

The Witness

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\$1.50 A YEAR

Church is Reaching Foreign Born Americans

Successful Plan is Launched for the Following Up of the Immigrant upon Arrival

The Foreign-Born American Division to the Department of Missions reports an active year just closed. The policy of treating foreign born work as a normal parish responsibility, launched at the beginning of 1922, has been successful beyond all expectation. At least a thousand parishes are now effectively reaching the lives of the foreign born and their children within their bounds.

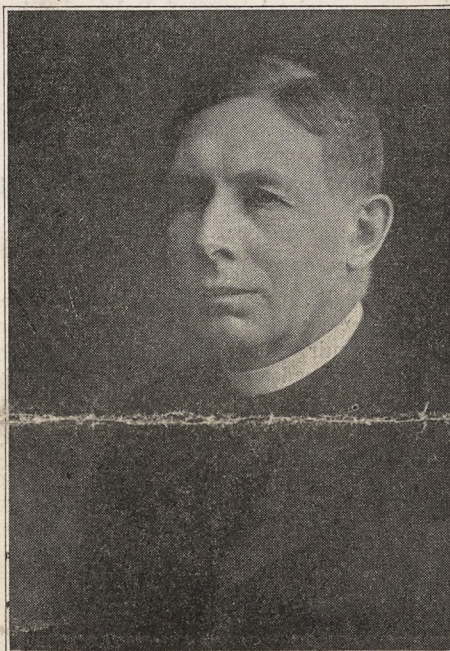
In the past seven months the intensive work of making the contacts and getting the parishes to do the work has been carried on by Mr. Knapp in Philadelphia for the last of his four months period; three weeks in Yonkers and Newark; six weeks in Sacramento, and the first of two or three months in Los Angeles. Mr. Bridgeman, detailed with great reluctance at the urgent request of Bishop Williams, has begun a three months directing work in Detroit. On 1st of November, Pennsylvania installed Rev. Elliot White as Archdeacon for foreign-born work, the direct result of the Division's long direction there. Michigan is planning to do the same. Short visits for direction and advice were made by Mr. Bridgeman to Chicago, Grand Rapids, Flint, Kalamazoo, Detroit, Columbus, Cincinnati, Salt Lake City, Seattle, Worcester, Mass., and Providenc, R. I.

Complete racial statistics of dioceses with colored maps are being sent to all the Bishops, and like statistics and maps for cities on request.

The Synod of the Province of the Midwest, at which Dr. Emhardt was present, has requested the Division to make Chicago a demonstration and training center for the Province for the period of a year. The plan is to send in people for training from all the dioceses.

Dean Broburg has accomplished a remarkable work in Iron Mountain, Mich., where Bishop Harris received in October a whole Lutheran congregation and its episcopally ordained priest. At great sacrifice, these people have bought and partly equipped a brick church and are paying all running expenses. There are now 268 communicants and an exceedingly well-organized parish. This event has great bearing on the future advance of Scandinavian work.

The Reverend Sisto J. Noce has done a remarkable work in the Diocese of Erie. In five months time, where formerly we



Bishop C. H. Brent, D.D.

See biographical sketch on page three

had no Italian adherents, 787 Italians, about half children and half adult communicants, were added to our congregations in Farrell and Sharon. The Reverend Louis Lops, at the nomination of the Division, has taken up Italian work in Central New York and Italian priests were last month nominated by the Division to Albany, Los Angeles and Newark.

Mr. Burgess, acting as Chairman of the New Americans Committee of the Home Missions Council, has been largely instrumental in bringing about what promises to be a really adequate follow-up system of immigrants—a matter long worked upon by the Division. This is in cooperation with the other Protestant agencies to be financed by the various National Boards. The Roman Catholics and Jews have such a system in successful operation. Mr. Cole, our own City Mission agent at Ellis Island, has been employed on part-time under the Home Missions Council to consummate this plan. He has put it into successful operation with the help of the Division office.

Church is Asked to Cooperate with the Theatre

Drama League Points Out the Opportunities of the Theatre for Sound Teaching

The Rev. William E. Gardner, D.D., Secretary of the Department of Religious Education, is asking the clergy to co-operate in observing Sunday, January 21st, as Religious Drama Day.

Every rector is asked to preach on some phase of the importance of the recreational hour and the influence of the theater in developing standards. Still more important, however, and far reaching, is the plan to ask each church to have some sort of religious drama presentation on that afternoon or evening.

In order to make this observance as easy and as general as possible, the Drama League of America has arranged programs for use on this occasion. These programs are adapted to all sorts of conditions and to varying ages of the participants. They may be secured from the Drama League, 59 East Van Buren Street, Chicago. Advice and further suggestions for carrying them out will be gladly supplied by the league. Any church can find a suitable and attractive program, whether it desires the simplest or the most elaborate form.

