

# The Witness

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## Witness Increases Size and Adds New Features

Rev. George Craig Stewart, Rev. Frank Wilson, and Canon Reese Join Editorial Staff

Commencing with the issue this week, The Witness becomes a twelve instead of an eight-page paper, with additional features, which the editors feel confident justify the new subscription price of \$2.00 a year. Certain it is that it would be almost impossible to find a more worthy group of writers within the Church.

Bishop Johnson will continue with his full page editorial, while the Observer, the rector of a large city parish, will give his crisp comments on current events. Dr. George Parkin Atwater, the rector of the Church of Our Saviour in Akron, Ohio, needs no introduction to American Churchmen, for his book, "The Episcopal Church," has already run through several editions. Certainly he is known to The Witness readers as his column, "Cheerful Confidences," has been one of our features for the past three years.

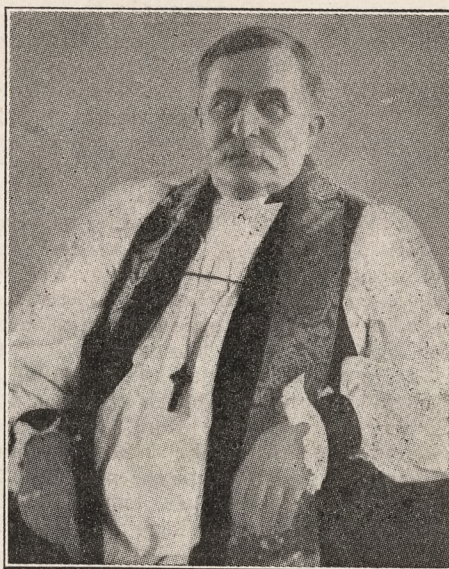
Social Service will be handled, as in the past, by Dr. William S. Keller. Dr. Keller is a physician of Cincinnati and is prominent there in city and Church affairs. He is the president of the Cincinnati Hygiene Society, and is a member of the Bishops' Council of the Diocese of Southern Ohio, as well as being an active member of the Social Service Committee. It would be hardly possible to find a writer better qualified to handle this important and delicate subject.

Several new departments have been added as regular features. The Rev. Frank Wilson is to conduct a column of Religious Instructions each week. Mr. Wilson, who is the rector of Christ Church, Eau Claire, Wisconsin, is the author of "What Churchmen Ought to Know" and of a new book which is causing very favorable comment, "Common Sense Religion." His column will be devoted to the explanation and exposition of sundry matters pertaining to the Church, the Prayer Book, the Bible, and Church Doctrine.

The Rev. George Craig Stewart, the rector of St. Luke's Church, Evanston, is to be a "freelancer." Whatever he finds of interest he will put into his column. Church people who know Dr. Stewart need no further recommendation. There is probably no clergyman in the Church that possesses greater preaching ability. He is constantly in demand outside his own parish, especially sought after by groups of men and college students. It will be a

## Clergy Stirred by Dr. Gardner and Bishop Shayler

Must Develop Clergymen Who Can Satisfy the Inquiring Minds of Our Young People



Rt. Rev. C. D. Williams, D.D.

very real privilege to read his column every week.

Young People's Work is becoming increasingly important in the Church. A column each week will therefore be devoted to this subject, conducted by Canon Gordon Reese. Canon Reese, at present in charge of Young People's Work in St. Louis, was for several years in charge of the Junior work of the Brotherhood.

Mr. Willis George, whose drawing appears in this issue, is to contribute a drawing each week—a pictorial history of the Bible, interpreted with the children especially in mind. Mr. George is the son of a clergyman and is the illustrator for a large New York publishing firm.

Besides these regular features, The Witness will contain each week at least one contributed article. Among those which will appear within the next few weeks is one by Rev. Julius A. Schaad, the General Missioner of the National Council, and an associate editor on "Evangelism and the Parish Program." Mr. Schaad is to contribute frequently on this subject of Evangelism.

Another article which will most certainly stimulate thinking is one by Bishop Paul Jones on the League of Nations. An article on the subject by Lord Robert Cecil appears in this issue.

Approximately one hundred delegates from all parts of the country, together with several hundred visitors, met in All Saints Church, Omaha, from April 12th to 16th, to discuss the subject of religious education. Dr. Gardner, in his opening address, after relating the failure of the present-day Sunday School, urged the delegates to do everything possible to develop the week-day Church School, and he called upon them to register with the Department of Religious Education at least 100 new places where there are possibilities for such schools. He also said that the Church must develop clergymen who will measure up to the demands of the youth of today.

"The charge against the Church is that men and women who call themselves Christians are blinded and shackled in mind and are unable or unwilling to think about modern questions because of ideas, customs, traditions, dogmas; and prejudices that were honest results of religious thinking hundreds of years ago, but have no currency today."

He then urged the delegates to discover the preachers and teachers in the Church who can convince the inquiring youth that the Church does not shackle the mind.

In speaking of co-operation with other religious groups, Dr. Gardner said: "In religious education the primary question is not a question of Roman Catholics, Jews, or Protestants; the real question is this: Can you convince boys and girls today that there is a personal God; that He has laws, spiritual and physical, which express relationship; that there are invincible laws that cannot be tampered with; that sin, the refusal of these laws, brings about separation, not only from God, but from the highest ideals and ambitions of man as related to man; that there is a plan of salvation and that there is an eternal life with a discipline that may be terrible as well as heavenly? The most critical question is not, Shall America be Jewish, Roman Catholic or Protestant? America will continue all of these and leave room for the honest work of the Buddhist priest."

Bishop Shayler, in his address of welcome, supported Dr. Gardner:

"It is time we injected a little radicalism into the Church," he said. "In our Sunday School work we have been amusing ourselves by putting living twigs upon a dead stump and calling it a living tree.



## Current Comment

By the Observer

A week or two ago I expressed in this column my disappointment over the fact that Dean Inge had been selected by the *Atlantic Monthly* to reply to Mr. Hilaire Belloc's extremely polemical presentation of what he considers to be the case of the (Roman) Catholic in England. I have just read Dean Inge's article in the April issue of the *Atlantic*. It is brilliantly clever—as are all the Dean's writings. With much of it we heartily agree. But it does not even attempt to answer the statements of Mr. Belloc.

One statement ought to call forth a quick protest from all Churchmen possessing any vestige of Christian charity.

"The Catholic priest may be something higher than a gentleman: but a gentleman, *qua* Catholic priest, he is not. Frankly he cannot be trusted to observe the code."

If—for one moment—it could be urged that such a sentiment prevailed among the majority of us—the indictment that ours is a class conscious Church would be proven. It is wicked and misleading. Our clergy are not gentlemen *qua* clergy. Protestant ministers are not gentlemen *qua* Protestant ministers. Doctors are not gentlemen *qua* Doctors—nor are lawyers gentlemen *qua* lawyers. I do not know many Roman priests,—but those I do know would amply justify the statement that there are as many real Christian gentlemen among their ranks as in any other profession. This kind of thing is not honorable controversy. It is a bold appeal to class and creed prejudice.

