

# The Witness

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## Fund is Started for Monument in Honor of Mothers

Founder of Mother's Day Explains What Has Been Accomplished by Observance

As part of the celebration of Mother's Day on Sunday, May 13, plans will be launched for the erection at Washington of a "memorial monument to our mothers."

Owing to the wide observance of the day, white carnations have become too costly and scarce for use as a symbol. Therefore, the Mother's Day International Association of Philadelphia has adopted as the official emblem a button which has a carnation upon it. Hundreds of thousands of these buttons have been sent throughout the world, as the day is now observed not only in America but also on every continent.

Miss Anna Jarvis of Philadelphia, founder of Mother's Day, has issued an appeal that the money heretofore spent for flowers be given to the Association for the erection of the "memorial monument to our mothers." In a statement she urges every man and woman, boy and girl, who is away from home to return to visit his or her mother and other members of the family or at least to send a letter of gratitude and happy remembrances.

In speaking of the day, she said:

"Mother's Day is not a celebration of maudlin sentiment, but a constructive movement seeking greater protection of mothers, children and the home. It gives emphasis to the fact that the home is the fountainhead of the nation, and good homes our greatest national blessing.

"Nothing but good can come from any celebration that gets men and women as sons and daughters closer to their homes and the most cherished memories and ties of life. Mother's Day has given back to thousands of homes sons and daughters for whom the anxious hearts of mothers and fathers have yearned. It has reunited mothers, fathers and children and fostered more useful and truer lives.

"It has been the forerunner of mothers' pensions, the maternity act and the many other things which in community and nation are blessing lives that need care and protection.

"It is strange that a country so generous and mother-loving as ours should have permitted centuries to pass without a special tribute in the way of a monument to our mothers. Yet this is true, although we have erected great memorials to Washington, Lincoln and other illustrious men that have acclaimed their



Rt. Rev. Charles Fiske, D.D.

mothers as the inspiration of their notable service to their country.

"It is therefore most fitting and timely for sons and daughters and our country as a nation to express its gratitude and remembrance through a memorial of beauty and impressiveness such as has been erected for our illustrious men. Yearly we have spent large sums of money for flowers and in other ways for Mother's Day, none of which has left any permanent memorial.

"In all of the years of work for the recognition of Mother's Day, this is the first appeal made to the public for money. It is an appeal for honoring your mother as 'the best mother who ever lived,' and every son and daughter who thinks of his or her mother as such should feel honored that this opportunity is given."

### Boys Meet To Discuss Summer Camps

An all day conference of the Junior members of the Brotherhood of St. Andrew was held in St. Chrysostom's, Chicago, last week. Over three hundred young men attended, the purpose of the conference being primarily to interest the boys in the Brotherhood camps.

## A Divinity School for Women Opens this Summer

Berkeley Divinity School to be Turned over to Women Students During June

One of the novel and valuable departures from the traditional work of the theological seminary, for which Berkeley Divinity School, under the leadership of Dean Ladd, is notable, is to be the establishment this summer of a school in divinity for women students. The courses, which will be held from June 11 to 30, have been arranged in response to the wish, frequently expressed, that women might be given assistance in studying theological subjects in a more thorough way than has been hitherto provided, and Dean Ladd has arranged this course of three weeks of intensive study, in which the standards are to be the same as those prevailing in the regular divinity courses offered to young men preparing for Holy Orders.

The School will be under the direction of the Very Rev. W. P. Ladd, D.D., who will teach Church History, with the following assistant professors: Rev. George C. Foley, D.D., Philadelphia Divinity School, Systematic Theology; Rev. Charles B. Hedrick, D.D., of Berkeley, New Testament; Rev. Percy V. Norwood, of the Western Theological Seminary, Chicago, Old Testament and Prayer Book and Miss Adelaide Case, Teachers' College, New York, Religious Education.

The courses offered are, Christian Fundamentals, Some Modern Lines of Christian Defence, Early Hebrew History, the Synoptic Problem, the Gospel of St. John, Aspects of New Testament Theology, Early Church History, the English Reformation, History of the Prayer Book and Religious Education.

The Advisory Committee of women prominent in church, philanthropic and social life is as follows: Miss Grace Lindley, Executive Secretary of the Woman's Auxiliary of the Episcopal Church, New York; Mrs. John F. Moors, Boston; Miss Emily M. Morgan, Brookline, Conn.; Miss Ruth Morgan, Vice-President of the League of Women Voters, New York; Miss Evelyn Preston, Lecturer in the Bryn Mawr Summer School; Mrs. Elihu Root, Jr., New York; Miss Caroline Rutz-Rees, Head of Rosemary Hall, Greenwich, Conn.; Mrs. Vladimir Simkhovitch, Head of Greenwich House, New York; Mrs. Willard Straight, New York; Mrs. Samuel Thorne, Jr., New York, and Miss Mary Van Kleeck, of the Russell Sage Foundation, New York.



