fault, more than made up for by the beauty of what the author has given us.

W. B. S.



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## THE TWO PER CENTS

By Bishop Johnson

Let us study the law of averages for a few minutes; it may help us to solve the problem of life at the end of the year.

Let us suppose that there are one hundred million humans in the United States. That is a lot of people. But the Creator has always been prodigal of quantity.

He has made so many planets that the mind of man cannot count them. What then is a mere planet to the Creator? It is no more than a nickel is to a millionaire. On one of these planets which we call the world, he has manufactured things of innumerable kinds in such proportion that figures would cease to mean anything if they were counted.

Among these countless things he has made men, and made them by the billion, of all colors, shapes and fashions. You and I are each one of these insignificant creatures, so insignificant that if you were to express the insignificance by a fraction, it would look something

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like this  $\frac{1}{500,000,000,000}$  which to say the least isn't much to get excited over.

You can dress up this numerator in silks or uniforms, or you can clothe it in rags and it doesn't materially affect the terms of the fraction.

Perhaps the marvel is simply this,—that there should be so many of these minute atoms and that I should be one of them.

Viewed merely as things, the universe has about as much cohesion as the catalogue of a mail-order house.

It is inconceivable that the mind which could create such an enormous quantity of multitudinous things should have had no moral purpose in it all.

This would be to imply that the Creator is a talented lunatic which is also inconceivable.

True it is, that there are certain of these innumerable numerators who tell you with a profound pity for your invincible ignorance that they are searching for the purpose of it all, by finding the origin of it all.

Personally, I am exceedingly dumb, I

admit it. I don't see for the life of me, how we are going to answer the question, "What for?" by solving the question, "Where from?"

Supposing that we all started from a monkey, a clam or a pumpkin seed; that doesn't throw any light upon our destiny.

Let us suppose that the creator has an appreciation for quality as well as for quantity.

There are reasons for supposing that this has something to do with the problem.

Let us take the simple art of making money. Ninety eight per cent of the wealth of this country, if it came to a show down, is controlled by about two per cent of the population.

If that two per cent should die tomorrow and take their wealth with them to Heaven, or elsewhere, the United States would become an enormous poor farm.

Something like that happened in Russia. All the wealth in Russia was either impounded or dispersed by a little group of self-constituted financiers, and people find that there is mighty little to eat. Of course the theory is the other way. Most theories are, but theorists are poor cooks as a rule.

The ninety-eight per cent have an idea that if somehow they could sandbag the two per cent, then the desert would blossom as the rose. Nothing like it.

We could have another two per cent, a little less intelligent and far less bountiful than the present two per cent.

That is a law of averages which is as insatiably accurate as the mortality tables of an insurance company.

You can legislate away the tables, but you will forfeit your insurance when your family needs it.

Moreover it is not an accident that the two per cent who control the money should be the same two per cent, roughly speaking, who set the pace in society, so-called because it isn't very sociable. In the first place they have the money to pay the bills of social vanity, and in the second place they actually have what most of the 98 per cent want, and so they have the respect of desire. They are as much of an American nobility as money can make for that which is noble. Society is dull, not because it needs to be dull, but because people who are financially sharp are apt to be dull along other lines,—not individually of course, but the heavier the millionaire the more weight he carries.

Now there is another two per cent to consider. Possibly there are two million people in the United States who really think.

Civilization is that state of society in which each man does one thing and hires the rest done for him.

This is as true of thinking as it is of shoe-making. As one person has well put it, the rest do not think, they merely think that they are thinking and some others refuse to think at all.

Sheep do not think. Others think for them and pull the wool over their eyes, and it is just as well that they do, for otherwise the sheep would either lose both the wool and the eyes, or else go off and live in some isolated mountains, where nobody else could live or wanted to.

As long as sheep herd in green pastures they require shepherds, which same is much harder on the shepherd than on the sheep; for while the sheep live they have plenty to eat and grow fat, but the shepherd is apt to grow crazy.