Few journals have a wider influence than the *Atlantic Monthly*; few have a policy which is so liberal in fact as well as in name. Almost every month there is an article dealing with religion. With the single exception of the articles by Dean Inge and Mr. Hilaire Belloc under discussion almost all of them have been by Unitarians, or by Protestants with a Unitarian bias. Many of the writers have made extremely interesting contributions from this point of view. One thinks of many Churchmen, however, equally able to write articles of public interest. And one cannot believe that the *Atlantic* columns are open only to nebulous and indefinite Christianity and closed to a more robust and positive faith. Our case needs stating in the *Atlantic*—and in the *Christian Century*—by writers like Bishop Fiske, Dr. Stewart, Dr. Barry, Mr. Morehouse, Bishop Johnson, Dr. Atwater, and Mr. Dibble. And if the columns of such magazines are open to the articles of Dean Inge and Dr. McComb—and closed to others, then the Church ought to know it. We should have no right to complain—but we ought to know. And until leaders of the Church make out as interesting a case for historic Christianity as these others are making for what we believe to

be a different conception of religion—we have no right to complain.

Our leaders ought to realize that religion is being discussed in magazines of all kinds today. Magazines like the *Atlantic* and the *Christian Century* reach a wider public than the Church Press.—and the Church viewpoint ought not to be alone conspicuous by its absence.

With the enlarged issue of the *Witness* comes a big question. Why has the Church Press so small a circulation in the Episcopal Church? There are many answers,—but two are worthy of attention by *Witness* Readers,—clerical and lay. One is that some Church people are simply indifferent, and that the Clergy feel that it is no business of theirs to push the sale of Church papers. If that is so,—then they need not complain if they have uninterested and uninstructed congregations. The other is that the papers themselves are not interesting; that they expect people to read them from a sense of duty; and make no effort to attract.

An uninteresting Church paper deserves to fail. But if you, "dear reader" are interested in a popular Church Weekly, devoted to being a "Witness for Christ and His Church,"—believing in the mission of the Episcopal Church,—endeavoring to set forth what may perhaps be called a "central" view of the Church's position and teaching—at the same time keeping her columns open to widely divergent views so long as they are expressed with charity and good-will,—then you can help our cause more than you have been doing.

None of the contributors to the *Witness* is paid. The Managing Editor receives less than many curates. And none of us desires to monopolize its columns. We want news, and views. Constructive, not controversial. We are not vitally interested in a call that is declined,—we are in a call that is accepted. We cannot record every guild "social" nor every men's club "banquet." But we are anxious to know of new plans, new methods—how the women were able to enlist greater numbers,—how the men found new ways of interesting the whole manhood of a parish in Christian Service, how you started your Young Peoples' Movement, of a Parish Program carried out. Make the *Witness* an inspiring interesting Magazine—Adventure for Christ and His Church.

## Religious Instructions

By Rev. Frank E. Wilson

### CHRISTIAN IMMORALITY

Sir Arthur Conan Doyle is back in this country and also back on the front pages of the newspapers. He is devoting his time and his talents to spiritualism. There are two things which always raise a question in my mind on this subject. The first is the notorious fact that the spiritualistic system has been unusually adaptable for purposes of the most brazen swindling. Many mediums, including some of the best

qualified, have been caught red-handed in the most atrocious trickery. In the second place I am always puzzled over the trivial character of the spirit communications. It is hard to wax enthusiastic over table-tipping, horn-blowing, and more or less accurate directions for finding lost articles. It is also hard to be seriously interested in Dr. Doyle's recently reported statements on "black magic" and "witchcraft" or to be deeply stirred by the knowledge that the spirit of his son has successfully massaged his father's bruised leg.

Nevertheless we must be perfectly fair with spiritualism. Its claim must not be laughed away merely because they are strange. It is possible that they might be true. I know of no good reason why communication with the dead might not be realized. Neither does it seem improbable that some people might have their receptive faculties developed beyond those of other people. In fact I am quite willing to think that the day might come when we would be able to communicate with our departed friends as reasonably as we now use the telephone to communicate with our friends in this life.

The point where I find myself really at variance with spiritualism is where spiritualists erect it into a religion. They would have us understand that ghostly phantoms and whispered messages are to be the basis for a new religion which will presently supplant traditional Christianity as a worn-out theory. For my part I can't see where they have anything necessarily to do with religion one way or the other. It is no more religious to tell me that I shall live after death than it is to tell me that I shall live after next Christmas. It is no more religious for a spirit to speak to me through a medium than it is for the broadcaster to speak to me through the radio. Granting that such messages are able to prove the continuance of life beyond death, I am still unable to discover in them any religious significance. There are such things as irreligious lives in this world. To prove that life continues in the next world might, in some cases at least, only prove the permanence of irreligion.

Religion means the worship of God and its moral reaction on our personal lives. Christianity means the worship of God through Jesus Christ and personal loyalty to Him. What He has to tell us regarding the future life is a very different matter. He calls it "eternal life" and it means life perfected in the service of God. Simply to keep on living is nothing necessarily to be desired. But a fuller, richer, better life, freed from earthly restrictions and thoroughly dedicated to God's purposes—this is something worth anticipating. "And this is eternal life, that they might know Thee the only true God, and Jesus Christ, whom thou hast sent." It is something to get ready for here and now. It calls for faith and trust and it impells us to an honest effort to make good in the Kingdom of God on earth that we may be prepared for better service in the greater Kingdom beyond. This is Christian immortality. It is what Easter talks about. It has inspired the living and comforted the dying for nineteen Christian centuries.



## Up-Stream

By Rev. George Craig Stewart

"If you will go with us, you must go against wind and tide; you must also own Religion in his rags, as well as when in his silver slippers; and stand by him, too, when bound in irons, as well as when he walketh the streets with applause.—Pilgrim's Progress.

"The Adventure of Living," by J. St. Loe Strachey, is an autobiography worth the reading. It doesn't

**THIS COLUMN** "waddle painfully, diligently and conscientiously along the arid path strewn with cinders of the commonplace," but strikes at the very first a note of distinction which is never lost. Strachey is a distinguished journalist, but he is more than that—he is as Walter Page was, a man of fine, sensitive literary gift. One night as he lay in bed turning over in his mind plans for the Cornhill Magazine, of which he was then the editor, there popped into his head a new idea. Why not get his friend, Dean Beeching, to write a kind of "journal in-time?" Next morning he posted off a letter making the request. "In it," he said, "I want you to put all the best things you can think of in the way of good stories, criticism of matters old and new, comments upon life, literature and conduct, accounts of historical figures and historical events, all informed with 'verve' and interest, and all presented in your own half-serious, half-quizzical style."

In some such fashion the editor of The Witness has asked me to conduct a column, and I have accepted; not, to be sure, in the vain hope of equalling the witty Dean, nor with the same comfortable security of the anonymity which he enjoyed (*paucis notus paucioribus ignotus*), but because I believe in The Witness, and greatly appreciate the invitation to be a columnist in such a goodly company of editors.

Conan Doyle has come back with an Album full of new spirit-photographs, and a new line of hair-raising spectral tales, real "crawlers," as **SPOOKS** R. L. S. loved to call them.