The Drama League suggests that the following subjects be discussed: Drama as an artistic force in the religious life of today. A plea from the pulpit for more intelligent and liberal understanding of the theater. A closer union between the artistic and spiritual life of the community. Religious drama in the church and in the theater. The religious origin of drama and religious themes and stories in drama. The possibilities of dramatic treatment of religion.

Consecration of the Bishop of Haiti

The Consecration of Archdeacon Harry R. Carson, of the Panama Canal Zone, as Bishop of Haiti, took place at the Cathedral of St. John the Divine, New York, on Wednesday, January 10th. The Consecrators were Bishops Tuttle, Gailor and Manning; Presentors; Bishops Lloyd and Morris; Preacher, Bishop Knight. Attending Presbyters; Rev. G. W. Hodge, D. D., Rev. A. R. Gray, D. D., and Rev. C. L. Pardee, D.D. The testimonials were read by the Rev. Luke White, R. W. B. Elliott, Esq., Chaplain J. H. S. Putnam, U. S. N., the Rt. Rev. W. R. Stearly, D. D. The Litany was said by Bishop Lines of Newark. The Master of Ceremonies was the Rev. H. Percy Silver.

GENERAL NEWS OF THE EPISCOPAL CHURCH

Quiet Hour for Social Service Workers

The Social Service Commission of the Diocese of New York is planning for a Quiet Hour for Social workers to be held in Calvary Church, on Friday, January 19 at 4:30 p. m. It will be conducted by Bishop Manning. The Service is intended primarily for the trained social workers actively engaged in the secular and religious welfare agencies of the City; but all who are interested in social betterment work will be welcome.

After the service supper will be served in Calvary Parish House for those who are "professional" workers. This will be followed by an informal conference to consider the advisability of setting up some sort of a social workers' guild or association. It would be the purpose of this organization to develop a closer fellowship within the Church and to bring the interest and sympathy of the Church more definitely to the support of those who are serving their fellow-men through social agencies. In order to secure the attendance of all of those for whom this meeting is intended the Social Service Commission is seeking the names and addresses of all Church people in the City who are engaged in social work.

Bishop Brent Asks for Release of Political Prisoners

Bishop Brent of Western New York sent a communication to President Harding just before the New Year asking for executive clemency for the eighty political prisoners still in American prisons. He stated that he saw no reason for their confinement and regretted that America should have political prisoners confined after all of the European countries had released theirs.

Special Preachers in Chicago Parish

On Sunday, December 31st, the special preacher at St. Edmund's Church, Chicago was the Reverend Bernard Iddings Bell, D. D., President of St. Stephen's College, who was the first Lay-reader of this parish. The special preacher the following Sunday was the Rev. William B. Spofford, Field Secretary of the Church League for Industrial Democracy, whose subject was: "The Church Ideal of Social Justice". The Rev. Mr. Spofford is presenting this subject in many Churches through the Middle West.

Women are Tackling the Race Problem

Southern women have begun an active campaign for the promotion of better relations between the white and black races. They do not hesitate to declare that the finest type of southern chivalry which they desire is that which protects womanhood of the black race as well as womanhood of the white race and they no longer approve the excuse which has so frequently been used for lynching, that it is done in defense of southern white women.

The sentiment for an improved understanding and fuller cooperation between

the races finds expression in many places and in many ways. In Baltimore there has been formed the Baltimore Cooperative Women's Civic League which includes women of both races. This was established in 1912 by Miss Elizabeth Gilman, a Churchwoman, the daughter of the late President of John Hopkins University. Because of the war this organization was inactive for several years but was revived in 1920. It has had public demonstrations of the value of milk as a food and also as a necessity in the case of infants and of people afflicted with tuberculosis. It holds an annual flower market in March and May. It has had meetings of working mothers at which the care and training of the adolescent girl has been the main subject of consideration and several of the women physicians of Baltimore have given talks at these gatherings. Interracial good will has been promoted in a variety of ways and the white clergymen of the city have joined with the colored people in forming an Inter-Racial Committee. This Committee is promoting a better housing plan for the colored people.

Congregation Bids Farewell to Their Rector

A farewell dinner was tendered the Rev. Hugh MacWhorter, by the congregation of Saint Andrew's Church, Downers Grove, Ill., on Wednesday, January 10th, upon his leaving after five years successful ministry in Downers Grove to assume the Rectorship of Christ Church, Ottawa, Illinois. The building of a \$10,000 Rectory is one of the outstanding features of the Rev. Mr. MacWhorter's ministry in Downers Grove.

