

The Witness

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Dr. Mann Consecrated Bishop of Pittsburgh

Consecration Service in Pittsburgh While Conjoint Service is Held in Boston

The Rev. Alexander Mann was consecrated Bishop of Pittsburgh on Thursday of this week—after this issue of the Witness had gone to press. The following advance story, however, will give readers a picture of the magnificent service.

The Rev. Alexander Mann, D. D. of Trinity Church, Boston, bishop-elect of the Pittsburgh Diocese, is to be consecrated on Thursday, Jan. 25.

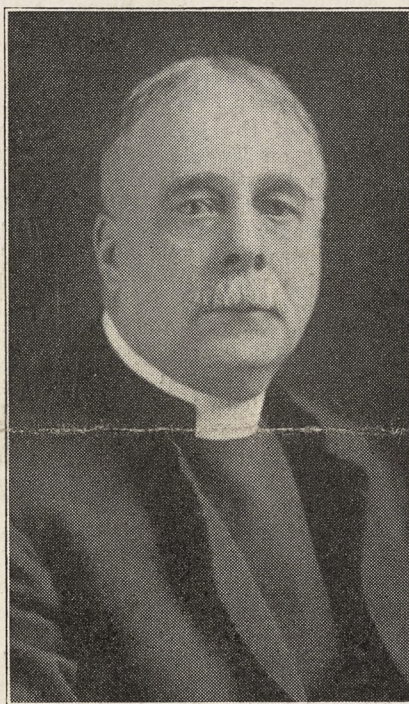
It is planned, weather permitting, to have the processional march from the parish house along the outside of the church and enter the building by the main door. Trinity choir will have a position outside the church during this part of the ceremony with Dr. Harold Phillips, director at the organ. Stately hymns to march tempo will be rendered until the procession is in the church. It is estimated the procession will take over ten minutes to pass.

Rev. Dr. John Dows Hills will be the master of ceremonies and under his direction the service will begin promptly at 10:30 o'clock. The Presiding Bishop will be the Rt. Rev. Cameron Mann, D. D. Bishop of South Florida and elder brother of the bishop-elect. The two co-consecrators will be Rt. Rev. William Lawrence, D.D., Bishop of Massachusetts, and the Rt. Rev. Edwin Stevens Lines, D.D., Bishop of Newark, N. J. Bishop Lawrence will also preach the sermon.

The Presenting Bishops will be the Rt. Rev. Arthur Selden Lloyd, D. D. Suffragan Bishop of New York and Rt. Rev. David Lincoln Ferris, D. D. Suffragan Bishop of Western New York and formerly rector of Calvary church, Pittsburgh. The two attending presbyters will be Rev. Edwin J. Van Etten, rector of Calvary church, Pittsburgh and Rev. Henry Knox Sherrill, rector of the Church of Our Saviour, Longwood, Mass.

During the service proper, the litany will be read by the Rt. Rev. Sheldon Munson Griswold, D. D. Bishop Suffragan of Chicago, while the Epistle will be read by the Rt. Rev. Ethelbert Talbot, D. D. Bishop of Bethlehem, and the Gospel by the Rt. Rev. Boyd Vincent D. D. Bishop of Southern Ohio, also a former rector of Calvary church.

Rev. Donald Kent Johnson, rector of St. Peter's church, Uniontown, will be the deputy registrar while the commission to



Rt. Rev. Alexander Mann

consecrate will be read by Rev. Alleyns C. Howell, D. D., rector of St. Stephen's Church, Sewickley. Rev. Homer A. Flint, Ph. D. administrative diocesan secretary, will present the certificate of election and the certificate of ordination will be presented by Rev. Cameron J. Davis, rector of Trinity church, Buffalo, N. Y. The consents of the standing committees will be presented by Rev. Francis Shero, Ph. D., secretary of the diocesan standing committee. The Rt. Rev. Thomas J. Garland, D. D., Suffragan Bishop of Pennsylvania, has been selected to present the consents of the bishops.

The Bishop-elect, in a recent note to Rev. Dr. Hills, writes that arrangements have been made to hold a special service in Trinity church, Boston, at the hour of the Consecration service. There will be a celebration of the Holy Communion with selected Collects, Epistle and Gospel and the same hymns will be sung in both places. It will be the first time in the history of the Church when such a conjoint service has been held.

Racine Church Conference Will Be Resumed

The Gift of a Churchwoman Makes It Possible To Carry On This Important Work

Racine Summer Conference for Church workers will be re-opened next summer from July 2nd to 14th on the College grounds at Racine, Wisconsin. A gift of \$15,000.00 by a church-woman in Ohio and a court decision in favor of the Church regarding the status of part of the college property have made it possible to resume operations after a year of inactivity.