Of course this isn't complimentary to the human race and it irritates those who advocate the rights of man. I am not advocating it as a program; merely calling attention to it as the law of averages.

Now do not think that these thinking shepherds get the wool.

No! the wool goes to those who own the sheep. The Shepherds get a salary as a rule. I was told the other day by a man whose knowledge of finance is profound, (mine is not—I have never had the chance to develop it); that most wealthy men owe their wealth to the intelligence of their subordinates. That is what he called them, not I.

In other words the two two per cent classes do not necessarily consist of the same persons. Then there is another two per cent of American humans who are virtuous.

I do not mean those whose virtues require the limelight. I mean those who practice virtue because they have to live with themselves and prefer to move in decent society.

Or perhaps better those who love Jesus Christ, have a profound impression that He knows what is in man, and are desirous that He find nothing in them that He would refuse to associate with.

This particular two per cent is handicapped by the fact that it is forbidden by the Master to advertize. This is a great handicap in our very commercialized civilization.

Such a handicap that many people, who are otherwise virtuous, cannot resist proclaiming the fact and thereby subject their virtues to a hardening process.

For virtue is very like one's hands, easily calloused. A callous is tender only when touched; it is not tender to those who grasp it. Honorable perhaps but hard.

And so we might ramble on with our two per cents. There are these in art, music, baseball, pugilism, handling horses, playing politics, doing the work of the Church, practicing medicine or patriotism. About two per cent in each class.

Now what has all this to do with God's world?

Much the same as it has to do with a college education. Here too we have great quantities of young men who shine socially, athletically, lethargically, but the college couldn't justify its existence if it wasn't for the two per cent who study.

I am inclined to think that you will find God's reason for the world, not in some antique protoplasm from which it starts, but rather in the two per cent (if that is the percentage) who seek God's purpose and find it. Whether you care to belong to this particular two per cent will depend upon your treasure, for where your treasure is, there will your heart be also.

This two per cent Isaiah calls "the remnant" and the Master refers to it when he says "few there be that find it."

We are a quantitative people. We love



to have the biggest Church, or theater, or population or bank deposits of any city in the world. That completes our happiness.

But I fancy God isn't interested in our bigness.

It is not the bigness of the mountain but the purity of the gem which the mountain conceals that delights the creator.

Mere obesity isn't a virtue.

Mere quantity of things cannot make a mean man anything but a mean man.

If you really want to change this fraction, don't fuss much with the numerator. That will remain about as it is.

Seek a smaller denominator and you will have a much larger fraction.

Better be numbered with the qualitative few than with the quantitative multitude.

It is your denominator that really tells into how many parts the whole is divided.

It is hopeless to change the numerator into a super-one. Better seek that division into parts which appeals to your imagination and then put yourself bravely on that foundation.

## Cheerful Confidences

George Parkin Atwater, D.D.

### Answers

Here are the answers to the questions in last week's Witness. I wish that teachers or parents would send me curious or incorrect replies. I have tried for four years to have the Commission on Prayer Book Revision omit abbreviations from the Prayer Book. The answers to that question would help to determine whether or not abbreviations are understood.

1. Romans, Matthew, Corinthians, Philippians, Hebrews, Revelation, Galatians, Ephesians, Colossians, Thessalonians, Ephesians, Isaiah, Peter, Jeremiah, Malachi, Timothy.

2. Matthew, is the only Gospel mentioned. With the exception of Revelation, Isaiah, Jeremiah and Malachi, the others are the titles of New Testament Epistles.

3. At St. John's Episcopal Church, last Sunday evening, there was the service of Confirmation. The nave was filled with a large congregation. The choir entered the chancel and after a hymn, the Rev. Mr. Smith, the rector of St. John's, presented a large class to the Bishop, for Confirmation. The Bishop preached the sermon. Ten men, twenty women and fourteen children ratified their baptismal vows.

4. St. Matthew, St. Mark, St. Luke, St. John, the Book of Acts.

5. The twelve apostles were, Andrew and Peter, James and John (sons of Zebedee), Philip and Nathanael (Bartholomew), Matthew, Thomas, Jude (called elsewhere Thaddeus or Labbaeus), Simon (the Zealot), James (not the brother of John), and Judas Iscariot.