Peoria Parish Gives Offering to Social Service

The Christmas offering of St. Paul's Church, Peoria was divided between the Social Service Commission and the Rectory Fund. The Church was filled at two services. On Christmas day the people of the parish delivered baskets and gifts to a large number of families.

Church Colleges to Meet on Gridiron Next Fall

The Church Colleges are drawing together in athletics as they are in other ways, as is shown by the fact that for the first time Trinity and Hobart meet in football next fall, while Hobart also plays St. Stephens on the gridiron. This fall both the Hobart and the St. Stephens teams, in the course of New England trips, were entertained by Trinity and used the Trinity campus and gymnasium for preliminary practice. The Trinity-Hobart game will be played either in Albany or in Binghamton, and is expected to arouse considerable interest.

Pageants Are Popular in Savannah

A most creditable presentation of the pageant, "The Pilgrim and the Book," was made by the members of St. Stephen's Church, (colored) Savannah, Ga., under

the auspices of the Women's Auxiliary. The rector, the Rev. J. S. Braithwaite, took the leading part, the character of the Pilgrim. This branch made a pledge on the parish quota for the Nation-wide Campaign, and the collection that evening was added to the amount already raised. Three Church Schools of the city celebrated the Christmas season by giving very beautiful pageants. Christ Church, (Rev. J. D. Wing, D. D. rector) and St. John's, (Rev. Wm T. Dakin, rector, Rev. W. A. Jonnard, assistant rector) held their celebrations, Christmas Eve, and St. Michael and All Angels', two nights after Christmas. The fourth parish, St. Paul's (Rev. S. B. McGlohon, rector) held a simple carol service, the afternoon before Christmas.

Has Four Confirmations During the Year

St. John's Church, College Park, Ga., has had four Confirmations in the last year. Thirty-six persons have been Confirmed altogether; fifteen had been brought up in the Church; eleven were formerly Methodists; two were members of the Christian Church; two were Lutherans and six were Baptists.

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

Trinity College Students in all Parts of the World

An unusual company of young men of enterprise have been graduated from Trinity College in recent years, and scattered throughout the world, they are doing things out of the common run. The roll of Trinity's young men who, in unusual ways, sometimes in strange places, are making a name for themselves is long and interesting.

There is Richard Barthelmess, moving picture star, Trinity 1917, whose name appears in large type everywhere. His first public appearances were when he was in college and let "The Jesters", the Trinity dramatic club, to new triumphs.

Then there is Clarence D. Tusca, only three years out of college, who, seizing the opportunity in the new vogue of radio, has built up for himself in Hartford a wireless business that vies with many of the largest undertakings of the country.

Far away in the frozen north, another Trinity man is engaged in adventurous but valuable work. George Dawson Howell, Jr., 1916, went north with McMillan and is now taking observations in the Arctic regions.

At the other extreme is L. Bradford Ripley, also of the class of 1915, for he is in Natal, South Africa, doing research work in an effort to overcome injurious insects that spread disease, and thus make Africa safer for the white man.

Harold C. Green, 1910 has been with the Standard Oil Company in Belgrade, capital of Jugo-Slavia, while Woodford H. Plant, '09 has been engaged in banking in India.

Another Trinity man in India is Byron Spofford, '16, who is the United States trade commissioner there.

Two young Trinitarians are working for the Near East Relief, Henry T. Kneeland, '22, and the Rev. H. C. Jaquith, 1912. Kneeland was author of an article that was published in the Atlantic Monthly while still in college, and is now doing relief work in Constantinople, one of the world's storm centers. Jaquith is also in Constantinople.

Four Trinity men are teaching in remote places. Joel M. Beard, '23 and Frederick H. Ameluxen, '21 are at the Baguic School in the Philippines, where President Ogilby of Trinity formerly taught. J. A. Nichols, '20, is teaching school at Barrow, Alaska, and Stephen W. Green, '10 is at the Mahan School, Yangchow, China.

The Rev. Horace Fort, '14 is rector of a church in England, an unusual occupation for an American clergyman.

These are not all of Trinity's younger sons who are engaged in unusual occupations, in out of the way places, but enough instances have been given to show that Trinity's graduates are widely scattered and the work that they do is of unusual variety.

Dr. Wing to Leave Parish in Savannah

Resolutions expressing the deep regret of the congregation of Christ Church, over the resignation of the Rector, the Rev. John Durham Wing, D. D., were passed at a meeting held Sunday, after the morn-

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.