Conan is a great story-teller gone wrong. We always enjoyed his blood-curdling mystery stories; the face at the window, the tell-tale footprint on the lawn, the haunted house, the stealthy padding poltergeist coming along up the stair. We read and we shuddered appreciatively. It was pure delight because we knew it was not so and we knew he knew it was not so and he knew that we knew that he knew it was not so. Now he has spoiled it all. Here he comes now—this highly imaginative literary artist, and whispers to us, "Ghosts!" We shudder and smile and chucklingly reply, "Isn't Doyle delightful?" But he lifts a warning pseudo-scientific finger. "This time," he says, "I'm in earnest!" "Oh, let's p'tend," we say like children; but alas he won't play with us any more. He now seriously proposes to instruct us in the life of the spirit world. He insist that we accept him as a great scientific pioneer in this most treacherously difficult of fields. Really, we can't

## Our Bishops

Charles David Williams was the Bishop of Michigan at the time of his death last February. He was born in 1860 in Ohio and was graduated from Kenyon College and Bexley Hall. He was the Dean of Trinity Cathedral, Cleveland, before his consecration in 1906. He was known throughout America and England as a preacher of social and industrial righteousness, and was one of the world's foremost preachers. The Church League for Industrial Democracy, of which he was president, derived much of its inspiration from him. Bishop Williams was the author of numerous books, the last being based upon his lectures on preaching, delivered at Yale University.

do it. We are like the little dog which greatly admires his master, but doesn't take him very seriously when he scratches the panel in the wall and hoarsely whispers, "Rats!" Wag his tail he may, and bark, too, out of sheer fun in playing the game with his old friend, but he knows he doesn't smell a rat just the same.

And so when Conan whispers "Ghosts! Ghosts!" all his old friends skip to and fro with excitement, saying, "Isn't he delightful?" We are ready to shudder as of old, but only in a Sherlockianly reminiscent sense.

The following delectable lines by Don Marquis will bear reprinting in these days of revived interest in Spiritistic pish-posh:

### THE GHOST FAD

"Fashion this year, is scouting o'er the Styx

For likely Spooks to tame for Parlor Tricks—

Young Ghosts, Old Ghosts, Smart Ghosts, and Spirit Hicks.

Such swarms return from those trans-Stygian shores

That Charon murmurs to his weary oars: 'Another flock of darned Round Trippers loose!

By Heck, I'm gonna take this up with Zeus—

I'm tired of playing Medium! What's the use?"

The Disembodied Boob's the one best bet—

Yes, Boob, for all the Ghosts I ever met,

Though they were Aristotles ere they died,

Lost sense and syntax on the Other Side.

Some slithery, long Spook-Mistress, white and lank,

Whose gimlet mind has tapped the Psychic Tank,

Will siphon soul as bottlers draw off stout—

Turns on a spigot and—Bunk dribbles out! How strange that men once strong and wise as Norns

Come back to prattle piffle through tin horns!"

She is, according to the American critic, Stuart Sherman, "the prettiest type of this swift civilization — the

**THE FLAPPER** 'jeune fille' who aspires to a soul in silken hoseiery and doeskin boots. She trusts that the tailor, the milliner, the bootmaker, and the masseuse can give her an equivalent of the soul which she lacks. Wherever art can work on her surfaces she is finished." But that is not all. Votary of physical form she is, and yet within her she feels "an exhilarating chaos, a fluent welter" which seeks expression. Her favorite poet is Edgar Lee Masters; her favorite novel is 'Winesburg Ohio,' and her favorite music is that classic of syncopation 'Apium genua,' popularly known as "Bees' Knees." Some critics think she is a new type—puella novissima Americana—but you and I know she is nothing of the sort—she is just the pathetic victim of a very silly shallow environment; a specimen of what can be produced by a generation which has gone over bag and baggage to the motor and the movie, the cocktail shakes and the gin-rickey, in high and scornful revolt against the old-fogeyisms of the Victorian Era. Don't blame the flapper until you have seen her mamma's powdered nose and carmined lips; don't blame the flapper until you have interviewed her father as he labors at his home-brew; until you have asked her parents what books they read, and what music they enjoy, and where they go to Church, and whether they are old-fashioned enough to have family prayers, and whether their home is alight with noble Christian ideals and whether, in a word, they are not to blame. There are exceptions, to be sure, but as a rule, the home, after all, is the explanation.

Speaking of flappers—how about our young men? Are they becoming "fussers,"

"lounge - lizards," "cake-eaters," "Valentino Sheiks"?

**THE SHEIK** Some are, but they are still, thank God, in the minority, just as the flappers are still in the minority. And yet we need another Roosevelt to stand up in our nation and challenge the young men to vigorous, virile life. Do you remember Jacob Riis' story of the reunion of T. R.'s class at Harvard when he was police commissioner? One of the professors told of a student coming that day to bid him goodbye. He asked him what was to be his work in the world.

"Oh," he said, with a little yawn, "really do you know, Professor, it does not seem to me that there is anything that is much worth while."

"That fellow," said Teddy—and we can see him show his teeth—"that fellow ought to have been knocked in the head. I would rather take my chances with a blackmailing policeman than with such as he!"

The world needs Sheiks today. But a Sheik is not a silly young jackass; a Sheik is traditionally a venerable leader of his tribe, an old man famous for his wisdom, and not a capering young coxcomb who when he begins to put on long trousers, begins leaving off his brains.



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Editor-in-Chief

Rt. Rev. Irving P. Johnson

Managing Editor

Rev. William B. Spofford

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## The Church as an Institution

By Bishop Johnson

In our last editorial we made comment upon the statement of Dean Inge that "Christ did not found an institution." As this statement is frequently made and marks a wide divergence in the sphere of religious action, between those who accept it and those who do not, it may be well for us to examine it in a general way.

If Christ did not found an institution, then the institution of the Church was either an impertinence or a mistake, for the Apostles were sent to do the Master's will and to carry out the Master's spirit, and if His will and His spirit were against the organizing of a Church, those who did it were culpably impertinent in doing so. On the other hand, if Christ did found an institution, then this fact, in itself, would carry with it a tremendous obligation to carry on the institution which he founded.

In the first place, I object to the extreme dogmatism of the Dean's statement.

It requires a great deal more information to declare with finality what a man who lived centuries ago did not do than it does to declare what he did do.

For what a man does not do must be merely a matter of inference; while what he does do is a matter of evidence.

For example, I may summon what evidence there is to show that Christ did found a Church; my evidence may not be conclusive, but its failure to be conclusive does not, by any means, establish the fact that He did not found a Church.

If the evidence be short of conclusive evidence, then it remains for those who assert that He did not found a Church not only to overthrow the probability of the evidence that He did, but also to set up what evidence there is that He did not.

The weakness of the liberals' argument usually lies right here. They seem to think that by pointing out the difficulties of the positive evidence that they have no obligation to set up the evidence of the negative statement.

\* \* \*

It requires comparatively little ability to fault the positive argument for almost any fact in history, but the fact that you point out the difficulties does not at all justify one in setting up the opposite thesis as a dogma.