6. Jesus Christ is not mentioned by name in any book of the Old Testament. The entire Old Testament was written before Christ was born.

7. Psalter: The book of Psalms as arranged for the services of the Church. See Prayer Book, page 329.

Litany: A solemn form of responsive prayer. See Prayer Book, page 30.

Te Deum: A Hymn to the Holy Trinity. See Prayer Book, page 7.

Collect: A short prayer.

Rubric: A direction, printed in italics in the Prayer Book. See the long rubric on page 221.

Proper Preface: A Proper Preface is a paragraph used in the Communion service to interpret the teachings of the Great Festivals of the Church. See Prayer Book page 233.

Deacon: One of the three orders of the ministry of Christ's Church, of Bishops, Priests, and Deacons.

8. Sunday is the festival of the Church which occurs each week.

9. A pulpit is only a piece of furniture and is convenient, but not necessary to a Church. There may be a sermon without a pulpit.

10. One becomes a member of Christ's Church by the sacrament of Baptism.

You are urged to study carefully the questions and answers and to make these facts a permanent possession.

If a sufficient number of requests reach me to justify the expense, I shall have the most important of the questions from both examinations printed on large sheets, with spaces for answers, so that any school may give this examination. If ten schools will join with me to divide the cost, taking units of 100 sheets, I shall proceed with this work.

## Social Service Editorial

By Dr. William S. Keller

### CHILDREN NEED LEGISLATION

More than one million American children, between ten and fifteen years of age, are engaged in gainful occupations according to the Census Bureau Report.

THIS MEANS. One million children with dwarfed intellects to be the easy prey of prejudice, class consciousness and hatreds. Undersized minds that will fatten the purses of the crafty and consciousnessless of this nation.

One million people whose darkened minds will inevitably pull down the standards of religion, music, and all the finer things of life.

One million children whose pitiable plight shames the boasted wisdom of statesmanship of the United States of America.

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because of poor equipment for reasoning power and decision.

One million little folk, at heart innocent of all of these and other dire portents for their country, with a real and just grievance against the one hundred million who permit this immeasurable folly of Child Labor to continue.

The correction of this practice and problem is YOUR JOB. NOW IS THE TIME. United States Joint Resolution No. 232 was introduced into Congress, July, 1922, by Senator Medill McCormick, of Illinois, and is now before the Senate Committee on the Judiciary.

This Amendment will give Congress the power to pass a direct Child Labor Law. The Supreme Court has made it clear that Congress has no such power at present.

### HOW YOU CAN HELP

1. Get every club and organization you know to devote at least part of its next meeting to the "Child Labor constitutional Amendment."

2. Have your club or organization pass a resolution endorsing the Amendment and send a copy to Hon. Medill McCormick, U. S. Senate, to Hon. Knute Nelson, Chairman Senate Judiciary Committee, Washington, D. C., to the United States senators

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from your own State and your representative in Congress.

3. Communicate with the Chairman of your Diocesan Social Service Department, asking him to have his Department take definite action immediately and write to the above named persons.

4. Ask your Bishop or Bishops to communicate directly with the above named persons.

5. Have your parish council take action and send in their request, endorsing the "Child Labor Constitutional Amendment."

6. For additional information communicate with the National Child Labor Committee, 105 East 22nd St., New York City, N. Y.

Immediate action is necessary in order to bring about the desired result.

## Current Comment

By The Observer

As one reads one paper after another commenting upon the executions in Ireland, one notes the deep disappointment of sincere journalists who have been lifelong friends of Irish freedom. I remember in 1896, about three years after the defeat of Mr. Gladstone's last Home Rule Bill, a staunch supporter of the Irish cause said to me "If England would give Ireland Home Rule for ten years, Ireland would be applying for re-admission to the Union." It is to be hoped that England will give the Free State Government every possible chance to make good. But as a matter of fact, does any government, anywhere, give a greater measure of liberty than those of Great Britain and America? Ireland may yet equal the freedom of America and the law and order of Great Britain. Will she surpass them?