The Racine Conference is one of 26 Summer Conferences held annually in different parts of the country which are attended by more than 5,000 Church people. Classes are conducted in methods of Church work, Sunday School work and all branches of Church activity. Courses are also offered in Bible Study, Church History and kindred subjects. Recreational features are provided so that an increasing number of people make their conferences part of their summer vacations.

The Province of the Mid-West officially sponsors the Racine Conference. In the summer of 1921, the accommodations were crowded to capacity with an enrollment of 300 persons. The Rt. Rev. W. W. Webb, D.D., Bishop of Milwaukee, is honorary president. The Conference is conducted by a board of directors of which the Rev. G. G. Moore, Rector of the Church of the Advent, Chicago, is chairman.

Among those expected to act on the faculty next summer are Bishop Webb, of Milwaukee, Bishop Burleson, of South Dakota, Bishop Wise, of Kansas, the Rev. Dr. Stewart of St. Luke's Church, Evanston, Ill., Dean Lutkin, of Northwestern University and the Rev. C. H. Young, Rector of Howe School, Howe, Indiana.

This Conference is invaluable to the clergy. Vestrymen and officers in the guilds and other organizations also find it crowded with useful information and suggestions. Church School teachers can find no better way of equipping themselves with the Church's latest methods for their important work.

Some of the subjects to be covered this year are:—"The Church organized for Work"; "Social Service in the Average Parish"; "Week-Day Religious Education"; "Correct Principles of Teaching"; "The Drama in the Work of the Church"; "Church Music"; "Devotional Bible Study"; "Work for Young People".

GENERAL NEWS OF THE EPISCOPAL CHURCH

Chicago Lenten Preachers Announced

The Lenten preachers for the Noonday service to be held in the Garrick Theater, Chicago have been announced as follows:

Feb. 14th-Feb. 16th—The Rt. Rev. James Wise, D. D., Topeka, Kansas.

Feb. 19th-Feb. 23rd—The Rt. Rev. Frank DuMoulin, D. D., Cleveland, Ohio.

Feb. 26th-Mar. 2nd—The Rt. Rev. G. G. Bennett, D. D., Duluth, Minnesota

Mar. 5th-Mar. 9th—The Rev. Phillips E. Osgood, Minneapolis, Minnesota.

Mar. 12th-Mar. 16th—The Rt. Rev. Ernest V. Shayler, D. D., Omaha, Nebraska.

Mar. 19th-Mar. 23rd—The Rev. Bernard I. Bell, D. D., Pres., St. Stephen's College, Annandale, New York.

Mar. 26th-Mar. 30th—The Rt. Rev. Chas. P. Anderson, D.D., Chicago, Illinois.

Senator Pepper Pleas for Political Prisoners

Senator George Wharton Pepper, had hopes that a Christmas present, in the form of release from the Federal prison at Leavenworth, Kan., might be given to twenty-eight of the so-called "political prisoners," who were sentenced following the I. W. W. trials in Chicago during the war. The matter is in the hands of the President with Senator Pepper's recommendation.

Senator Pepper became interested in these men some time ago, and after a long and careful study of their cases is convinced, he says, that they had committed no offense against person or property and that public sentiment at the time of their trials was at such a pitch that impartial consideration of their cases was impossible. Their offense, he said, consisted of the utterances of their opinions on the war.

"Last summer I was asked to sign a petition for amnesty to all political prisoners. I declined to do that, although I recognized it as my duty as an American lawyer, though not as a senator, to look into any individual cases that might be brought to my attention.

"A group of young men, all of them former political prisoners, submitted various names to me and obtained a record of the trials at Chicago and made an analysis of each of the twenty-eight cases of men who were still in prison at Leavenworth. I am working now on the Wichita and Sacramento cases, but have not as yet reached any conclusions on these.

"I satisfied myself that in not one of the twenty-eight cases I had looked into did the evidence justify a continuance of restraint and I then recommended to the Attorney General and also direct to the President that unconditional amnesty be granted these men.

"It is a fact that all were I. W. W.'s, but it ought to go without saying that I did not take that into consideration either for or against them. Each of these men presented a problem in human liberty.

"The President is exceedingly interested

in these cases. There is also a great deal of urgency upon him not to act in the matter and while he gave me, and is giving the subject, every consideration, I could not ask him to commit himself—and he didn't—but I am hopeful that he will do it, and also hopeful that the public generally will understand that none of these is a case of violence or injury to life or property. None is a case in which there was any conspiracy to hinder the United States, and the most there is against these men are their utterances, in and out of print, expressing opposition to the war or indifference to it—and for these expressions some of the sentences run as high as twenty-six years.

"They were convicted at a time when public sentiment was such that it really prevented a fair trial."