For example, to point out the difficulties of our Lord's virgin birth is not

equivalent by any means to establishing the fact that He was born in ordinary wedlock.

Superficial people are ever parading the difficulty in a positive statement, when one is extremely puzzled to know the arguments by which they so confidently assert the contrary dogma.

The greatest dogmatists in the Church today are those liberals whose only ammunition is the inevitable failure of the other side to set up mathematical proof for its assertion.

And these dogmatists are apt to display the ancient hierarchial intolerance which they affect to despise.

Like the bolshevists of Russia, they congratulate themselves that they have abolished the evils of imperialism by demonstrating the more bitter intolerance of bolshevism.

When I see more charitable liberals I shall be inclined to feel that the Orthodox are lacking somewhat in that particular.

\* \* \*

The evidence that our Lord did found an institution may be arranged under four heads:

Firstly, the necessity of His founding an institution if He intended to propagate any system of teaching whatever. The reason for this is that there has never been any other way by which a system of teaching can be perpetuated, especially when that system is such as to meet the well-nigh universal hostility of mankind. As well say that the man who observed the qualities of steam could have passed on to posterity the value of his discovery without a boiler connected with an engine, as to say that Christ could have passed on the gifts of the Holy Spirit without any vehicle by which those gifts could be transmitted.

If Christ was merely a teacher come from God, still those teachings could be presented intact only by the establishment of a ministry with a creed. Otherwise posterity could never have distinguished His teaching from those who so freely mingled their own theories with His teachings.

I believe that Christ founded an institution, because an institution is the only vehicle known to man by which teaching and grace could possibly have been transmitted to posterity. Otherwise the whole life and teaching of Christ would have evaporated into the open air.

\* \* \*

Secondly, the Apostles evidently knew no other way.

From the very start they baptized their converts, assembled them in a specific ritual act, viz., the breaking of bread; required their adherence to the doctrine of the Apostles and drew a specific line between "those who were without" and "those who were within."

It would have been far safer for the Apostles to have avoided establishing an institution, for then they could have easily avoided hostility with the Sanhedrim and the Roman Empire. It was not the concern of the Roman Empire to be hostile to philosophers, but it was extremely jealous of any organized movement. Nor are philosophers prone to suffer martyrdom for their theories.

What incredible folly that the Apostles should have departed from our Lord's teaching unanimously in order to run counter to the most cogent power in all the world and to suffer continuous martyrdom, just because they deviated from our Lord's intention.

Thirdly, the whole teaching of our Lord is inconceivable without its being perpetrated in an institution. Why select Apostles, institute the rite of baptism, command the continuance of the Lord's Supper, tell them to go into all the world, baptizing converts and teaching them to observe all things that He had commanded them, if there was no concrete body who was responsible for executing these commands?

The truth is if one is to get rid of an institution as the logical conception which was in Christ's mind, one must rewrite the Gospels with an ingenuity which modernists sorely lack.

For the idea of a body which should perpetuate His commands form the very warp and woof of the whole Gospel. It is true that our Lord only mentions the Church on two occasions and both of these in the Gospel of St. Matthew. But one misses entirely the dramatic climax of the Gospels if one excludes the testimony of St. Peter as the prelude to the announcement of His church at the very moment, when that announcement fits in to the whole narrative.

So long as He was with them, there was no need of His elaborating upon the institution, but when His ministry came to its climax, then it was eminently fitting that He should announce that which was to replace His own authority over them and to teach them things pertaining to the Kingdom of God.

But fourthly there can be no question that if we leave the conclusion of the Gospels and the beginning of the Acts as in any way credible evidence, then there follows in precise continuity, the bestowal of authority upon a specific body; the election of one to replace a faithless Apostle, the functions of the institution thus established and the method of perpetuating that institution as a witness of His life and teaching. There is no other conceivable interpretation of those faithful ones who continued steadfastly in the Apostle's doctrine and fellowship, in the breaking of bread and in the prayers; than the idea of a Church to which men were added by baptism and in which subordinate officers were designated by the laying on of hands; to which the gift of the Holy Spirit was given and by which that gift was distributed; to which the duty of bearing witness was intrusted and by which that witness was most remarkably carried out.

The whole story requires an institution.

Will those dogmatists who deny that Christ founded an institution, give us something more than an arbitrary assertion before they knock the pillar and ground of the truth out of the temple, even though like Samson, they may kill a whole bevy of unworthy ecclesiastics in the process?





## Joseph Tells His Dreams

DRAWING BY WILLIS GEORGE

ARTICLE BY W. B. SPOFFORD

I WONDER how many boys and girls will be able to explain this picture to their mothers or to their Sunday School teachers. A great many, I am sure. Can you tell what the young boy is doing? And what is it that he is wearing? Why are the two men on the right whispering to each other? And the one in the center of the picture, why do you suppose he is rubbing his chin as he watches these two talking so quietly together? How many of you can tell from the picture what kind of work these men did? It would be a lot of fun, I think, for you to sit down with your father and mother some night this week before going to bed and talk about Joseph with them. Perhaps your teacher will let you do it in Sunday School, too. I have been reading of one Sunday School class that made a little play out of the story of Joseph and his brothers. They found long coats which looked very much like the sort of clothes that people used to wear a long, long time ago. Then one of them took his sister's coat and put it on wrong side out so that the bright lining inside would show. What part did he play and why did he want this bright coat to wear? And then they sat down on the floor—all of them except this one with the bright coat. He stood before them and



talked about a dream he had, while the others whispered among themselves and called him rather mean names. Just like this picture.

But I shall not tell you the entire play. It is all in the Bible—that first book called Genesis, which means “the beginning.” You read it there and then see if you can’t make up a little play of Joseph and his brothers, too, with one scene like the picture above. I’m sure your father and mother, or some one at the church, will help you with it if you ask them. Why, you might be able to get up a real fine play which would be so fine that people would pay to see it. Then you would not only be having a lot of fun, but you would be earning money which you could use for some fine cause—a summer camp, or to buy something for the Church or Missions, perhaps. I know of one bishop—Bishop Garland of Pennsylvania—who right now wants money to help the people over in

that country where Joseph and his brothers used to tend their flocks. That would be funny, wouldn’t it—to get up a play about Joseph and his brothers to earn money to help the people who live in that country now? Why not do it?

### SUGGESTIONS FOR PARENTS AND TEACHERS

Parents and teachers might well familiarize themselves with the entire story of Joseph and relate it, perhaps serially, to their children. It is dramatic and yet sufficiently simple to be readily grasped by the children.

Professional teachers of children tell us that it is bad to point out morals to children. However, there are very valuable lessons to be had in this narrative and the story may be so told that the children see:

(1) The unattractiveness of the conceit and boastfulness of Joseph; and of the envy and jealousy of the brothers.

(2) That misfortunes are often God’s blessings in disguise.

(3) That character is developed in the school of hard knocks.

(4) The beauty of the forgiving spirit as exemplified by Joseph in Egypt. It is a very simple matter to connect this up with the teachings of our Lord in regard to forgiveness.