Charles Henry Brent is the Bishop of Western New York. He was born in Canada in 1862 and received his early education in that country, being graduated from Trinity College, Toronto, with the degree of B.A. He has since received honorary degrees from various American universities and colleges. His early ministry was served in Boston, Mass. In 1901 he was consecrated the Bishop of the Philippines, where his notable public service won for him the title of "The Statesman Bishop." After having declined several Bishoprics in this country, he finally accepted that of Western New York in 1918. During the great war he was chief chaplain of the American forces in France, where he was decorated for distinguished service. He is active in the Church Unity Movement, and is a leader in civic and social reform—a distinguished citizen as well as a distinguished bishop.

ing service. Dr. Wing received a call to St. Paul's Church, Chattanooga, and after considering it for several weeks, notified the vestry of his acceptance. Dr. Wing has been rector of Christ Church for seven and a half years, and during his rectorship has endeared himself to the members of the parish. A paragraph in the resolutions, expressing the sentiments of the parish, reads as follows: "We shall ever feel grateful for his inspiring ministry, for his gifted and scholarly teachings, and for his unrelenting labors in our behalf. He has ever been our faithful guide, counselor and friend. The seven years of his ministry will leave us an active and united congregation, and in the long history of our parish we feel sure that there have been no more fruitful years than these."

A Novel Christmas Fund in Columbus

In Columbus, Ga., they have what is known as a "Christmas Stocking Fund" in which all the churches of the community take part in filling stockings for the city's poor. This year 3,500 stockings were filled for the children in the mill section; 300 were distributed to the children of Privates at Camp Benning on the Government Reservation.

Bishop Lawrence to Speak at Incarnation, New York

Bishop Lawrence will speak at a special service in the Church of the Incarnation, Madison Avenue and 35th Street, New York, on Wednesday afternoon, January 17th, at five o'clock, and present the problem of the Cambridge Episcopal

Theological School. All Cambridge Alumni, as well as others who are interested in the important work of training for the Ministry, are cordially invited to attend.

Life Lost in Near East Relief Work

Many friends in Chicago and Illinois were grieved to hear of the sudden death overseas of George John Williams, well known as a choir singer in Grace Church, Oak Park, as well as at St. Barnabas.

But pride and admiration mingled with their grief, for this young Near East Relief worker died a martyr to duty. The following cablegram was received by Frederick J. Michel, executive secretary of the Near East Relief, Chicago:

"Altho suffering hardships of rigorous winter weather, William insisted on carrying on, fearing every delay would endanger lives of parentless children entrusted to his care. By superhuman efforts he had succeeded in getting a majority of his little charges out of Marsovan, onto snow covered road for the long trip to Samsoun when he was stricken with pneumonia. Weakened thru overwork, William succumbed."

Mr. Williams was a son of an Episcopal clergyman at Foxburg, Pa., and was at one time U. S. vice-consul to Milan, Italy. A brother, G. Lewis Williams, is general manager of the Berkshire Paper Company, Chicago.

The Episcopal churches of the diocese are recognizing the young relief worker's heroic sacrifice in a very practical manner. On Sunday, January 14th, 14 churches in Chicago and 12 in nearby suburbs, will listen to a Near East Relief worker's story of the fearful destitution prevailing among Christians in the Bible Lands and will respond generously to the appeal for funds.

Memorial services for George John Williams were held in St. Barnabas Church, of which he was a member, Sunday, December 31st.

Cambridge Raises One Third Before Campaign Opens

William Lawrence, Bishop of Massachusetts, National Chairman of the campaign to raise endowment fund of one million dollars for the Episcopal Theological School, Cambridge, Massachusetts, announces that three hundred and fifty thousand dollars has been subscribed in advance of the opening of the campaign which is to begin January fifteenth. In addition all expenses of the campaign past and future has been met. Among the gifts are a fund of one hundred thousand to found the Edmund S. Rousmaniere chair of the New Testament in honor of Dean Rousmaniere of St. Paul's Cathedral, Boston and seventy-five thousand dollars to found the William Lawrence endowment fund. Among the first checks to be received were gifts of one hundred dollars from country parsons in Maine and Texas and one thousand which represented one clergyman's savings for several years.

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THE NEW YEAR

By Bishop Johnson

This is the New Year, which means, I take it, that we have turned another leaf and have entered on a new year of grace, which means that God has given us another year of opportunity.

Opportunity for what? To discover, if we can, the moral purpose of our lives.

Jesus Christ calls us once more to follow Him, and we respond to that call if we feel the need of His fellowship. He asks us to be His friend, and we make our response to that call just in proportion as we feel the need of the kind of friendship that He offers, for I am convinced that a capacity for friendship is more the test of our religion than intellectual ability to grasp the doctrines of the Church or an aesthetic ability to appreciate its symbolism, or a cultural ability to observe the conventions of society.

Let me explain just what I mean by this statement.

I feel very strongly that we have over-emphasized the academic side of religion.