Field Secretaries Address Clericus of Western Michigan

The clergy of the Diocese of Western Michigan met on Tuesday, January 16th at St Mark's Pro-Cathedral, Grand Rapids, at the invitation of Dean Charles Jackson. Twenty of the clergy of the Diocese were present. The speaker at the morning session was the Rev. William B. Spofford, who spoke on the work of the Church League for Industrial Democracy. He emphasized the fact that the program of the League is identical with the resolutions passed by both houses at the Portland Convention. He further stated that the work undertaken by the League was largely that of keeping this official position alive in the Church. The League is anxious to render whatever service is possible to the clergy and lay people of the Church by providing speakers for meetings and pamphlets and other material for study groups.

After a delightful luncheon, served by one of the Cathedral Guilds, the clericus was addressed by the Rev. Paul Micou of the Department of Religious Education. He brought out very graphically the splendid work being done in our colleges by the Church, and the great need for its further development. The clericus of Western Michigan is unique in that the

expenses of those present are pooled and shared evenly by all, thus making it possible for the men in remote places to attend.

Bishops Endorse Trinity College Campaign

Thirty-four Bishops have written to President Ogilby of Trinity College endorsing the work of the college and the campaign for \$1,500,000 which Trinity is conducting and which will be completed at the celebration of the college's Centennial in June.

Endorsements have been received from the following Bishops who are not Trinity men: Tuttle, Gailor, Lawrence, Manning, Perry, Benjamin Brewster, Chauncey Brewster, Burgess, Brent, Matthews, Lines, Talbot, Darlington, Rhinelander, Slattery, Davies, Parker, Hall, Ward and Tournet.

All of the fourteen living Trinity Bishops have united in an identical letter. Their names follow: Cheshire, Cook, Harding, Johnson, McElwain, Nelson, Nichols, Olmsted, Paddock, Roberts, Sherwood, Thurston, Webb, Wells.

Retired Clergyman Dies In Baltimore

The Rev. Chester M. Smith, 60 years old, a nephew of the late F. Hopkinson Smith, author and artist died Saturday at his home in Baltimore. Funeral services were held at St. Michael and All Angels Church. They were conducted by Bishop John Gardner Murray and the Rev. Dr. Wyatt Brown, rector of the Church.

The Rev. Mr. Smith was born in Baltimore. He studied at Cornell University before preparing for the ministry. He was a rector in churches of Maryland, Colorado and Nebraska for more than 20 years. His health failed 10 years ago, compelling him to retire from active work.

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Campaign Reports Show Increases In Pledges

Montana—"St. Luke's Church, Billings, Montana, has pledged its full Nation-wide quota. This is the first parish in Montana to do this. Its pledged support for all purposes increased 50 per cent and this in face of the hard times Montana has been having."

Georgia—32 congregations report pledges totaling \$23,540 on quotas aggregating \$34,153. One small congregation has pledged 140 per cent, another 100 per cent. A mission in a mill district of Augusta has pledged 218 per cent. A negro congregation has pledged 134 per cent; and a small negro mission which has no quota has pledged \$54.60.

Oklahoma—34 congregations show an increase of from 4 to 5 per cent over the pledges of those same congregations in 1922. The amount these 34 congregations have pledged for 1923 is 50 per cent of last year's grand total pledges from the whole district.

Los Angeles—St. Clement's Mission, Huntington Park; 59 communicants; total \$403; pledged \$514.80.

Mission of the Redeemer, Los Angeles; 61 communicants; quota \$208; pledged \$709.60.

South Carolina—With 17 congregations to hear from; the Diocese reports pledges of \$39,884 on its total quota of \$65,000.

Utah—"Indications are that the Missionary jurisdiction of Utah will not only meet its 1923 quota, but will go over it by 20 per cent. You will be interested to know that 60 Indians put over the Campaign in Randlett, Utah, with an over-subscription of \$7.75."

Lexington—11 congregations whose quotas aggregate \$14,074 have pledged \$7,239.

North Carolina—"To date, 48 parishes and missions with a total quota of \$42,260 have subscribed \$42,249."

East Carolina—"The reports to this date are satisfactory and it will be possible for us to pay the General Church quota for next year." St. James' Church, Wilmington, will exceed its quota \$2,000 and its parish budget about \$1,000.

Western New York—St. Paul's Rochester, with quota of \$21,000 subscribed \$25,000.