"Generally necessary to Salvation." I chanced to overhear the words as they were being recited by a class in a Church School. It was a good school and the class had a fine trained teacher, a consecrated devoted Church woman. Then came the next question, "What meanest thou by this word Sacrament?" And the boys and girls not only knew the Catechism answer but could express the meaning in their own language.

Then I wondered what they would answer if this question were put, "What meanest thou by this word Salvation?" Do we teach either the meaning or the necessity of Salvation today? And what do we mean?

In three cities at least January is to be "Go to Church Month". Why, I wonder? I suppose the reason is that there are fewer temptations to keep those to whom Church-going is a matter of indifference, away from their duty. They may acquire the habit, then, and it may become strong enough to last through spring and summer. But if it is advisable to have a "Go to Church Month", why not try August? Then it would mean something. Those who are in the city would be reached and we might get those on vacation to

send cards telling their own Rector the name of the Church they attended.

As the year draws to a close, I am inclined to take issue with two classes, the prophets of gloom and the unreasoning optimistic "boosters", the men who cannot distinguish between constructive criticism, and mere "knocking". Things in general do not seem to afford this familiar type of optimist much ground for his intolerant cheerfulness. But neither is the Church, nor the nation, nor yet civilization going to the bow-wows. I like to read Dean Inge,—Mr. Lothrop Stoddard makes us think,—and of course there are many others. But take the Church, alone,—is it not true that, if there is not yet any clearly marked spiritual movement, any real revival, in the broadest meaning of that word,—there is at least a determined search for spiritual experience going on everywhere, and a sincere effort towards reality in Church life? I cannot but think so.

Let us assume the worst. Let us assume that things are as bad as Dean Inge would describe them. Has any age ever been subjected to such a severe, searching honest diagnosis, as our own? When one considers the enormous output of serious literature dealing with the ills of civilization, of our own nation, of Europe and of the British Empire; with the defects of our political systems; with the faults and failings of the Church; with our social sins and our economic injustices, one remembers that a true diagnosis is the only possible basis of helpful treatment in any case of complicated sickness. May we not at least hope that because the diagnosis has been and is being made complete as never before, so the treatment may be beneficial and effective, when once we begin to get the prescriptions?

Smug, self-satisfied congregations still exist. But I cannot recall a time, nor do I read about any time in recent history when such genuine earnestness and sincerity has been so widespread in the Church. Think of the Nation-wide Campaign, Missions, Religious Education, Social Service, The Young People's work, the Church's ministry to College Students; think of the Church Clubs and Conference Groups and Study Classes; of Institutes, Normal Schools and Summer Conferences; of

Church Colleges and Boarding Schools; of the increased devotional life, of Retreats, and Quiet Days; of the growth of the Religious Orders and the fine types of manhood and womanhood giving themselves to this service. Think of all this, and compare it with conditions ten, twenty, fifty or a hundred years ago.

Is Dean Inge superficial in his estimate of religion today?

Or does he not know America?

American Churchmen may well give thanks for 1922 and face 1923 with prayer, and hope, and determination.

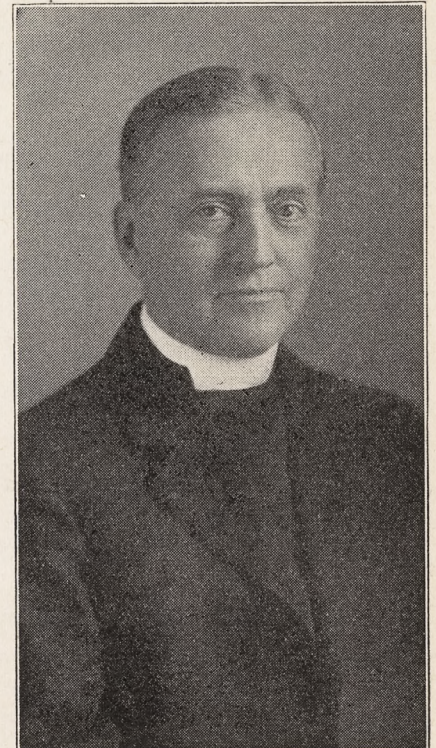
### Secretary of Religious Education Visits Denver

Miss Agnes Hall, secretary of the Department of Religious Education, is visiting the various Colorado colleges, addressing the Church students. A reception was given recently at the house of Bishop Ingle, at which she addressed the Church students of Denver University.