The twelve apostles were trained by our Lord on the mountain side, in the market place, at the crossroads.

The successors to the apostles are trained in schools and colleges and seminaries.

As one bishop, who has a rural problem in his diocese, stated it: "We cannot supply our rural parishes with pastors. Each graduate of our various seminaries is a potential candidate for a New York rectorship. It used to be that a majority of our clergy were content to serve rural parishes. Now they are without pastors."

Truly, it is so. The small places are stepping stones for bigger opportunities. The clergy go from parish to parish, increasing their experience, but losing the pastoral instinct. It used to be that the pastor of the village church knew his people and loved them as friends. Now it is that the parson has innumerable acquaintances in various parts of the country.

Or, to put it another way: The great complaint of the stranger within our gates is that the atmosphere of our churches is

cold, which is another way of saying that there is a lack of friendliness in Church people.

We are neglecting "the least of these our brethren."

We are well organized, socially satisfied, and properly garbed, but we are not friendly to the humble and the meek.

People seek friendly contact in the lodges, among the sects, in their dinner clubs, but lose their comradeship in the Church.

The fault does not lie with the clergy, or with the people. Few of us are able to resist the current of things.

We accept what we find and adjust ourselves to the conventional habits which are in vogue.

We acknowledge the fault and wish it were otherwise, but persist in our habits. We all want to be friendly, but we do not know quite how to bring it about. We are the victims of forces behind us that are too strong for us.

The Church was originally the household of faith.

Simplicity and sincerity were the notes of the primitive Church. Then the Church became materialized.

Constantine, the Roman Pontiffs, the Prince Bishops and Lord Cardinals emphasized the kingdom and lost the idea of the household.

Then came the Reformation and the household was broken up and the kingdom was despised and the shepherds became schoolmasters.

For the past three hundred years the Protestant world has accepted Christ as a "teacher come from God," and the Church has exchanged the family circle for the school room. The shepherd has become a pedagogue. The sheep have become self-conscious.

Religion has become artificial. Church membership has become conventionalized. The man who is natural, original, friendly, is looked upon as one who upsets the order of things.

The church member is comfortable; has a select circle of friends in the church, has become addicted to parochial habits and does not want to be jarred out of his conventional surroundings.

And yet one knows that Christ was not crucified in order to create innumerable congregations of nice people who are effectually insulated from those who are not nice.

The Church was established in order that nice people might let their light shine in a friendly way upon people who have not yet learned how to be nice.

The Church has become a conservatory of hot house plants, who wither under the inclement atmosphere outside of their own parochial greenhouse.

This is what makes it so hard to transplant our people from one hot house to another.

The temperature isn't just the same in the new parish and so they sicken and die.

Religion is academic, parsons are rather pedantic, Church people like to think of themselves as conservative, which probably means, confined to their own conservatory.

How can we change all this? In only one way that I know. And that is that we individually become converted to the old ideal. First by cultivating personal friendly relations with Christ. Study the Christ of the Gospels. Cultivate the natural way of talking about God and practicing religion.

Get out of the cant of self conscious religion as it is practiced today on every hand.

Avoid the department store handshake and the conventionalized smile; do not make your religion cheap by taking out its reverence and putting in jazz.

Look upon the subject of religion as something which has both a sanctuary and a household, and do not mix the two.

Do not talk to God as though He were your next friend around the corner and then talk to your neighbor as though you had a private wire with the Almighty.

Be extremely reverent toward God and talk to your neighbor as though you were both sinners. Get out of the stiffness of ecclesiasticism but do not get in to the unctiousness of blessed assurance.

Be as natural in speaking of the Church as you would be in talking of your home.

Then cultivate the person for whom you are held responsible by God.

By praying for some particular person other than yourself and family.

By a personal consideration for someone in sorrow, in need, in trouble, so that he comes to you and seeks the word which will help him to find his comfort and strength where you get yours.

Live the Christ life rather than talk it and then when the opportunity comes you will be able to find the word fitly spoken which will help the other.

The world is hungry for true friendship.

People are lonely, oh so lonely.

Christ is the true friend of the isolated, and you are the wire of communication between Christ and the lonely one.

But the wire must have a contact, by kindness, by long suffering, by friendliness.

The call of the Christ to you is to your capacity of friendship.

If you learn to be a friend to Him, He will inspire you to be a friend to someone else and so the contact will be made.

A GENTLEMAN'S GAME

A Recent Editorial by
BISHOP JOHNSON

Has been reprinted by request as a leaflet. It is very suitable for distribution at Missions and Special Services, or for mailing with letters. As we are selling it at cost, we ask those desiring copies to remit with their order.

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Cheerful Confidences

George Parkin Atwater, D.D.