Urged to Keep Out Of Europe

The one hundredth anniversary of the organization of the First Universalist Society of Danbury, Conn., was marked by a great union service of the whole city, in which Baptists Disciples, Congregationalists, Methodists, and Episcopalians joined in a spirit of good-will. Dr. Joseph Fort Newton of New York City who addressed the service stirred the audience to vigorous applause in connection with his remarks on internationalism, in spite of the inhibitions in connection with a religious meeting. He said: "No one with common sense can tell me there is not intelligence enough in the world to prevent war, and the church of the future will take a stand on this subject that will have an effect. So help

Our Bishops

Alexander Mann, the Bishop of Pittsburgh, was born in Geneva, New York in 1860. In 1881 he graduated from Hobart College with the degree of B. A., receiving his doctor's degree from the same institution in 1896. After attending the General Theological Seminary he was ordained a deacon in 1885 and a priest the following year. His first church work was as an assistant at St. James Church in Buffalo, New York. He then went to Grace Church, Orange, New Jersey, where he remained until he became the rector of Trinity Church, Boston, in 1905. He has been a clerical Deputy to every general convention since 1904, and has been the President of the House of Deputies at the last four general conventions. During his rectorship at Trinity Church he was elected to several Bishoprics all of which he declined, until elected the Bishop of Pittsburgh, this past fall. He was consecrated in Trinity Church, Pittsburgh, on Thursday of this week.

me God, as long as I have a voice, it will be raised in an attempt to do away with war. Until Europe changes its mind and way of doing things America can have nothing to do with it. If Europe wants to Mexicanize itself into bankruptcy, that is its business. But it shall not drag America down. We are not interested in their old rancors and disputes."

St. Ann's, Grace, and Holy Trinity Merger is Planned

There was a meeting in St. Ann's Church on the Heights, Brooklyn, recently, of the vestries of that church, Grace, and the Church of the Holy Trinity, at which a merger of the three congregations was the subject of discussion. Preliminary conversations have already been held, St. Ann's having been approached in regard to the matter by the vestries of Grace Church and the Church of the Holy Trinity.

News of these important negotiations in the church world leaked out coincident with the fact that the Rev. Dr. C. F. J. Wrigley, rector of Grace Church, who has been seriously ill, has resigned his pastorate.

The plan to have the three well-known churches on Brooklyn Heights combine has been a matter of discussion for a long time, but as yet nothing has been definitely settled. It is said that the Rev. John Howard Melish, rector of the Church of the Holy Trinity, will not stand in the way of the plan, providing the Church of the Holy Trinity is used as the house of worship of the three congregations. St. Ann's at present has no rector, the Rev. George Ashton Oldham, the former rector, having been elevated to the position of bishop coadjutor of Albany.

Hobart President to Broadcast from Chicago

The Reverend Murray Bartlett, D. D., LL. D., President of Hobart College, Geneva, New York will attend the annual dinner and meeting of the Chicago Hobart Alumni association on Monday, January 29th at the University Club. President Bartlett will speak by Radio at Station KYW just before the dinner to the Alumni of Hobart throughout the Middle West who are unable to attend the dinner and make an educational address to be broadcasted by radio to the great radio audience of this powerful inland sending station.

Among Chicago clergymen of the Church who are alumni of Hobart are: the Rev. William Otis Waters, S. T. D., president of the Chicago Alumni association; the Rev. C. A. Cummings, the Rev. John McKinney, the Rev. Norman Hutton, the Rev. Gardner MacWhorter, the Rev. Hugh M. MacWhorter, the Rev. Norman B. Quigg, and the Rev. E. J. Randall. Altogether Hobart has given to the Episcopal Church, 356 of her alumni for the ministry of the Church and 16 of Hobart's alumni have become Bishops of the Episcopal Church. Hobart College celebrated the Centennial of her founding by Bishop Hobart last June by raising one million dollars.

Over Half of Endowment For Cambridge Subscribed

Advance gifts of \$600,000 to the million dollar endowment fund of the Episcopal theological school in Cambridge were announced at the opening dinner of the campaign in the hotel Somerset attended by 400 rectors and laymen of Massachusetts. Bishop William Lawrence, national chairman of the campaign, announced that since the response of the people and clergy had been so generous, the quotas and apportionments throughout the country had been removed and that the school trusts to the loyalty of its alumni to raise the remainder of the fund. The campaign officially opened January 16th and closes February 6th. Campaign dinners were held last Tuesday in Boston, Milwaukee, New York, Philadelphia, Providence, Washington, Rochester, Worcester, Oklahoma City, St. Louis, Grand Rapids, Columbus, Cincinnati and other cities.

EVOLUTION A WITNESS TO GOD

By GEO. CRAIG STEWART, D. D.
Rector of St. Luke's, Evanston.

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Orientation

By Bishop Johnson

The word is derived from the fact that the Sun rises in the East and we look toward the rising sun as the beginning of the day. The Sun-worshiper faced the rising sun as his first act of worship. Sunday is a word of pagan origin and testifies to this ancient devotion to the Sun. In life we may be said to orientate ourselves, when we determine the prime factor to which we credit the origin of our life. To what do we look for inspiration?