## A Man's Religion

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## The Sins of Society

By Rev. G. A. Studdert Kennedy

While it is no satisfaction to attack any one section of society, there are times when one is simply obliged to be candid, to speak one's mind, to hit out in no uncertain manner. There are times when duty demands this.

Let us get down to rock-bottom facts. What is taking place at the present time is simply this. The old aristocracy of our country which was the result of close breeding and a very fixed tradition—and which, be it said, boasted some distinct elements of nobility—is inevitably giving way to plutocracy. Marriage, the only effective method of selection in society of today, is **economic** selection, which, of course, results in plutocracy.

What guarantee is there, I should like to know, that a man who makes a great fortune is a fit ruler of his fellow-creatures; that he is a man of character or real ability? There was a tradition among the old aristocracy that they were responsible for what they styled "their people"; in other words, their dependents. This tradition was often marked by noble traits. But in plutocracy tradition is unknown; is responsible to nobody; it considers its duties discharged and more than discharged once it has paid super-tax.

Wealthy people often derive their money from concerns with which they have no actual personal connection. They have money in business which, in many cases, they have never seen; the human beings known as hands who work in them they scarcely ever bring themselves to think about. What has a shareholders' meeting nowadays to do with the lives of those without whose labors there would be no dividends to draw?

When wealth instead of the old aristocratic standards dictates a marriage what can we expect? It simply means the birth into the world of fewer men of character.

The British public naturally is averse to, and has no inclination for, class warfare, yet, nevertheless, a class cleavage is coming to be a fact. In the recent election, the labor vote was, I think, a class-conscious vote, which from the standpoint of the community is altogether undesirable. For the first time in the history of this country we now have in Parliament two parties which are representative of two distinct classes opposing each other.

The way to prevent this cleavage widening is for those who hold place and power by virtue of wealth to **start right away developing a tradition**, a vision of public service, which will make them **realize their responsibilities**, and render them anxious for the well-being of the nation as a whole.

Society would do well to realize that the thing which plays such mischief with its influence, its prestige, is its unwholesome love of luxury, and its atmosphere of fatuous idleness. The continual appearance in the divorce court of people who ought to be setting an example to the community is playing havoc with—and undermining—the respect in which they were once held.

With regard to the morals of Central

London, they are certainly deplorable. It is, in fact, a thoroughly bad atmosphere for anyone to live in. True, no doubt, drugs are largely used by street women, but who is it who provides the latter with the means of a livelihood?

Here we have a man with \$5 in his pocket to lay down for pure lust, incidentally helping to spread venereal disease; and yet the poor, the unemployed, are told there is no money in the country! A poor man sees loose women fashionably attired, clad in expensive furs, and naturally wants to know who it is who keeps them.

Thank God that London with all its depravity has still in it "ten thousand that have not bowed the knee to Baal" and remain clean, sweet English men and women. Thank goodness that Central London with all its dissipation is not typical of the country as a whole.

But things are bad enough in all conscience. Is it not an awful thing that money shamelessly squandered in lust might be put to purposes which would be a veritable blessing to the community?

Try to realise for yourself what a terrible thing it is that money spent in gratifying passion might be employed in procuring bread and the necessities of life for children.

After that, can you wonder that I cry out against this seamy condition of affairs, that I feel myself forced to raise my voice against this awful state of things?

The conscience of a certain section of the community seems to have got out of gear. Surely very little reflection should serve to prove to these that a code productive of so much misery as it is, can only cause greater misery in the long run.