## Current Comment

By the Observer

The Witness makes a determined effort to be interesting—loyal to the Church, constructive, devotional, and interesting. If we are not interesting we do not expect to survive on the strength of our Church loyalty—or that of our readers. Assuming for the moment that the Witness is interesting, are clergy and laity doing all they can to make it known?

In three years a single undenominational paper spent \$60,000 on circulation boosting, and reached a circulation of 15,000. During the same three years the Witness did not spend \$600 on circulation work (did not have it to spend) and our circulation is close to 10,000. Therefore, it would seem that the paper has some real interest. Fifteen hundred Episcopalian clergy are subscribers to the undenominational paper just mentioned—which is as it should be. Our clergy ought to be well informed on the thought prescribed in just such papers. But if a large proportion of the parishes over whose destinies these fifteen hundred clergy preside, do not have a single copy of the Witness (or of any other church paper) entering into the homes of the people—is it right? May we depend upon the efforts of the clergy to back us up in becoming a Church Family Paper—in fact as well as in aim?

The Anglican Theological Review is a scholarly journal for clergymen. The genial editor, Dean Mercer, tells me its circulation is about four hundred and twenty copies, and that more than half of its subscribers are Roman Catholics. The widespread impression that the Roman Catholic Clergy are not interested in such a paper is quite untrue. They are keenly interested in our discussions of the big questions affecting religion today. But something is very far wrong when our own clergy are so apathetic that Romanists are a majority of the subscribers to such a paper.

Here is a wonderful sentence from a recent review in the London "Punch"—of Aronld Bennett's latest book: "He sees, twice as sensitively as the ordinary traveller, exactly what is under his nose; and this, more often than not, is a menu card."

How many folk that we know are described to the letter in that one sentence! "Gee, that was some swell feast!"

"D'you remember that steak roast in the woods?"

Perhaps not as sensitively as the illustrious Mr. Bennett,—but none the less effectively—there are others who can qualify.

And, in the same issue, I came across this: "With a blue pencil to supplement his vigorous pen, and some sort of discipline to prevent his emptying his mind higgledy-piggledy onto paper, he should improve upon this rather ingenuous book." And I thought of some sermons I have

## Our Bishops

Charles Fiske, Bishop Coadjutor of Central New York, was born in New Jersey in 1868. His early ministry was served in his home state, which he left in 1910 to become the rector of St. Michael's and All Angels church in Baltimore, where he remained until consecrated bishop in 1915. He is known throughout the country as a writer of religious books, some of the best known being "The Experience of Faith," "The Faith by Which We Live" and "The Perils of Respectability." He has received honorary degrees from St. Stephen's College, General Theological Seminary and Syracuse University.

heard—and more that I have preached. My sympathy goes out to my long-suffering congregation—and to some others. What sort of a blue pencil, and what kind of discipline is necessary to prevent some of us clergy from emptying our minds higgledy-piggledy on our good people, and calling the effort a sermon?

Which is about enough for this week. Next week it will be the layman's turn!

## Religious Instructions

By Rev. Frank E. Wilson

### WHAT IS HEAVEN?

It takes a bit of courage sometimes to admit that you don't know. I could wish for a little more of such courage when it comes to matters of religion. All too frequently people think their faith is not real unless they can tell all about it, much as they would describe the last moving picture they had seen. A student in one of our theological seminaries remarked to me once—"I thought when I came here that every known question about religion would be thoroughly answered to my complete satisfaction but I have learned that it can't be done."

If course it can't be done. Over-definition is a perpetual temptation and an equally perpetual danger to the Christian religion. To describe God in a sentence, to prove the exact operation of prayer, to analyze by mental diagram the method with which the soul is fed in Holy Communion—such things we literal-minded people attempt, always with unsatisfactory and sometimes with lamentable results. Nowhere does it run to absurdities more easily than in its effort to answer the question—what is Heaven?

Many a description of Heaven leaves one struggling with the question as to whether it is worth the effort to get there. Intimate details as to how we shall look, what language we shall speak, the kind of food we shall eat, the sort of houses we shall live in; ecstatic accounts of singing

day and night, of endless prayer-meetings, of successive attacks of hysterical joyousness; differing suggestions as to its location on this star or that one—you know how it goes. With all this in your minds, many of you anticipate Heaven because you think you ought to rather than with any sense of happiness or gratitude.

Certainly such ideas do not properly come from the Bible. They are to be found in some fanciful writings of pre-Christian days where several heavens are supposed to arise one above the other and details of each one are carefully given. The "Testaments of the Twelve Patriarchs" says the first heaven is full of darkness, the second is full of fire, ice and snow—and so on until in the seventh is to be found the Great Glory. Christian theologians have at various times entered into certain speculations on finely drawn questions relating to Heaven but the Church does what the Bible does—it declines to define that which in its very nature is beyond human words to express.