So Christ is the Sun of Righteousness to the Christian and we strive to orientate our life to Christ, as we "with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the spirit of the Lord."

Religion is primarily concerned with this matter of orientation and a good deal of man's ultimate character is determined by the orientation of his life as the dawn of his day is breaking.

To me, it is a very curious trait of modern thought that it gets so easily irritated over the phenomenon of religion. Irritation is always a sign of mental unbalance. The man who refuses to deal with facts as facts is on the way to the madhouse and religious phenomena are as much fact in human life as is bacteria or logic.

"We believe in God" is such a universal characteristic of man that if you care to take it out of man's experience, you would have to re-write human history.

And yet, scientific writers have coined a phrase, "nature," which science does not define and talks glibly and unscientifically about nature's doing this or that.

What is nature? A person, a force or a bogey? Nobody knows. In fact the word nature is a synonym for "X" in the equation.

"We believe in the Hereafter" is another human characteristic to which the human race gives universal testimony. To the mere scientist this is "Y" in the equation.

This phenomenon is baffling to the scientific mind. Man is not concerned

with the unknown future, but rather is concerned with man's origin.

If we ask the mere scientist what he thinks is the purpose of human life, he smiles in a patronizing way and tells you that science is concerned with the origin of life; but, piffle! If I ask the station master where this train is going to, and he tells me in a dogmatic fashion that my question is foolish because the train will pass out of his sight in a few minutes, but that I should be satisfied to know that this train had its origin in Boston, I may be pardoned if I regard him as mentally unbalanced.

Mankind is anxious to know whither it is going. It may be that no one can answer the question, in which case mankind must feel as irresponsible as a hobo, who boards a train merely because it is going somewhere; but it is a silly answer to man's earnest inquiry to be told science is not concerned with where you are going but it is on the eve of certain important investigations as to whence you came.

Perhaps I came from an ape or a shell fish, in either of which cases I may be said to carry with me unmistakable marks of my ancestry, but I submit, even so, I am more concerned with whither I am going than I am to unearth my noble pedigree. In other words it is unquestionably outside the sphere of science to tell me where I am going, but I am not impressed by the sanity of the savant, who tells me that the question is a foolish one, but that it would be wise for me to concern myself with where I came from.

Either question is of course permissible, but if I ask the former question of the science policeman and get snubbed for my folly, I am not going to be any more discouraged than if I ask the religious policeman where I have been and he arrests me as a suspicious character.

There is a class of parents who resent the questions of their children and suppress curiosity as childish folly, but they are stupid parents who are stunting the growth of their children's mentality because they themselves lack sense, or at least imagination.

But no more so than the father of science who answers his child—"No! my child I do not know where you are going. In fact do not concern yourself with such a silly question. I will tell you what I know of where you came from, for all in life that is worth while must be fashioned by the scientific code."

He seems to me like the silly mother who refuses to allow her starving child to enter the bread-line because it is contrary to her social code that her child should receive bread in such fashion.

Of course there is a scientific code and a social code and a political code, but life is too big a thing to be limited by a code. It seeks food in any case and asks questions because it was made that way and acquires character that way and arrives at its destination that way.

I want to know why I am here and where I am going and if science can't answer and society doesn't satisfy my quest, then I am going to ask somebody else because I would be a quitter if I didn't.

Now let's get back of all this code stuff and consider life in its primitive reality.

I know that I am a creature as well as I know anything and if I am a creature, I know that I had someone who created me, never mind the method—and I am pretty sure, looking around the rest of creation, that the Creator had some purpose and that I, like everything else, have some destiny. I ask the mere scientist about my destiny and am told to look into the past, and I shrug my shoulders and say that science is a foggy and something of a has been.

I ask the mere business man about my destiny and he tells me to accumulate things, to be practical and to stop my idealism, and I shrug my shoulders and say that judging from those who have made a success in accumulating things, most of them look as though they had lost their last friend or never had any—I ask them where I am going and they tell me to enjoy the scenery.

I look around for some one to give an intelligent answer to my perfectly legitimate question and I find someone who looks spiritually intelligent. I find a benevolent old man, who differs from the mere scientist and the mere financier in that he looks as though he had some idea of life's purpose.

He is old in years but he had graciousness of character, the enthusiasms of youth and the bearing of a gentleman, and I put my juvenile question to him and he tells me that I am a child of my Father in Heaven and that I am going to a home which He has prepared for me.

The answer has the merit of being reasonable, intelligible to a child and highly satisfactory if only it is true.

This policeman acts as though he was kind and intelligent—qualities that did not impress themselves on my childish mind in the previous encounters.

And so I ask him eagerly to tell me the way to satisfy my search.