Another Contest

Here is a contest which is open to every reader of *The Witness*: Bishop, priest, deacon or layman, young or old. You are asked to compile a table of facts or phrases, taken from the Bible, Prayer Book, or the Church's practice, which involves the numbers from 1 to 10.

For example:

One—One God

Two—Two Testaments.

Three—Three orders of Ministers.

Four—Four Gospels.

Five—Five great Festivals of the Church.

Six—"Six days shalt thou labor."

Seven—Seven deacons originally appointed (Acts 6).

Eight—Eight seasons of the Church year.

Nine—Nine verses in the "Magnificat." (Prayer Book, page 22.)

Ten—Ten Commandments.

Try to find as many phrases as possible under each number. Unimportant or incidental numerical references in the Bible should be avoided. But any fact, having any bearing upon Church, Bible, or Prayer Book may be included. Phrases like "sixth hour" or "tenth Sunday" may not be included. You may consult your books.

Groups, such as a Sunday School class, may compile a list if they prefer.

Tabulate the phrases, using one side of sheets of paper, and send them to me, at Akron, Ohio, giving your name and address. The names of the ones sending in the most satisfactory lists will be published. A compilation of all the lists will likewise appear in this column.

Keep a copy of your list, as it will probably be impossible for me to return them.

More Soldiers Now Than Ever

By Rev. A. Manby Lloyd

Major David Davies recently asked in the House of Commons what was the peace establishment of the armies of Europe at the present time, and their annual cost? The answer has been supplied by the League of Nations, as follows: The number of men maintained under arms in Europe, in 1913, totalled 3,780,933; according to the war office, the number maintained in 1922 is 4,453,179, an increase of 672,246. Such is one of the results of the war to end war! But, looked at more closely, we find that four states—Germany, Austria, Hungary and Bulgaria—have had their armed forces compulsorily reduced by 699,108 men.

Four other states—Great Britain, France, Italy and Holland—have voluntarily reduced their forces (below the 1913 standard) by 131,990. Total reduction, 831,098.

Now this means that in the remaining eighteen states of Europe there has been

an increase on the 1913 scale of no less than 1,503,344.

In 1913 Europe as a whole spent 19.7 per cent of its revenue on armaments; in 1922 it was spending 24.2 per cent. I am indebted to Major-General Maurice for these figures.

We want people who can buy our goods, and people cannot buy our goods largely because the money is being spent on armaments.

* * *

There is in Portsmouth, among the clergy, one great personality. His name is Bruce Cornford, and he is the vicar of St. Matthews. His magazine, "The Gadfly," is as original as himself, and is famous or notorious throughout the land, according to your point of view. I give you a few extracts:

"Mr. H. G. Wells has written another silly story about adultery—the dirtiest of social sins. He calls it 'The Secret Places of the Heart.' Once he was good and clean. He has now taken up his residence in the town drain. Listen to this puerile nonsense (discussing why Salisbury Cathedral was built): 'What interested us wasn't the old religion any more. We wanted to display our power over stone. We made it into reeds and branches. We squirted it up in all these spires and pinnacles. The priest and his altar were just an excuse. The Freemasons on the building could hardly refrain from jeering at the little priest they had left down below there, performing antiquated, puerile mysteries at his altar. He was just their excuse for doing it all. It was the fun of building made us do it.'"

"And probably," says Rev. B. C., "Messrs. Cassell & Co., Ltd., paid him £20,000 or more to write this dull unimaginative lie. No, my dear Wells, the reason the master builders of the middle ages built our glorious cathedrals was that they believed that nothing was too glorious or too expensive for the worship of the Son of God. Your cathedral may be a stable, but do not defile ours with your filthy excrement."

* * *

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Any priest whose parish magazine wants brightening up or finds its circulation dwindling will get new ideas by looking at a copy of the above, which is sold to parishioners at 8 cents. It is a monthly magazine, printed, published and compiled by local people.

Chicago Broadcasts Christmas Carols to the Nation

The Christmas Carol service broadcast from Station KYW, Chicago at midnight on Sunday, December 24, 1922 was heard clearly from Louisiana to Canada, and from North Dakota to New Hampshire according to enthusiastic letters received from those far distant points. The service, in charge of the Rev. Gardner MacWhorter, Priest-in-charge of St. Edmund's Church, consisted of the Christmas Gospel and Prayers read by Mr. MacWhorter, Christmas Carols and Hymns sung by a quartette of soloists under the direction of John Lucius Astley-Cook, M. A., organist and choirmaster of St. Edmund's Church, a reading from "Ben Hur" by Miss Gloria Chandler of the Grace Hickox studio, and Chimes played by Mrs. C. D. Smith on a set of Cathedral Chimes.