Heaven is God's dwelling-place. It is a realm of spiritual life where immortal souls become what they ought to be. It is very doubtful if it has any "location" as we understand the word. Pain, sorrow, suffering (the stumbling-blocks of this life) do not exist there. Happiness, freedom, righteousness, successful service of God are outstanding characteristics. The best things in this life are perpetuated and perfected there. Direct fellowship with our Saviour and full realization of God and His divine purposes are part of it. We cannot say what it will look like, for our eyes are made for use in this world of physical things. When we speak of Heaven we can use only figurative language. Our Saviour calls it a "Kingdom"; St. Paul calls it "an house not made with hands"; St. John calls it "the Holy City." Such statements are always suggestive, never descriptive. The Holy Scriptures never run to trivial definitions about Heaven. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him."

For any single person, Heaven means all that he desires in his best moments—and then infinitely more.

## 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.

## WITNESS BOOKS

6140 Cottage Grove Ave., Chicago



## 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 waiketh the streets with applause.—Pilgrim's Progress.*

Occasionally we still hear a man say that he wants a creedless religion. He might as well say he would like **CREED** a legless quadruped. He draws a lethal adjective and with it slays his noun. A religion which does not involve a belief is of course no religion at all. What he really is getting at is this—religion ought to be a warm living experience and not a skeleton of ossified dogmatisms. We agree with him. Religion ought to be vertebrate and not molluscous. Now a mollusc differs from a vertebrate in this, that a mollusc wears his bones on the outside; and the man whose creed is a hard external shell inclosing him, shutting him out from fellowship with others is a molluscous and obfuscaus "hard-shell" religionist. The vertebrate type, however, has a creed which is within, which gives strength and form and force to his religious life. He isn't a bivalve, neither is he a jellyfish. The big question is not shall we have a creed or not, but shall the creed serve as a backbone or as a shell.

Motion is not necessarily progress; busy-ness is not a synonym for business, and "I don't know where I'm going but I'm on my way" sounds like the confession of a drunken man or a professional hobo. And yet there are thousands of men whose lives are aimless. They are like the hero of the newspaper poet—

"He came from where he started

On the way to where he went"—

and they measure success by keeping a little ahead of their equally hurrying and equally bewildered companions.

What is a man's chief end anyway? The old Westminster catechism stated it succinctly. "To glorify God and to enjoy Him forever." Our Lord stated it thus: "For this cause was I born and to this end came I into the world that I should bear witness to the truth." He knew His goal and went to it though it was the cross. Our goal is nothing short of God. Created for Him the soul is "restless till it rests in Him," as St. Augustine so well said. "This is life to know Thee, the only God and Jesus Christ whom thou hast sent." The goal of our social development is what He called The Kingdom of God. And what we call sin is anything and everything which lets and hinders the life in its strong steady development toward the shining goal of this impetuous quest.

Elsewhere in this paper we note an advertisement calling our attention to "The Religious Book of the Decade!" **PERCY** Perhaps this is a printer's error; he has omitted three letters: for "decade" substitute "Decadence." At any rate we are reminded of a passage in

Boswell where a certain author who "wrote for the booksellers in a great variety of branches" was under discussion. Boswell goes on to say: "Though he certainly was not without considerable merit, he wrote with so little regard to decency and principles and decorum, and in so hasty a manner, that his reputation was neither extensive nor lasting. I remember one evening when some of his works were mentioned, Dr. Goldsmith said he had never heard of them: upon which Dr. Johnson observed, 'Sir, he is one of the many who have made themselves public, without making themselves known.'"

## Social Service

By Dr. William S. Keller

### EDUCATION OF OUR YOUNG PEOPLE

Recently we published an article entitled, "In Defense of Our Young People."

We will all agree that the training of ideals pertaining to home life, morals and manners can best be accomplished by the daily witness of good examples set in the home.

Unfortunately many children do not live in homes where the examples are helpful—indeed, in many homes they are harmful.

The teachers and principals of our best grade and high schools are cognizant of this fact.

They realize that the school is not a perfect substitute for the home for such teaching, but it can and does, to some extent, correct the harmful influences of such imperfect homes.

For the children who come from more intelligent homes the school endeavors to supplement this training. Education relating to problems of instinctive behavior is as yet, by no means perfect.

Yet the school teachers have consistently devoted much time to the development of what society terms a desirable attitude of thinking and acting relative to such institutions as marriage and the family.

These results are achieved in the lower grades by stories of plants, animals and human family. The child mind is thus molded to understand the meaning of parental love and parental care. It is also valuable in stressing duties to the offspring and their contribution to the complete happiness of the home.

In these grades we also find nature study stressed, especially wild birds and their habits of living. This involves the origin of baby plants and animals and it will also lead to the encouragement for some children to keep pets.