This old man tells me that he can direct me to the same guide that is conducting him and that while he himself has not yet reached this home, nor seen this Father, yet thus far the guide has been so satisfactory that he recommends me to follow Him also.

(Continued on page 7)

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

By George Parkin Atwater, D. D.

THE LENTEN STUDY COURSE

The managing editor of the Witness has asked me to suggest courses of study for Lent. There are so many good devotional manuals that I shall not undertake this kind of study.

My first suggestion is one that is prompted by a large bundle of letters which report the way many parishes have used my book, "The Episcopal Church: Its Message for Men of Today." This book was written to attract the new-comer, or the inquirer, or even the chance attendant. Its purpose also, was to provide a manual for ground work in Confirmation. I insist that every member of my Confirmation class read the book. Then I am able to proceed with further needed instruction.

But the book has been used in many parishes for general instruction of large groups. The book is in the form of a conversation among four men, a Clergyman, a Judge, a Major, and a Doctor, who is an inquirer.

In many parishes the rector has asked three men to prepare themselves to read the parts of the Judge, the Doctor and the Major. Then, with these men, he has read the book to Sunday evening congregations, two chapters at a time. It requires six weeks.

Other rectors have had the book read in the parish house, either before general groups, or special organizations. Any group, Guild, Brotherhood, Auxiliary, or Society may read the book in this way, four persons participating.

The book may be obtained from the Morehouse Publishing Co., of Milwaukee. An advertisement appears on this page of the Witness.

My Second Suggestion.

My second suggestion is a study of the Old Testament. Many people are familiar with a few names, or stories of the Old Testament, but few would be able to give even the barest outline of the contents of the Old Testament, or of the history of the Jewish people.

Inasmuch as the Old Testament is our most valuable ancient literature, and is being studied in our Church Schools, and is being read at our services, it might seem valuable to get some notion of the outstanding features, of the most momentous events.

Just reading a chapter occasionally will not give a person this broad systematic knowledge of the subject. Just to read a chapter here and there is as useless in gaining a grasp of the Old Testament as a whole, as the examination of one stone would be useless in determining the size, architecture and proportions of a Cathedral.

You might live in New York and pass the Woolworth building every day without realizing its height, and majestic appearance. You might live a life time in New York without ever knowing from your own experience that it was a great harbor. So you may browse around the Old Test-

tament, without the least idea of the general structure of it.

But should you take a ride in an airplane above New York, and look down, you would realize several things quickly. You would see the Woolworth building, and you would see the rivers, and the harbor and Central park, and you would possess a mental picture in which the big features of New York would stand out. You would have a vivid map of New York.

For these studies it is my purpose to construct such a Map of the Old Testament. But it must be, not a map of lines and colors, but a WORD-MAP. It will deal not in details, but in the broad general features of the Old Testament.

The first section of this WORD-MAP will appear in the issue of February 10th and succeeding sections will appear each week during Lent. Either individuals or groups will find these sections a guide to a general knowledge of what the Old Testament is.

Teachers, or leaders of groups, who wish to prepare to take classes in this study, will find it profitable to secure a very fascinating book, "History of the Hebrew Commonwealth" by Bailey and Kent. It is published by Scribners. Each member of a group should have a copy of the Witness containing the section to be studied.

A Compliment for The Witness

By Rev. Francis M. Wetherill.

Church magazines are like other publications in so far as they supply the needs of their subscribers. One is prone to take a paper which follows out his own point of view and policies. The Gospel principles of love, charity, peace and unity are not the dominating spirit of the religious press

as a whole. Much of a controversial nature is found in our largest church publications. Having subscribed to all the national Episcopal periodicals and magazines except the Witness I found great satisfaction in having the Witness placed before me for two or three weeks. In it there was no bitterness or hostility, nor party emphasis. Pure religion, up to date is its key-note and aim. Therefore I eliminated one paper most strenuously partisan in order to support a weekly which is unbiased and purports to give the whole news of the whole and undivided Church in brief summaries. Churchmen may be grateful for the labor of love of Bishop Johnson; for his editorials which elevate one rather than concentrate the reader upon his predelections. These are broadening, harmonizing rather than the customary one-sidedness of the usual religious editorial. One feels better and is stirred to live better by reading the Witness. Surely that cannot be said of a partisan church weekly. Read the Witness several weeks and see for yourself.

One need not be preparing for Confirmation to get enjoyment from Bishop Johnson's book of instructions.

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By GEORGE PARKIN ATWATER, D. D.
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Dr. Chapman's Case of Conscience

Rev. A. Manby Lloyd

A sordid murder drama—raised to the level of melodrama by a cunning press—has recently convulsed the British public, to the exclusion, almost, of even Football and Racing. After long and unsuccessful attempts to poison her husband, Mrs. Thompson incited her paramour Bywaters (a sailor) to get rid of him. A brutal and cowardly murder was the result, and Mrs. Thompson who planned the murder and Bywaters who carried it out have both been sentenced to death.