## Cheerful Confidences

Rev. George Parkin Atwater

### CORRECT ANSWERS

Below is the list of correct answers to last week's examination. I have prepared a set of 52 cards containing questions concerning the most important names of the Old Testament. These cards may be used as a game, similar to "Authors," and their use in home or Church School will acquaint children with the Old Testament men. The cards may be secured from the Parish Publishers, Akron, Ohio, at Fifty Cents a set. They are called "Old Testament Men."

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- |             |                |
|-------------|----------------|
| 7. Adam     | 19. David      |
| 14. Cain    | 15. Jonathan   |
| 3. Noah     | 21. Joab       |
| 12. Abraham | 11. Solomon    |
| 16. Isaac   | 22. Jeroboam   |
| 9. Jacob    | 6. Ahab        |
| 20. Esau    | 8. Elijah      |
| 24. Joseph  | 30. Rehoboam   |
| 1. Moses    | 4. Hezekiah    |
| 28. Aaron   | 26. Josiah     |
| 25. Joshua  | 18. Daniel     |
| 5. Gideon   | 2. Ezekiel     |
| 23. Samson  | 10. Zerubbabel |
| 19. Samuel  | 13. Ezra       |
| 17. Saul    | 27. Nehemiah   |

And now my study of the Old Testament is finished. All the material is published in the "Word-May of the Old Testament," which may be secured from the Parish Publishers, Akron, Ohio, for Fifty Cents.

If readers of The Witness care to have some further Bible examinations in these columns, please send me a post card at Akron, Ohio, and I shall judge of demand by the number of cards received.

## Our Young People

By Rev. Gordon Reese

During the past three years, hundreds of letters from all parts of the Church have come to my desk asking for information regarding an organization for Young People. I suppose it is a perfectly natural question for people to ask, when they learn that Young People are willing to work with the program the General Church has outlined for us.

Maybe, dear reader, you have the same question in mind. Maybe you would like to know about the organization of a Young Peoples Society, their methods, their work, what has been found from personal experience to be helpful.

I have agreed to edit this column for the Witness only so long as people are interested in their own Young People. For that reason there will be very few articles on Young People and Young People's work, but rather a column which will act as a clearing house for ideas where you as a leader can tell another one of your plans, your successes—your failures. With that idea in mind I will welcome suggestions or criticisms. Now, let's get together, Young People, men, women.

Church School Superintendents, teachers; parents were. They are genuine and wholesome but possess more candor and self assertion and are very much more intense. They do object most strenuously to the superficial conventionalities under which their parents labored.

Let us make this column one of helpfulness to our Church. Communications will be forwarded to me promptly if addressed to the Witness office.

## Social Service

By Dr. William S. Keller

### IN DEFENSE OF THE YOUNG

In a recent current magazine there was an article in "Young Folk." The article in part quoted a letter received from a certain editor of a religious publication (other than our own Church) which said:

"A spirit of libertinism is abroad among our youth. There is little or no respect for parents and superiors in many of our homes and schools and churches. There is an ominous absence of reverence for things sacred, of noble ambition and earnest moral purpose, and a bold and brazen defiance of decency and modesty in dress and speech and conduct. Women paint and powder and drink and smoke, and become an easy prey to a certain class of well-groomed and well-fed high-livers, whose chief business is 'to pluck the blush of innocence from off the cheek of maidenhood and put a blister there.' Pleasure—madness and love of luxury have become epidemic, and the vast multitude seem to have banished all noble idealism and usefulness, and refuse to take life seriously, save under compulsion of some misfortune. Any one whose optimism can make him blind to all this and much more is welcome to it. I do not have that kind of optimism, and have little respect for certain preachers who apologize for the sins of the age when they are called of God to condemn them."

Young people of today in my opinion are just as moral and home loving as their

They do object most strenuously to the superficial conventionalities under which their parents labored.

Young people are doing opening today many things that were formerly done secretly. This fact in conjunction with the changing order, the advent of the automobile, the movie, has made morals appear worse by permitting the worst elements to become conspicuous.

Fundamentally morals are little if any worse than before. There is still another type of young person who has a mad desire to appear fast because everybody seems to be doing it.

The sophisticated young man of the world and his young flapper admirers fain this jazzy style, because it is the style in the college towns and cities.

A student advisor (teacher) in one of the largest New York City high schools writes "our experience with our 5,600 girls in this school leads us to believe that there is at present as much idealism as ever among young people." It is the opinion of many educators and social workers that the manner of dress, bobbed hair, rouge-lipstick, the apparent boldness of attitude toward the other sex and the lack of restraint of social conventions is not accompanied by a corresponding laxity of morals.

There is always more or less discussion about the young generation. Times and conditions are always changing—the young will always shock the old and the old will always talk about it.

Perhaps the present young generation would be more stable and settled if the grand parents of the present generation had searched for and faced the truth in a more practical and intelligent way and had not been such ardent suppressionists.

At any rate, at present we are more seriously concerned about the manners, morals and standards of the people of middle life. Middle aged men and women—the fathers and mothers of children—some grandfathers and grandmothers re-

(Continued on last page)

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# The Church and the League of Nations

By LORD ROBERT CECIL

I am most gratified to have an opportunity of saying a few words upon a subject which is of interest to us all.

In my country there is no body of men who have been of greater service to the League of Nations than the representatives of the churches. In the work that I have been trying to do in my own country I owe a deep debt of gratitude to the churches and I doubt not that you will also play your part in the great international peace, which surely is the cause of our religion. Surely a religion which rests the whole of its moral precepts on love, which declares that the chief of all virtues, must find itself hostile to the practice of war as the encourager of hate.

The ministers of all Christian churches preach love and brotherhood amongst men. Love and Brotherhood—those are the foundations of any scheme for establishing peace amongst the nations of the world.

The League of Nations has as its very first words of the covenant—"by promoting international co-operation." Those are the first words it sets out. The rest is the whole scheme of bringing the nations closer together, teaching them to co-operate with one another, teaching them that they are parts one of another.

It is a definite, conscious and deliberate application of the precepts of the Sermon on the Mount to the relations of the nations of the world.

There are only two grounds on which it might be said that the Christian Church ought not to take an active part in promoting, I don't say this particular scheme of the League of Nations (that, of course, is a matter of debate), but a scheme which is going consciously and directly to work for a closer union of the nations of the world and the elimination of war as a means of determining international disputes.

The first of those grounds is a doctrine which found great support in Germany before the war. I don't know whether it finds any support in this country. It finds a little, though very little, in my own. That is, that the moral law which applies to individuals doesn't apply to nations. The argument is put in several ways, but it is something like this: The nations—Germany, France, England, America—are mere abstractions. What you mean is the executive power of the nations—the people who determine the action of the nations, the minister, president, king or whoever he may be. And the argument goes on in this kind of way: The duty of the executive power is only to its own peoples; it can't be generous, or even just, at the expense of its own people. It has a trust from them to carry on their affairs to the best of its power, and it is a poor form of morality which, in the guise of generosity toward other people's interests, sacrifices those interests which have been confided to its care.