All of these studies tend toward wholesome thinking of the vast life activities common to all plants and animals.

It must at all times be recognized that the teacher's attitude toward life, especially her personality has unconsciously a tremendous effect on the child. It is for this reason that the superintendents of schools exercise great care in the selection of teachers for this particular type

of work, especially in the higher grades and in high school.

In most of the leading high schools throughout the country there are teachers who have been carefully chosen and especially prepared for the work of student councillors. These women teachers for the girls are also known as student advisors or student deans.

For the boys, a man will serve as councillor. The duties of these councillors includes a personal interview with every boy and girl who enters the freshman class—they interview them privately, sometimes as often as once a month.

In many instances these councillors know the children more intimately than their own parents and not infrequently great disasters are prevented in the lives of the student, their family and society.

In addition to this, the high school student is taught the ideals of home life, morals and manners in an unobtrusive way through a study of the subjects of biology, hygiene, home economics, literature and general science.

During the high school age there usually takes place an awakening of the so-called social conscience. At this age and during this period of development an attempt is made to have the youth know the basic factors involved in the establishment of happy homes. Theodore Roosevelt described the ideal aim of this type of education when he said "The highest duty, the one essential duty, is the perpetuation of the family life, based upon the mutual love and respect of the one man and the one woman and their purpose to rear healthy and high souled children."

As a part of the study of biology and general science the students acquire a scientific vocabulary concerning the phenomena of reproduction as it takes place in the lower animal life and plants.

In the collateral reading of an English literature course there are opportunities also for stressing the full examples of the higher type of love.

Some of these books contain illustrations relative to high social standards, which in turn affords a fine contrast when the results of disregard for high standards are presented.

It is a recognized fact in most schools that the teaching of sex in life and many problems pertaining to the family life should be done as a part of a larger, well organized and thought-out program and quite as naturally and unostentatiously as any other subject, so as not to arouse in the child any morbidity and undue curiosity.

The author of this article is a practicing physician. He has on many occasions seen the great need of a sane and practical approach to this problem and has personally felt that the Church could not consistently legislate against one of the consequences of ignorance (divorce) when it has not had a scientific and practical program in prevention.

If he is wrong in this assumption he would like to be advised and would appreciate any communication addressed to him or the managing editor.



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## The New Presiding Bishop

By Bishop Johnson

In the passing of Bishop Tuttle, the office of Presiding Bishop automatically descends to the present Bishop of Dallas, who reached the age of ninety last November, and who, while frail in body and for the past few years entirely blind, is still intellectually alert.

He will hold the office of Presiding Bishop, if his strength permits him to do so, until the next General Convention, which meets at New Orleans in 1925, when according to the canon law, the House of Bishops will select one of its number who will then combine the office of Presiding Bishop, with that of President of the National Council (the latter office being now held by Bishop Gailor) and will hold office for a term of six years.

The office now held by Bishop Garrett is not one of arduous duty as most of the executive functions of the Presiding Bishop are now administered by Bishop Gailor.

The aged Presiding Bishop has the duty of providing for the consecration of new bishops by appointing those who shall participate in the ceremony, is called upon to appoint special meetings of the House of Bishops, and is the one to whom is referred certain questions of church polity.

\* \* \*

It was the privilege of the writer to call upon Bishop Garrett last Lent and it was a great pleasure to meet him who is now honored by the Church.

He was born in Ballymot Co. Stigo, Ireland, in 1834, the son of an Irish clergyman.

He came to Vancouver, Canada, in the fifties and was a missionary among the Indians for several years, finally accepting the call to a church in San Francisco, from which he was called to be Dean of the Cathedral at Omaha in the early seventies.

He was consecrated Bishop of Northern Texas in December, 1784, by Bishop Clarkson of Nebraska, assisted by Bishops Tuttle, Hare and Spalding.

When the writer went to Omaha twenty years after this event, the memory of Bishop Garrett was still fresh among the pioneer churchmen of that city, where he was beloved and revered for his remarkable gifts as a preacher and pastor.

Indeed his preaching was so unusual

that only the other day, a churchwoman spoke enthusiastically of a sermon which he preached in Richmond, Va., more than forty years ago, which she still regarded as one of the most remarkable sermons that she had ever heard.

\* \* \*

In commenting upon the beginnings of his work in Texas, Bishop Garrett said that when he went there Fort Worth had about 1500 inhabitants and Dallas less than that.

In ruminating upon the past the venerable prelate said that when the Diocese of Texas set off a missionary district they gave Bishop Elliott 100,000 square miles, and they gave him 100,000 square miles, the Bishop of Texas (Bishop Gregg) keeping 70,000 square miles.