The case would have no interest for Witness readers but for a side-issue, raised by the Rev. Hugh B. Chapman, Chaplain of the Chapel Royal, Savoy. In an extemporary sermon he advocated a reprieve for Frederick Bywaters and stated that a certain lady in high society had once confessed to him (Chapman) that she had put poison into a cup of tea to save herself from the advances of a troublesome lover. Mr. Chapman also stated that he had called on the late Cardinal Manning, with whom he was on friendly terms, for advice as to his attitude on such a question of casuistry and conscience.

Mr. Chapman having been severely criticised and been the recipient of thousands of letters, defends himself in the columns of JOHN BULL. Naturally (he says) he was very much upset by the revelation, and it was with a feeling of great relief that he recollected an early luncheon appointment with the Cardinal. Without mentioning names, he asked the Cardinal's opinion upon this abstract question of whether this woman should give herself up to justice. The Cardinal's answer was to the effect that if a person was not discovered, it was a sign that he or she was not ready to die! . . . The degree of the woman's penitence in this case may be gauged by the fact that she announced herself perfectly willing to treat another suitor in exactly the same way if she got the opportunity.

The actors in the above self-confessed crime, he says, have long passed out of his life, and even were it not so, no counsel, no police-officer and no judge would succeed in extracting their names from him.

To quote Mr. Chapman:

"It is self-evident (he adds) that if such futile talk about the priest being accessory after the fact, and therefore amenable to punishment were incorporated into the law of the country, the essence of the priesthood would be completely destroyed. Personally, I do not think there is living a priest who would not readily serve any sentence rather than break the seal."

Needless to say within a long ministry he has received many confidences which would have imperiled the liberty of the penitent, if he ever construed it the duty of a priest to be a public informer. But for an English gentleman, yet alone for a priest, such confidences are absolutely and altogether sacred.

He concludes by saying he is strongly of opinion that the confessional is sadly overdone in Latin countries. It may be because the impulsive Latin temperament is so unlike that of the reserved Anglo-Saxon Race. To some people a confession means just nothing at all; they confess the same sin over and over again. Others will confess offences which they have never committed, which have perhaps only happened in their own emotional brain.

"Listening to such people is like working out a recurring decimal. In my opinion habitual confession is not producing a manly and self-reliant people."

The Rev. H. B. Chapman has astonished the church-going public in the past by lending the Chapel Royal for the marriage of divorced persons,—whom he would describe as the "innocent party".—but the Bishop of London and his "bull-dogs" have lately shown a disposition to checkmate this very questionable procedure. But whether we agree or differ from him, it is admitted that the Chaplain is a man of the highest integrity and goodwill—indeed, one of the few "personalities" in the Anglican Church.

When I met him some 15 years ago he described himself as a Catholic Evangelical, and he is responsible for the running of a "Home for Inebriates", which is successful financially, and has also many cases of moral and spiritual reformation to its credit. The patients are not completely deprived of alcoholic liquor, but are 'doctored' in such a way that a dislike is set up, which leads in many cases to its total disuse.

I sat down to luncheon with the Chaplain and his patients, mostly 'better-class' people, who were very much at home and apparently unconscious of the efforts made to wean them from bad habits. Mr. Chapman is one of those who do good by stealth and blush to find it fame. No cases are pronounced hopeless but he confided to me the opinion that women are less hopeful than men.

Summer School For Negroes Becomes Permanent

The Commission of Religious Education of the Province of Washington, at a recent meeting decided to make the summer school for Negro workers which was held last year under the auspices of the Diocese of Southern Virginia at Lawrenceville, Virginia, a permanent Provincial institution; an appropriation for the maintenance of this school during its session for July, 1923, was approved and a committee appointed to co-operate with the Diocese in carrying out the plan.

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The Editorial

(Continued from page 4)

Now if you have ever been in the big woods you know something about guides—

I have seen guides for whom I had such trust that if they had told me that they could conduct me to some strange and beautiful place that I would put my life unhesitatingly into their hands, and when one entrusts himself to a guide in the big woods, he pretty nearly does that very thing.

Now the qualities in a guide that impress you, are not assurance but confidence; not assertion, but humility; not pretense but simplicity.

And so when this old man directs me to Jesus Christ as my guide in the way of life, he does so not because he has arrived at his destination but because he has learned that his guide never deceives him.

Never promises him an easy way, when it is hard; never boasts of what has been achieved, but presses toward the difficulties ahead; never is brutally indifferent toward the sufferings of the smallest animal, but is ever considerate of all life.