That is the more subtle way of putting the contention. The Germans put it more brutally and clearly. They merely said that the only rule or law that governed

nations was the law of strength and might; that the state was essentially a non-moral entity.

Whichever way you put it, I do not deny that you may confuse yourself with a number of subtle arguments in favor of such a doctrine; but I believe that in point of practice, no decent human being would ever wish the government of his country to be carried on in defiance of moral law. I believe, as a matter of actual fact, that it would not be even advantageous for the government of a country to attempt such a policy. I believe it would lead them straight to disaster.

But for my part, I am content to rest my complete repudiation of any such doctrine on what appears to me to be the whole teaching of the Bible. It seems to me that the whole of the history which we read has been written in vain unless we are taught this great national truth that a nation that despises and rejects the law of God will inevitably be punished for it by destruction from the face of the earth. That appears to me to be the absolute truth, and if that is so, no Christian teacher can consistently contend that a state is not amenable to the moral law.

The only argument that is left to him is this: He may say, "Well, I grant that peace is a great Christian object, I grant that the moral law does apply to international relations, I grant that it is part of my duty to preach and work for the application of that moral law to the doings of the government in my own country; but this particular scheme that you suggest will not be of practical advantage to peace and therefore I am not bound to support it; indeed, if I take any action at all I am bound to oppose it as a fraudulent proposal."

I am not going to weary you with a long dissertation as to the constitution and working of the League of Nations, but I do think that any impartial person who examines the record of what it has done since it came into existence three years ago must concede, that it has, in fact, promoted peace in a most essential manner on more than one occasion and in more than one country; that it has promoted international co-operation and international good understanding; that it has increased the happiness (as far as material prosperity can increase happiness) of many millions of human beings; that it has promoted the destruction of great social evils and that, as a matter of actual historic evidential fact, you do find flourishing at Geneva and in what has been well called the atmosphere of Geneva, a new spirit of international brotherhood and friendliness, a new spirit limiting the fierceness of national fear, and setting up the duty of every national, not only to his own nation, but to humanity at large. And I say that if you find that spirit existing, if you see these achievements actually made, then you have no right to say that the League of Nations is ineffective. You are bound to say, if you are an honest and clear-sighted man or woman, "Here is a good

thing; it may be improved, cultivated and made to grow into a solid tree. But the plant is a sound one, it is well planted, and it is our duty to tend it and cultivate it and improve it, but by no means either to neglect or to destroy it."

I want to add one other thing: The covenant of the League of Nations is a piece of international machinery and it is nothing more; it can be nothing more. It is a framework into which may be fitted the new spirit of which I have spoken, and in which that spirit may grow. It may prove of great value to the world; it may, after a feeble or brief existence, perish. Whether it is to be of permanent value or not, depends, as it seems to me, entirely on the spirit which is to guide it.

The last Assembly at Geneva began with a great service in the Cathedral there, lent for the purpose, in which the Archbishop of Canterbury preached a very remarkable sermon advocating the principles of the league and dwelling on the importance, the vast and overwhelming importance, of the leaders of religious thought in relation to the league. He said it was their part to give a soul to the league. That is true. If the league is left merely as an ingenious piece of international mechanism, designed to prevent nations from cutting one another's throats and perhaps to encourage nations to work together, it may be of some value—indeed, I hope it will, even so—but it will never do that which is essential if you are to establish peace in the world, namely, change the spirit of those who have in their hands the direction of the government of the nations.

For that we must look to the religious forces of the world. They and they alone can accomplish that. And it is therefore, to my mind, not only of enormous importance in each nation that the religious leaders should for the benefit of the national conscience be forward in supporting this great movement, but it is essential for the success of the movement itself. It is essential, if it is to have the strength and the courage and the spirit to discharge the great duties and functions which are laid upon it, it is essential that we should sanctify its action by linking it closer with the faith which we profess, and for that purpose we must appeal to the Churches of Christ throughout the world, for it is only they who can give that gift to suffering humanity.

## Common Sense Religion By Rev. Frank E. Wilson

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# GENERAL NEWS OF THE EPISCOPAL CHURCH

## Students of Mid-West Meet at Evanston

The Church Students of the mid-western region held a most important conference at Evanston, Illinois, from April sixth to eighth, the concluding conference of a series of three called by the National Student Council. The conference was remarkable in many ways. The reports showed how well the work is being done in our leading state universities. Each one is developing something distinctive; Michigan, deputation teams of Church students to vitalize the youth of the neighboring parishes; Nebraska, the distinctly student church; Wisconsin, the club house idea and religious education of the highest type with a clergyman especially for this teaching; Illinois, the organization of our students according to the group system under captains and lieutenants; Ohio State, the completion of an attractive frame church and parish house, the first stage in a large building plan; Minnesota, the work with foreign students; Chicago, an active campaign by our students to secure a student pastor; Iowa, the stressing of the social centre plan and experiments in worship.

The attendance at the conference was most encouraging, nineteen colleges sending fifty-seven delegates, of whom forty-seven were students. There were two student speakers, Mr. Francis Bloodgood, formerly of the University of Wisconsin, now of the University of Chicago, and Miss Ruth Britter of the University of Illinois. Except for Mr. Charles L. Dibble, Mr. Paul Micou and Miss Hall the other speakers were all clergy in college towns, Rev. E. A. Edwards of Lawrence, Kansas; Rev. Stanley Cleveland of Madison, Wisconsin; Rev. Henry Lewis of Ann Arbor, Michigan; and Rev. George Craig Stewart of Evanston.

Mr. Dibble's presence was much appreciated as the students had been using his book for discussion groups, "A Grammar of Belief."

So impressed were the students by the fine taste and splendor of St. Luke's Church that they passed resolutions, commenting on the architecture and spirit of the structure.

## A Memorial Fund for Bishop Williams

The following editorial appeared in a recent issue of the Detroit Daily News, under the caption, "An Opportunity."

"The movement to establish a Bishop Williams memorial fund, the interest from which shall be devoted first to the needs of the widow and the education of the minor children left by Detroit's great churchman, is one of those just and generous gestures which stamp the social conscience of the city.

Clearly there is no price that could be placed on the moral value of Bishop Williams to Detroit; quite apart from his diocesan activities he gave this community a lesson in vigorous leadership and cour-

ageous living. For this service he asked nothing. What can the city do for his memory that, by any possible calculation, could meet adequately the debt? Nothing.

All it can do is to see that, so far as those he left are concerned, the debt is paid. These shared the bishop's life and sacrifices. They acquiesced in that self-denial which forbade the hoarding of a safety-fund, and like the early Christian bishops, Charles D. Williams passed into Eternity leaving virtually nothing behind him except the splendid example of his life and a superb faith. Of material riches he never kept count. Of his faith the memorial fund will be the justification.

There is no question of charity in this, but an opportunity for quick, warm recognition of a wholly just duty that rests on the community. It is a duty that all will be happy and grateful to assume, for it affords the privilege of doing for the family of the late bishop such an act as he spent his life in doing for others. And when that duty is done the memorial fund will stand as a remembrance and a stimulus for the community."