"After visiting my district," said Bishop Garrett, a quizzical smile appearing on his face, "I put a conundrum to some of the Bishops at the next Convention that I attended: Why is the Bishop of Texas the best carver in the United States? When it was given up, I replied, Because he can carve a cake into three parts, keeping the smallest piece for himself, and yet having all the plums in the piece which he reserved."

It was a unique experience, which I shall not soon forget, to see this frail scholarly face in a man of over ninety years, taking on a youthful playfulness as it recalled interesting incidents in a long, eventful life.

The fact that he is totally blind he regards as an opportunity for him to prepare inwardly for another life before leaving this world.

There is not the slightest sign of rebellious impatience or querulous complaint, but rather an intensifying of those qualities which are not temporal but eternal.

\* \* \*

He is regarded with the greatest affection and highest esteem by all in his diocese, from his coadjutor to the girls at St. Mary's Hall, which is the one work that he has particularly retained under his Episcopal oversight, since Bishop Moore, his coadjutor, was consecrated.

It has always been his great passion to provide the girls of the diocese with a church home where they may receive not only a secular education that is of the highest character, but also be spiritually trained for their future responsibilities.

He lives at the school; he lives for the school and St. Mary's is filled with the influence of his personality.

If Bishop Garrett lives until December, 1924, he will be one of those very rare persons who has served fifty years in the Episcopate, retaining through it all the love and affection of his people.

It is eminently fitting that his Jubilee of service should be marked by the greatest honor and dignity that this Church can bestow, especially as the duties of the office are such as not to require physical exertion or onerous responsibility.

And Bishop Garrett will probably be the last of that long line of eminent men who have attained this honor by length of years in service.

Let one recount the names of those who have thus been honored.

(1) Bishop Samuel Seabury of Connecticut from 1784-1789 and Senior Bishop to the date of his death (1796).

(2) Bishop William White of Pennsylvania from 1789-1836 (49 years).

(3) Bishop Alexander V. Griswold of New England, 1836-1843.

(4) Bishop Philander Chase of Ohio and Illinois, 1843-1852.

(5) Bishop Thomas Church Brownell of Connecticut, 1852-1865.

(6) Bishop John Henry Hopkins of Vermont, 1865-1868.

(7) Bishop Benjamin Bosworth Smith of Kentucky, 1868-1884.

(8) Bishop Alfred Lee of Delaware, 1884-1887.

(9) Bishop John Williams of Connecticut, 1887-1899.

(10) Bishop Thomas March Clark of Rhode Island, 1899-1903.

(11) Bishop Daniel Sylvester Tuttle of Missouri, 1903-1923.

(12) Bishop Alexander Garrett of Dallas, Texas, 1923—

In nearly every instance they were men of great virility, eminent learning and devout piety, who have illustrated the words of the Psalmist, "What man is he that lusteth to live; and would fain see good days? Keep thy tongue from evil, and thy lips, that they speak no guile. Eschew evil and do good; seek peace and ensue it."

## The Historical Development of the Church

By Bishop Johnson

Lectures delivered by Bishop Johnson at several summer conferences. A brief interpretation of Church history for the busy person who should know Church history but haven't time for a seminary course.

35c a copy; \$3.50 a dozen.

WITNESS BOOKS

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## The Return of Christendom

By a Group of English Churchmen, with Introductions by Bishop Gore and Bishop Brent.

A notable book, well worth careful and intensive study. It will be a thousand pities if the circulation of this book is confined to the clergy alone. It might well be the text book for a discussion group of laymen, with the rector as leader. —The Observer in The Witness

Price, \$1.75; postage, 10c.

WITNESS BOOKS

6140 Cottage Grove Ave., Chicago





## Joseph Sold By His Brothers

ARTICLE BY GILBERT SYMONS

DRAWING BY WILLIS GEORGE

**C**HILDREN, do your minds fill with pictures as you read the Bible? This is what I see as I slowly read the simple words of the last half of Genesis, chapter 37. It is what **might** have been:

Joseph has been days on the way. Coming near to Dothan he sees flocks spread over the hillsides. A shepherd stands on a hillock and with his crook, wig-wags the signal of the Jacob tribe. Joseph answers with his staff. Good! They will be getting him a good meal.

The half-brothers run together. They excite one another with wild gestures. "Here comes the Spy! We never loved him; now we hate him. While we have our chance, let us do away with him. Let us give the Dreamer a dream that will last him forever. We can throw his corpse into one of these old cisterns. The dogs can tussle with his princely robe and tear it, and then we'll stain it with goat's blood. The old father will believe that a wild beast set upon his Darling."

Reuben breaks in upon them. This murderous plot is too much. He has boys of his own. Reuben is rough, but still he has a heart. "Listen to me, brothers. There is a curse upon blood. No bloodshed while I have the say. Drop him into the cistern. He cannot get out. There is no curse on that. We can move on and leave him to fate. Beware of the curse! Swear to me now, and I will go after the stray sheep." They swear, and Reuben

moves off, promising himself to care for Joseph later; to take him out of the pit and give him a round talking-to. That will be enough: but no blood curse.