So as the pressure of the question is an imperative one I accept the guidance of the Master and I learn three things that belong to the nature of things—

1st—That I must accept my guide not on His own testimony merely but because of the works that He has done and teaches me to do—As I learn His ways I follow more confidently in His footsteps.

2nd—That if I would know His doctrine, I must do as He bids me.

3rd—That in proportion as I learn His way and do His will, I begin to enter the kingdom which He assures me I will ultimately possess; and that as I deviate from His standards and His integrity, that I lose that confidence which His presence begets in me.

Now let us go back to our orientation. No man is sufficient unto himself, but we all have experienced the joy of personal devotion to a leader.

During our childhood, the greatest joy in life was found in personal devotion to our parents.

In school, it was not the wisest man that helped us most but the teacher to whom we were most devoted.

In the army it was not the ablest captain but the most beloved who inspired us to the highest plane of duty.

This then is life.

To whom do you orientate?

What Master, if you have one, commands your most loyal devotion?

There are three masters of men who guide their destinies today.

The one is a God as revealed in mechanical force; the next is a God as revealed in personal ambition; the third is God as revealed in Jesus Christ.

Choose then, which one you will serve

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Social Service Editorial

By Dr. William S. Keller

CARE AND TRAINING FOR MENTAL DEFECTIVES

Mental defects constitute one of the great social and economic burdens of civilization.

A census of these persons would show the need for supervision or for institutional segregation.

State supervision should include adequate institutional capacity, together with proper community supervision.

Proper care and training in special schools or in institutions during **Habit Forming Period** will make many defectives, industrious and useful citizens.

Without control and training, mental defectives will continue to swell the number of **Prostitutes, Criminals and Dependents**.

The large majority of defectives receive no protection, no supervision, no training, no education.

Unsupervised Defectives complicates the social problems of prostitution, illegitimacy and crime, also the Industrial problems of Wages and Labor.

It is as difficult for Mental Defectives to unlearn as it is for them to learn. Early identification and training are essential.

Nothing that we can do for them is so terribly costly as the results of our neglect of them.

Feeble-mindedness is inheritable and feeble minded persons are very prolific.

The best way to reduce the number of feeble minded persons is to prevent their birth.

Feeble minded persons should not be allowed to marry or to become parents.

All feeble-minded women should be guarded or segregated during the child-bearing age.

The high grade feeble-minded girls and women are most dangerous. They become sex offenders and mothers of degenerate children.

Sterilization is not a safe or effective substitute for permanent segregation. Steril feeble-minded persons will be a source of vice and disease.

Institutional care is the best form of prevention and should be provided for all feeble-minded persons who are not otherwise properly supervised.

To quote Walter Fernald, M. D. the superintendent of the Massachusetts School for the Feeble-minded:

"We must recognize the Mental Defective when he is a child, protect him from evil influences, train and educate him in correct habits and industrial efficiency, and, when he has reached adult life, continue to help and guide him. Most important—He Must Not Be Allowed To Perpetuate His Decadent Stock."

What Can the Church And Christian Persons Do?

Advocate better marriage laws.

Make a survey of your parish and com-

munity and determine the extent of your feeble-minded problem.

Confer with the Superintendent of your schools to determine what is being done for the feeble-minded and definite mentally retarded children.

Encourage Churches and Christian persons to open new institutions for the care of feeble minded children in preference to giving money to orphanages caring for normal children.

Private Christian Homes should care for orphan children that are normal in mind and body.

The Church through its many institutions should recognize and accept its res-

ponsibility to these unfortunate feeble-minded people.

YOU ARE A CHRISTIAN:

"Inasmuch as ye have done it unto one of the least of these—Ye have done it unto me."

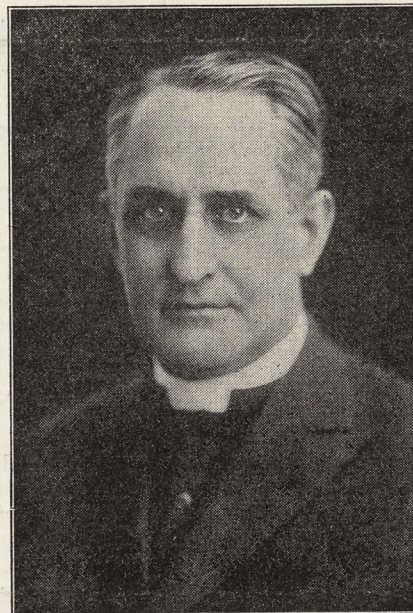
Christian action through a Constructive Social Program promotes a Christian Program.

Christ Church, Little Rock, Arkansas, was recently the scene of the ordination to the diaconate of one of its parishioners, M. M. Hankins, who has given up a business career to enter the ministry. Mr. Hankins will serve the Church without remuneration.

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