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Current Comment

By The Observer

Christmas is over. We begin 1923. A glance forward fills us with dread, or should do so. January will be taken up with Annual Parish Meetings, Election of Vestries, Guild, Auxiliary, and Service League officers. Then come our Diocesan Conventions also in January, and Lent begins on February 14!

When the uniform fiscal year to end on December 31 was adopted, it carried with it a January Convention. I was one of those who voted for the change. At present, I feel like apologizing to those who voted against it. Consider the plight of clergymen in dioceses which have adopted the change (and they are a large majority). From October 15th to December 15th, the Nation Wide Campaign monopolized our attention. No matter how well organized our parishes, how dependable our laymen, how capable our leaders, we preached Nation Wide Campaign, we prayed it, we talked it, it kept us awake nights. It kept some of us continually on the move, too!

Then Christmas is not exactly a vacation time. And now in January it is to be meetings, meetings, meetings! Parochial and diocesan. And we cannot evade them. They are a part of our duty. The most loyal and devoted of our workers will be having annual gatherings. They would be hurt if we were not present, and every clergyman is so grateful to them that it is a real privilege to attend.

But Lent! Lent is our spiritual seed-time. It is our opportunity "to plow the fields and scatter the good seed." It is the one time in the year we dare not neglect. It needs preparation on the part of clergy and people alike. So often it brings Confirmation Classes, too.

And so, we breathlessly try to secure five or six special "Lenten preachers" and try to dodge invitations. We consult with the leader of the Service League or the Auxiliary to find out who will take the Study Class, and will there be enough women who will want to attend a devotional service besides? And the Men's Club—can one do anything there? There will be the dinners—but could we get them to a study class? And we try to sound out a few of them and, of course, we come to the conclusion that there is no time to organize such a class this year—perhaps next year we can manage it.

And the Confirmation Class. Well, blessed be the Church School! I shall have a class of boys and girls, and that young woman in Second Street is bringing her husband, and I shall manage two or three more.

But what of the "Teaching Ministry" and the priceless opportunity of Lent? What of courses of study thought out, planned, prepared for, after a prayerful

consideration of the needs of the parish? What time is there for the severe, honest preparation which each faithful priest should make before approaching this Holy Season? A preparation which, above all else, demands time, and solitude, and self-examination?

Is there not something to be said for annual meetings in May? By clergy and lay-people alike?

A Bible For the Blind

This picture shows a Bible for the blind printed in American Braille by the American Bible Society. It requires 19 volumes, weighs 150 pounds, and costs \$75 to produce.

The small volume held by the young lady contains a number of selected passages, such as the twenty-third Psalm, the fourteenth of St. John, the thirteenth of



I Corinthians. It is available in New York Point, and Revised Braille. It weighs only one pound, is small enough to be put into a man's overcoat pocket, and sells at a very small price. It is published by the American Bible Society and is the first such volume ever produced. The blind, as a rule, cannot meet the expense of these books, even when offered at cost. The society depends upon the gifts of Christian people to make possible this service of love.

Miss Cooper Visits Diocese of Georgia

Miss Mable Lee Cooper, Field Worker of the Board of Religious Education of the Province of Sewanee, visited the Diocese of Georgia, the latter part of December, and addressed the students of the Church Normal Schools of Augusta and Savannah.

Use Your Head

A woodpecker pecks
Out a great many specks
Of sawdust
When building a hut;
He works like a nigger
To make the hole bigger,
He's sore if
His cutter won't cut.
He don't bother with plans
Of cheap artisans,
But there's one thing
Can rightly be said:
The whole excavation
Has this explanation
He builds it
By
Using
His
Head.

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The Crater

By Rev. Louis Tucker

There is an island upon perilous seas, under tropic skies, where most things are more beautiful than day and the rest terrible. The island is a mountain, a volcano, and in the center of the volcano is a crater, and around the rim of the crater a path. There is plenty to do upon the island, flowers and fruit to gather, pools to bathe in, pleasant valleys to cultivate and inhabit. The path around the crater is rough lava and cuts the feet. On one side it looks out over half the isle and the wide sea also, and, on the other, down into the rainbow pool of earth-fire; and from that fire a mist rises that chokes and intoxicates. Therefore, children mostly dread the rim; but the people of the island, as they grow older, often spend much time upon it, going round and round the path as on a pilgrimage, and coming nowhere. Then, when the crater and the lust thereof has quite laid hold on them, and the choking vapors make them fully drunken, some night a foot slips, and they shriek and fall headlong into the pool of fire and are gone. The others say this is not necessary. If he or she who fell had taken care, no foot need slip. They cry out that they will take more care; and, for a time, they do. Then they forget, and another falls. As there are many of them and they dance there often, each night has its death-shriek. Those who have watched long say that each fall makes the pool of rainbow earth-fire brighter.