Then what happened? Did Joseph scream with fright? Did he beg and plead? Perhaps he fainted with the first rough blow. He comes to, and finds himself in an old, dry cistern. Around him are the bones of little animals driven here for safety, or by accident. They never got out. Will he? The cistern narrows at the top like a flask. A mumuring of voices sounds from up there; strange voices of a different dialect. He calls, and strange faces stare down at him. Soon a rope sling is let down, and with a heave! and a ho! he is jerked up into the daylight again. How good the fresh air and the shining sun! Camels! Camels squatting on the grass, with their great packs beside them. These must be the Midianites, the Sons of Ishmael, from whom father bought the Princely Robe. Alas, where is that now? Where are his brutal half-brothers? The strangers crowd about him, offering dates and sour curds. They chatter so fast, he can hardly make out a word. Slowly, now. Joseph points to himself and then to the south: "Joseph, of Jacob-Hebron-the oaks-in the South." Im-

mense nods of "Yes, yes." Joseph points to himself and holds up ten fingers and "baa-aas" like a sheep. The strangers grin, and then frown terribly and shake their heads, pointing the while to the far East. Brothers moved off, eh? Well, good enough. Joseph has had enough of brothers. Father is the one for him. He thanks his new friends with many smiles and points to himself and the south. Going home, you see. The merchantmen point to themselves, to Joseph, to the camels. They take in everything with their waving, circling hands and then to the south. They, too, are going south. Will Joseph ride with them?

Kindness upon kindness. Joseph nods glad assent. The camels grunt and rise, snapping and whining hatefully. The caravan moves off to the south, but ever a little west of south. Joseph is sore and not a little sick on the high and heaving back of a ship of the desert.

Tomorrow he will be sicker and sorer, for they will change their smiles to frowns. Tied by the wrist to a camel's pack he will be walking the rest of the way, walking down to Egypt to be sold for a slave.

And when Reuben, good old rough Reuben, comes back to the well and looks down through the bottle-neck, he will see only the lizards and the bones of the little beasts who died there in their mischance!



## Cheerful Confidences

By Rev. George Parkin Atwater

### AN EDITOR'S SMOKE SCREEN

"The Christian Century" is a religious newspaper published in Chicago. It is the organ of so-called liberal Protestantism, which means that it protests against Protestantism as set forth by the denominations. A protester against Protestantism has a big field, so big indeed that he must occasionally fail in his vision. "The Christian Century" has many good articles, and well written editorials, but the editor has the misleading and cumbrous habit of using the word "creed" in a very inexact way. In a recent issue he says, "If a church forms a creed, etc." Meaning as he does mean by "church," any of the hundred religious societies, he must mean by "creed" any set of formularies which any church wishes to set up.

This use of the word "creed" obscures its historic sense, and gives some excuse for the doughty champions of liberalism in their tilt against such men of straw.

The editor recently used this clumsy, and rather tiresome device, to criticize Bishop Manning. He challenges Bishop Manning to announce his belief in some sentence of the Thirty-nine Articles, because Bishop Manning challenges Dr. Grant to announce his belief in that statement of facts known as the "Apostle's Creed." The editor classes both these documents as creeds, which is equivalent to classifying both the Constitution of the United States, and the acts of the Illinois legislature as the fundamental law of our land.

No doubt the editor received many letters concerning this confusion of the issue, but so far none has been published. So I am going to venture to publish my own letter here, hoping that it may help the readers of *the Witness*, when some newspaper in his own town publishes its regular editorial about "worn-out creeds."

To the Editor of The Christian Century.  
Rev. and dear Sir:

May I call your attention to a misconception in your editorial in the issue of March 8, entitled, "A Bishop's Position is Embarrassing." In your statement you refer to the thirty-nine articles as a creedal statement, and confuse the thirty-nine articles with the Creed.

This mistake is so general, that it is throwing clouds of dust over clear cut issues.

The word creed is used in many senses today. Some use the word with exactness, and some with unpardonable laxity. Consequently many readers of magazines and newspapers do not understand what they read.

May I classify these uses:

(1) The word creed, as used by exact writers, refers to that statement of the faith known as the Apostles' Creed. It

contains exactly 103 words, and is a summary of the fundamental facts of the Christian faith. It is not the peculiar creed of a church, but is the statement of faith in the Church universal. It is not man's interpretation of the facts, but the facts themselves, as set forth in the New Testament, and accepted by universal Christendom, as its fundamental basis. (The Nicene Creed is a longer statement of the same facts, but is considered of the same import as the Apostles' Creed.)

The Apostle's Creed is the statement of faith, which is the creedal statement of the Episcopal Church. In all literature of the Episcopal Church the word creed is used in this sense. We apply the word to no other statements.