It is hoped that the full amount will be raised by the time of the meeting of the Diocesan Convention May 15th. Any wishing to donate to the fund may send their checks through the Witness office, made payable to the Bishop Williams Memorial Fund.

## Diocese of Bethlehem to Have Coadjutor

The most stirring news from the Diocese of Bethlehem is the Bishop's notice that "on account of advancing age" he will ask for the election of a coadjutor at the next meeting of the Annual Convention. This will convene in Christ Church, Reading, Pa., on May 15, 1923, at 4 p. m. Nominations will be made and the first ballot will be taken the same day.

The clergy of the diocese are so much like one big family that no one covets the honor above his brethren; they are, therefore, looking for some one worthy and fitted for this greatly scattered and diversified diocese elsewhere. As to who will be chosen there is absolutely no unanimity among the prophets.

## FRECKLES

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### British Labor Party Supported by Over Five Hundred Priests

As a result of the attitude of the Soviet Government of Russia toward the dignitaries of the Russian Church, many of the Church people of England have been wondering of late what would happen to their Church in the event of Labor coming into power. The Rev. H. G. Peile, Vicar of South Acton, received the following reply from Mr. Ramsay MacDonald, the Labor Leader, in answer to a letter inquiring what the Labor attitude would be toward religious thought and practice:

"I know the party well, from top to bottom, in all its grades and groups, and I can assure you that any such fear as you express is absolutely groundless. If any section of the Labor Party were, in a moment of madness, to entertain such an idea, the party would be rent in twain immediately and the Government would be destroyed, not from outside, but from within."

In view of the discussion of this subject the following statement sent to the Labor members of Parliament by over 500 English Priests is interesting. It was presented to Mr. MacDonald by Canon F. Lewis Donaldson, Canon of Petersborough.

"We, the undersigned, being priests of the Church of England, who have followed with deep sympathy the recent struggle of labor to secure more effective representation in Parliament, respectfully offer our sincere congratulations to you and the 144 members of Parliament, who, under your leadership, now constitute the Official Opposition, a development which carries with it momentous and far-reaching consequences to the nation.

As a result of this, we look forward to the more serious consideration and more adequate treatment of the pressing problems and difficulties of our time, which such a combination of talent earnestness and first-hand experience will certainly secure.

Our particular calling, with its pastoral experience, gives us direct knowledge of the sufferings and deprivation, mental, moral and physical, to which millions of our fellow citizens are subjected in our present social and industrial order, and to find remedy for which is the chief purpose and aim of the Labour movement.

It is, therefore, a matter of great satisfaction to us that this increased opportunity is now open before you in the great assembly of the nation, and we shall support actively, in whatever ways are legitimately open to us, the efforts you assuredly will make for the spiritual and economic emancipation of the people."

### Bishop Roots to Head National Christian Council of China

Bishop Roots, who resigned as Bishop of Hankow at the time of the General Convention in order to become the head of the National Christian Council of China, seems determined to fill that important office. The Convention refused to accept his resignation in September on the grounds that it "would work injury, not only to his diocese, but to the infant Church of China, and would cause serious

confusion therein." Bishop Roots, however, seems unwilling to accept their judgment by resigning the second time in order to accept this new opportunity.

### Bishop Tuttle Growing Weaker

The latest report that we are able to secure from St. Louis is that Bishop Tuttle is constantly growing weaker, but that his remarkable vitality may enable him to hold out for some time, though it is quite impossible for him to get well.

### Rev. J. H. Randolph Ray Takes up His Work in New York

The Rev. J. H. Randolph Ray, until recently the Dean of St. Matthew's Cathedral, Dallas, Texas, began his work as vicar of the Church of the Transfiguration, New York City, last Sunday.

### Thousands Attend Cincinnati Noon Day Services

The total attendance for the Lenten Noon Day Services held in the Keith Theater, Cincinnati, was 18,106 this year as compared with 16,064 in 1922. Twenty-seven services were held and the average was therefore 557 in 1922 and 670

## THE PERSONAL CHRIST

By Bishop Johnson

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in 1923. The largest attendance was on Good Friday when The Right Rev. Theodore Irving Reese D. D., bishop coadjutor of the diocese spoke to 1,450 persons. A chorus of young businessmen supplied the leadership for the hymns each day.

### Plans for School for Younger Boys

For three years, Mrs. Helen Drowne Bergen has been house manager at St. Alban's School, Sycamore, Illinois, and has gained the affection and attachment of the members of the staff and of the boys. To the great regret of all at the school, Mrs. Bergen has resigned, and will leave at the end of the school year, July 1st. There is a great need all through the west for schools for younger boys, and Mrs. Bergen is planning to open such a school in this diocese, if a suitable location can be found. The school will be under Church influences, and the boys will be given definite religious education.

## Evolution: A Witness to God

By Rev. George Craig Stewart

A very wonderful contribution to constructive religious thinking, which we need very much in these days.—Charles A. Green, Y. M. C. A. Secretary.

Dr. Stewart has not shied at self-evident truths. He looks back through the ages, accepts what appears to him as truth wherever he sees it, and counts evolution but one more witness toward the power and glory of God. A book well worth reading.—The Baptist.

35c a copy; \$3.50 a dozen.

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## Classified Advertisements

¶ The rate for advertisements in the Classified Column is 3c. a word, the first line to be capitalized, initials to count as words. There is an extra charge of ten cents when replies are forwarded from The Witness office.

### INDEX SYSTEM

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### Inter-Parochial Discussion Groups in Georgia

Demonstrating beyond a doubt through actual experience one of the mottoes of the Nationwide Campaign "The Thing Can Be Done," the Nationwide Campaign Department of the Diocese of Georgia, with the cooperation of the local Women's Auxiliary, conducted during Lent inter-parochial discussion groups in the four parishes in Savannah, Christ Church, St. John's, St. Paul's and St. Michael and All Angel's, culminating with a Conference of all the groups held Monday evening in Holy Week at St. Paul's Church.

"Standing Behind the Program" was the subject of the closing talk by the Bishop, who in an inspiring address, told of impelling Diocesan needs, imperative needs of the whole Church, and some of the heart rendering appeals that the National Council has to face, and almost inevitably has to turn down for lack of financial resources. In drawing his address to a close, Bishop Reese spoke of the unfortunate influence abroad in the Church, urging the people whom he called "my friends, my parishoners"! not to be alarmed by the intellectuals, but to remain steadfast in the faith, and with great force and conviction called attention to the fact that those throughout the ages who have carried on the Church's task, have been able to do it only through the power given them by our Lord and Saviour Jesus Christ. The singing of the hymn "Jesus shall reign where'er the sun," with prayers and the benediction, brought this wonderful Conference to an end.

### Large School Offering From Pennsylvania Parish

A few preliminary reports from the Sunday School Lenten offering in Bethlehem indicate that the boys and girls have again smashed the high record of last year. One school alone—St. Stephen's, Wilkes-Barre—made an advance of over five hundred dollars. Last year it was a little over a thousand. The annual presentation service will take place in St. Mark's Church, Mauch Chunk, on Saturday, April 21, 1923, in connection with the presentation of reports and of work done by the Church School Service League of the diocese. This proved to be a very interesting service last year. Everybody was astonished at the amount of work the schools were doing in the five fields of service.