The owner of the island—for it has an owner—does not wish that any should fall into the fire-pool. He has put up signs for such as can read, warning them. For those who cannot read he has made totems and emblems, such as arrowheads pointing away from the crater, and pictures of folk falling into the lake of fire and himself weeping. These he has graven on the rocks and cliffs and cut on monuments. Some few are warned, but most take no note. From those who are warned he has chosen servants, and so well is he served that there are few upon the island who do not know the danger; for, in his words and theirs, his servants warn all, wherever they can gather two or three together. But it is a great island, with very many happy children on it, who grow up and wish to see all dangers for themselves. There is a book which tells the poisons of the crater and it is the most widely read book upon the island; but still the lust of the vapors that rise from the pool of earth-fire drags thither very, very many.

Therefore, the owner of the island came himself and taught among them for three years, blocking the way to the crater. So they swept him aside and, in derision, nailed him, living, on a cross and set him in the ravine where the paths join and through which most go up. I was there not long ago, and one with me, and we stood on a little knoll by the side of the crater-path. It was night, lighted by the glow from the pool of earth-fire, and very many of the islanders danced on the path around the crater. It was very beautiful and very terrible; for now and then a

great shriek echoed on the crater walls, and one fell, clawing, into the fire-pool.

"Why do they dance?" I asked, knowing the answer.

"They are drunken with the lust of the vapors."

"Is there no way to save?"

"If any trip and fall down the outside of the mountain, into the purer air, they waken and are saved—at least for to-night."

Then we saw the owner of the island. His feet were loose from the cross, but his hands were still nailed to it, so that he walked heavily, with outstretched arms, bent over, and the upright of the cross lay to one side and dragged. I would have sprung to help him, but my guide stopped me, saying:

"In this we may not meddle."

Then the owner of the island laid himself across the path, wearily, face downward, so that the dancers must step over him, and at such an angle that any who tripped upon his cross would reel forward and to the right, and so fall forward into safety, for the crater lies to the left of the dancers. Some stepped over him, some trampled on him and some stumbled and were saved. Then I spoke to my guide:

"I cannot bear this."

"Come away," he said. "In this matter we must not meddle."

From the Slaves of Yesterday

The Liberian Methodist quotes the following figures from an unknown source. Whether or not the figures are exact, they are worth considering. Today there are in the United States among the children of yesterday's slaves: 500 negro authors, 578 negro dentists, 125 negro chemists, 1,000 negro inventors, 2,000 negro lawyers and judges, 237 negro civil and mining engineers, 4,000 negro physicians and surgeons, 2,500 negro nurses, 38,000 negro school teachers.

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A Coming Trial

It now seems clear that a historic heresy trial is in process of coming to a head in the Presbyterian church in the case of Harry Emerson Fosdick. The Philadelphia presbytery passed a resolution asking the general assembly to direct the presbytery of New York to take such action as will require the teaching and preaching of the pulpit of First Church, New York, "to conform to the system of doctrine taught in the Westminster confession of faith." The chief complainant in the Philadelphia presbytery is Rev. Clarence E. Macartney, who has published certain correspondence between himself and Dr. Fosdick in which there is revealed an unalterable determination to bring the New York preacher's case to the formal consideration of the highest judicatory of the denomination. In his letter dealing with the views called in question Dr. Fosdick tells Dr. Macartney that he could wish the two might sit down together and have a heart to heart talk over their differences. To which Dr. Macartney replies as follows: "I should enjoy as much as you a 'heart to heart talk' but I feel that there has been too much easy-going conference and exchange of mutual compliments among men of irreconcilable views, and not enough of protest and expression of dissent, with the result that there has been raised a false cry of 'Peace, peace!' when both sides know that there is no peace. . . . The Christ whom you preach is not the Christ whom I preach and in whom I put my trust for this life and for that which is to come." Dr. Fosdick on his part declares that Dr. Macartney has drawn a caricature of him and then gotten angry at it. The three pivotal considerations upon which the case is likely to turn are the major premise that the Presbyterian church is essentially a creedal church, that its creeds holds the virgin birth as one of its structural and irreducible elements, and that Dr. Fosdick holds and preaches that belief in the virgin birth is not essential to faith in the divinity and unique leadership of Jesus. These seem to be the issues which lend themselves most easily to the legal necessities of a heresy trial. Other theological issues, such as the doctrine of substitutionary atonement, the authority of the Bible and possibly the second coming of Christ can hardly be kept out, but the virgin birth is more specific and matter of fact, and hence is more easily taken hold of by the legalities of an ecclesiastical court.

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