(2) The word creed is inaccurately used (as in your editorial) of such lengthy documents as the thirty-nine articles of the Church, the Westminster Confession, the Augsburg Confession, and similar interpretations. They are not creeds but human and often erroneous inferences drawn from the facts. No member of the Episcopal Church is required to believe the thirty-nine articles. Bishop Manning need not believe nor defend them. It is totally misleading to confuse them with the Creed of the Episcopal Church. They, like the other documents mentioned, are a passing theological study, and may well be relegated to the limbo of passing interpretations. Whatever truth is in them will endure without their support, and whatever error is in them may well be forgotten.

(3) The word creed is often incorrectly used to denote the more disciplinary principles and rules of a church. I have heard it said that the "prohibition of dancing" is a part of the creed of the Methodist Church. That is a woeful misuse of language. The prohibition of dancing is part of the discipline of the Methodist Church.

(4) The word creed is often used to denote a body of superstitions, rumors, surmises, and notions that adhere to religion by reason of ignorant teaching. The tragic fact is that the religious education of many children today is neglected by their parents, and the children absorb scraps of miserable misinformation from kitchen servants, and from chance reading of newspapers, and from the flings and sallies of the joke books and the movies.

The newspapers often use the words "wornout creeds," and even men in pulpits use these words, meaning the hodge-podge of religious views that arise from ignorance and from confusion of the "creed" with the three last classifications.

In all fairness it ought to be known that the Episcopal Church stands by its "creed," using the word creed in its first sense. This is the point at issue with Dr. Grant. Neither the Church nor any of its members are concerned with Dr. Grant's opinion about anything that is classed under the thirty-nine articles, or the surmises of sundry theologians.

There is no church under heaven that has as large intellectual liberty as the Episcopal Church. And when it uses the word creed it does not mean the human

guesses that have surrounded facts, but it means the facts themselves.

To challenge Bishop Manning to believe the thirty-nine articles because of his attitude toward any person who denies the creed, is similar to challenging Bishop Manning to accept Archbishop Ussher's Chronology of the Bible because the Bishop accepts the Bible as a record of God's revelation to men.

## Make It Easy for Them

By Homely Joe

Did you ever stop to consider Steps? Quite an item in life! Now, take our old post office. It was shabby, I'll admit, but you could tumble right into it and out again. No trouble at all! Then our new Congressman got us a Federal Building drawn by a city architect with a flight of nineteen steps, just like the State Capitol. And now, when old Mr. Haskins goes for his paper, he's got a mountain to climb, all granite with sharp edges. He stops and blows before he goes up. Hard work going up! He stops and takes a fresh grip on his cane before coming down. Risky work coming down!

Oh, I grant that our young athletes go up a-flying, three steps at a time, especially if any college girls are within eyeshot; but what I want to know is: What's the use of putting all our people to that amount of labor to buy a postal or a two-cent stamp? They do say that a flight of stairs is harder on a woman's heart than three times 'round the block. They've stairs enough at home.

Our church is the other way about. We used to have seven steps up, before we could enter into the Courts of the Lord, seven being a sacred number, I suppose. And they were mean steps. Didn't somehow fit the foot. "What are seven steps?" says my fine Architect. Well, they are seven mountains to old folks, as I happen to know; and they are a barrier to "just dropping in" as our wise and worldly saloonkeepers used to know. No steps for them, keeping away trade! And no steps for Plain Parson, either.

When we built our new big porch he had a knockdown fight with the Building Committee. "Grade the driveway," said the parson. "Grade it up gently and have no step at all." At last he gave in to Nature and allowed one step, and that one he made a broad platform. The children like this platform, and the parson is glad he allowed it, for they come and play jacks there, and the parson won't have their pebbles swept off until Saturday afternoon. "If the children come to love the old church and look to it as a kind friend on week-days, why, they'll get to coming as natural as life on Sundays, and no one can break them of it. Make it easy for them."

So we have only one low, broad step to our church.

The other day I saw a pretty sight. Parson sitting in the sunshine on the step, playing jacks with three little girls; and a church pigeon strutting along the far edge of the step, cool as you please!



## Our Young People

By Rev. Gordon Reese

### WHAT WE DID DURING LENT

The following article was written by a member of the Young People's Service League of St. Louis, Miss Martha Fuqua, and shows what an industrious group can do.

"The Young People's Service League at Christ Church was but two months old when Lent began, yet many other of our St. Louis churches were wanting to organize similar groups. So during Lent arrangements were made to bring the young people of the different churches together at the Cathedral at the "Lamp-lighter Services." These services were based on Margaret Applegarth's book of that name and the object was to inform the young people how the Gospel Light was taken around the world, especially in relation to our Church. The plan of the meetings was to have someone talk about the missionary activities, especially by one who had visited the country. After the address, discussion followed and after the discussion, supper was served. It was interesting to know that a large number of people came to the services but did not stay to the supper, which shows that they came not for the loaves and fishes.