Rev. W. Russell Bowie, D.D.

recently instituted as rector of Grace Church, New York City, succeeding Charles Lewis Slattery, who became the Bishop Co-adjutor of the Diocese of Massachusetts.

### Summer School at Bishopthorpe

The Department of Religious Education of the Bishop and Executive Council has decided to hold the annual Summer School in the interests of the various activities of the Diocese of Bethlehem at Bishopthorpe Manor, Bethlehem, Pa., during the week of June 25-30. The buildings and grounds of Bishopthorpe make this an ideal place. Leonard Hall, the diocesan school for postulants being within a block of Bishopthorpe Manor, will open its doors for the men and here also will the daily celebrations of the Holy Eucharist take place.

### President Bartlett Again Honored

Reverend Murray Bartlett, President of Hobart College, has been awarded the Distinguished-Service Cross by order of President Harding, in recognition of exceptional gallantry under fire at Soissons, France, in July 1918. The time and place of presentation has not yet been set.

President Bartlett, who at present is a Chaplain in the Officers' Reserve Corps with a rank of Major, during the War was attached to the First Division of A. E. F., serving as Honorary Chaplain of his regiment. He was decorated by the French Government with the Croix de Guerre and was made a Chevalier of the Legion of Honor. He has the distinction of being the only college president in the United States decorated for bravery under fire.

### Dr. Tyler Resumes Work in Rochester

The Rev. Samuel Tyler, who has been away from his Rochester parish, St. Luke's, for a year due to ill health, returned to his work on Easter Day.

### CHURCH WANTS LOAN

WOULD YOU HELP DO A GREAT WORK? IS YOUR MONEY NOW BRINGING YOU ONLY 3 or 4 per cent? Church in very heart of great city needs six thousand dollars at once. If you have any part of it to lend for six months or longer, will pay legal rate in this state—10 per cent interest, payable quarterly. For particulars write

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### Early Date for World Conference on Faith and Order

Early action fixing the date for the World Conference on Faith and Order was advocated by the meeting of members of the North American Denominational Commissions at Kew Gardens, Long Island, New York, April 3 and 4. Over thirty members of the movement were in attendance, ranging from Canada to Georgia and as far west as Wisconsin.

Bishop Vincent of Southern Ohio said that the movement had dragged too long, and that something should be done that people would hear about. Dr. Raymond Calkins, of the Congregational Church said: "The next great step toward unity will come out of the conference, not before it. We are a little timid about the conference and expecting too much of it—it is not expected that it will accomplish Christian unity in itself; it will have tremendous educational value and stir people to discussion and local conferences."

The meeting also voted to promote, without waiting for the world conference, sectional conferences in the principal cities in United States and Canada, and to ask the cooperation of the Federal Council of the Churches in arranging these.

Since the world conference movement includes seventy-eight Churches throughout the world, less than half of which are in North America, this meeting of the North American representatives was purely advisory, though called by the Continuation Committee of which Bishop Brent is chairman and Mr. Robert H. Gardiner, secretary. The official date is to be fixed only after consultation with the commissions of the European and Eastern Churches. Tentatively, May 1925 has been proposed. It is expected that a decision will be reached this summer.

All types of ecclesiastical views were represented, from Congregationalism to Catholicism. The spirit of fellowship, however, was most marked. "Fellowship is unity and unity is fellowship," Bishop Brent declared in closing the meeting. "We have been on the road to Emmaus and our Saviour has walked with us."

The Value of the Conference Method, Difficulties and Opportunities of Group Conferences, What the Episcopal Church is Trying to Do, were some of the topics discussed. The sessions lasted Tuesday afternoon and evening and Wednesday morning and afternoon, the delegates staying at the Kew Gardens Inn, where the sessions were held.

### Unique Folder Sent Out By Rochester Parish

St. Paul's Parish, Rochester, N. Y., has sent out a most unique circular as part of the literature in their campaign for a new \$100,000 addition to the Parish

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House. The building is to be used for Church School purposes almost entirely, and this circular when opened shows one of the long running photographs of the entire school. The photograph is about five feet in length. The reverse side tells the story of the growth and development of the school, with the architect's drawings and plans.

### Intensive Preaching Mission In Alabama Parish

An eight day intensive Preaching Mission will be conducted in St. Mark's Church, Troy, Alabamba, the Rev. V. G. Lowery, Priest-in-charge, by the Rev. Frank J. Mallett, Ph. D., Rector of St. Paul's Church, New Albany, Indiana. Dr. Mallett has been the Director of a Society of Mission Clergy, and is a Missioner of wide experience. He has been selected as an available missioner by Bishop Johnson, chairman of a group of Missioners for the Field Department of the Nation-Wide Campaign, and also by the Committee of which Mr. Hughson is the head. The congregation and the city have been well worked and it is expected a great blessing will come from the Mission.

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**DEFENCE OF THE YOUNG**

(Continued from page 6)

present our real problem. Women past fifty and sixty years of age—hideously imitating youth in manner and dress. Blowing smoke rings in our public restaurants and hotels. Attired in some instances in knickerbockers in public places.

Practices such as this by our so-called better class in our leading clubs serve as a criterion to the so-called common people who are ever ready to accept such practices for their standards of living.

We recite these instances in order to stress the following point—that the young generation does not set social standards.

He inherits these, just as he falls heir to the studies in the schools and universities. The young people did not photograph the immoral films.

They did not create the vulgar dress style. They did not write the jazz music and the obscene songs.

They did not write the sex plays.

All of these things were the generous gift of commercialized society.

When you are tempted to criticize the young generation—remember, the social standards are not of their making.

They have accepted what they have found. We need, what we have always needed,—best efforts for wise direction and proper education for parents as well as the young generation. The school has met the problem, in part and in most instances successfully.

Next week we tell what our schools and universities have done with the aid of student government associations to establish and maintain high ideals of social life.

**The Little Ones Lead  
In Alabama**

St. Paul's Church, Carlowville, Alabama, Rev. Paul E. Engle, Minister in Charge, a remarkable rural Parish in the Diocese of Alabama, has made another record. Out of a total communicant list of 53, there is a Church School enrollment of 52, whose Lenten Offerings amounted to \$116.08. This is the largest Lenten Offering of the Diocese, received up to April 10th. This is the Parish which has no post office, Hotel, Bank or Railroad Station, and yet entertained comfortably and elaborately last July the largest Diocesan Council Alabama has had for many years, and where Rev. W. G. McDowell was elected Bishop Coadjutor. Alabama has a Laymen's Church Extension Organization which was organized about four years ago to assist Bishop Beckwith in Diocesan Mission work. Carlowville's chapter includes 100 per cent of the men of the Parish whose history antedates the Civil War. There is no rural Church Problem at Carlowville.

**Bishop G. Mott Williams of  
Europe Dies in Paris**

Bishop G. Mott Williams, of the Episcopal diocese of Europe, died in the American hospital in Paris, last Saturday.

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