I am told that immeasurable mischief is being done owing to the nefarious gambling dens, which in London play so much havoc with the lives of the young. I am assured, on what seems sound authority, that the drug habit has a hold on not a few people who should not only know a great deal better, but whose weakness in this matter is slowly but surely corrupting the morals of their social inferiors. My informant declares that this evil is anything but curbed; that the authorities have not yet got this menace under control; and that it is an evil which ought to receive immediate attention.

Look at the sights one sees in Central London; they are not particularly inspiring! The craze for pleasure-making seems to have taken hold of the community to an extraordinary extent. Wanton living is apparent on all sides; what an appalling thing to see our young people tempted as

they are in London streets today. Do the life and well-being of these young folk, those members of the community from whom the world expects so much, count for so little, mean so little to us?

London, alas! is not, however, the only city where there exists a community within a community, a section of society living its own selfish life—pleasure-loving, self-absorbed.

What about Manchester, for instance? What about other large cities?

This, mark you, is a serious matter—most serious—moreover, it is a new condition of affairs. All things considered, I do not think there has ever been such a state of affairs in existence in the world except in the decadent days of ancient

(Continued on next page)

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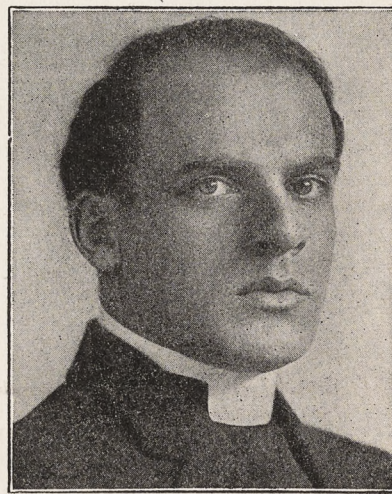
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## The Sins of Society

(Continued from page 7)

Rome. There was nothing like this in the Feudal System. In those days, the rich and powerful had very distinct, very exacting duties; if they overlooked their responsibilities they went under.

What is the cause of this appalling phase of our latter-day shortcomings? Simply the old, old story—too much ready cash in hands unfitted to handle it. Certain of the rich become satiated with pleasure, bored to distraction with purposeless existences; their lives are utterly meaningless, with the result that they are prepared to do anything—anything at all—calculated to make them forget—if but temporarily—the seeming futility of the daily round.

The selfish indifference to the fate of those less fortunately placed than themselves is one phase of modern society which is doing it a power of evil. In England we seem to be living in a series of watertight compartments, in sections; that is, each section being wholly divorced from the others; poverty on one hand, wealth on another; abject squalor here, untold profits there; and yet all sections are more or less needy; for if the poor want decent surroundings, and a decent standard of existence, our new-born plutocracy's one crying need is for a new outlook on life, an entire reversal of the reckless extravagance which too frequently obsesses it.

Just think of this question of unemployment, of the contrasts to be seen wherever one likes to turn. Think of the spectacles with which the unemployed ex-serviceman is faced in this great social and industrial centre, the man who during the war fought for a new world, a brighter and happier existence.

As individual men and women it may be doubted whether society people are worse than many of the rest of us. All the evidence points to the fact that somehow or other abnormal purchasing power gets into the hands of the wrong people, and it is quite impossible to explain to an unemployed man wandering about the West End that his condition is anything but a hideous injustice.

It can be shown quite clearly to a man who is prepared to think impartially that there is no sudden or violent method of reforming the evil, but a man who is down and out is not in a position to think clearly or impartially, and therein lies the danger.

This type of man, and he numbers many thousands today, has reached the stage when he judges all society by the demoralised standard of the Piccadilly squander-maniacs. He is not in a position to realise that the finer elements live a home life often comparatively simple.

But the solemn truth remains that under present conditions there is luxury expenditure and a good deal of it, which is the result of bad taste, bad morals, and a perfectly appalling lack of intelligence.

Perhaps the most charitable as well as the most damning thing which one can say about those that indulge in it, is that they are silly fools.

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