Our first country was China, and in a most admirable way the Rev. Mr. Bunting of the Church of the Ascension made us see China in a way that many of us had never thought of it before. A committee of girls and boys served the supper that consisted of chop suey and Chinese fruits and cakes. Had we had chop sticks nothing would have been lacking to make us real Chinamen.

On the second Sunday Deaconess Bedell of Alaska was with us and told us of some of her wonderful experiences up in the North Country. The delightful way in which she presented the work in Alaska made everyone feel as though we should like to go there, too, and help in the work. No one needs to tell how deeply Deaconess Bedell can impress upon her audience her work and we all wished that she might talk for the entire evening. To further impress Alaska upon our minds we found salmon and rolls and Eskimo Pie awaiting us for supper.

Our third meeting was on Mexico and we were carried down to that country by a most interesting talk by Mrs. C. R. McDonald who some time ago visited Mexico. She talked of the great need in Mexico of the influence that our Episcopal Churches down there could give, and urged us to make our prayers practical in bringing about a closer study of our Mexican brothers. For supper that evening we had chile con carne and bananas.

Japan was next on our program. Quite a distance from Mexico and yet we were taken there very quickly. This meeting was really our climax, coming as it did about the middle of Lent. We found our chairman, Don Sutherland, that evening dressed in the garb of a clergyman representing the Bishop of Japan. We were



Rev. Charles A. Jessup, D.D.

the dean of Saint Paul's Cathedral of Buffalo, New York, who is raising an endowment fund in order that the church may be maintained in the heart of the business section of the city.

taken to a room which seemed to be the interior of one of the buildings in St. Paul's College. There our Bishop (?) introduced us to the College band which happened in this instance to be the Methodist Orphan's Home Band at Clayton. We met Dr. Teusler in the person of one James Dutton. We met one of the Deaconesses and a kindergarten worker and several others who spoke to us about the needs and opportunities of the work in Japan. To make the meeting more interesting, just as we were about to begin Canon Reese and Mr. George Goller as representatives of the Asiatic Petroleum Company entered the room with a check for \$100,000 to be presented to that department which could prove their need was greatest. Needless to say, the young people talked. It was a great gathering of young people, nearly 200 being present and for supper we had shrimp salad and tea.

On March 18th, the Rev. Dr. Patton of the Field Department visited St. Louis and we had the rare privilege of listening to one who could speak with authority of the work which was being done by our Church in America. The negroes, the mountaineers, the foreign born, the students, religious education, social service, all in rapid fire order were given to us and those who said they didn't believe in Foreign Missions before that meeting came away convinced not only in home missionary work, but in foreign missionary work as well.

Our last meeting was on our Diocese

and Mrs. Cushing of Webster Groves surely made us realize the needs here in our own Diocese. It was a wonderful climax to a wonderful series of meetings!

We closed our series of meetings feeling that our object had been accomplished, namely that of bringing our young people together and helping our churches form a bond of fellowship. As a result of the meetings, several of the churches have started similar leagues.

## Evangelism In the Parish

By Rev. Julius A. Schaad

How about restoring evangelism to its apostolic place in the program of our parochial life?

We are accustomed to associate evangelism with our Lord's commission to His Church in its relation to the world at large, "Go ye into all the world and preach the Gospel." Foreign missionary work is, of course, expected to be evangelistic.

We are also accustomed to look with favor upon evangelistic work upon the frontiers of humanity, in the vast stretches of our domestic missionary districts, or in the backgrounds of our social life in the slums of our great cities. Rescue work among the isolated or congested peoples seems quite conventionally all right.

We are somewhat slowly becoming accustomed also to the thought of periodical evangelism in our parochial life during the special services of a preaching mission. A mission preacher is, of course, supposed to be at least somewhat evangelistic.

But how about putting the work of a sane evangelism into the annual program of all our parishes and missions? Oh! That's different! Is it? How? Why?

The divine commission of the Church is not merely geographical—to carry the Gospel into the remote parts of the world. It is not only sociological. It is also individual. The Gospel is to be given to the nearby "every creature."

When we recall that over half our American people are not members of any form of organized religion, it becomes vividly clear that the Church has a great task yet to perform in every American city, hamlet and rural region.

When we consider that the increase of church membership barely keeps pace with the net gain in population by birth and immigration, we see also how remote is the evangelization of America—an imperative need if the ideals of our republic are to be preserved.

When we examine the methods, conventional or otherwise, which are now employed by Christian bodies of every name, the outlook for any considerable increase in production of Christians by the churches is not inspiring.

What is the matter? Why is progress so slow? Answer: Evangelism is not a regular part of the program of modern Christendom.

What do we mean by evangelism in this connection? Evangelism means an aggres-

(Continued on last page)



# GENERAL NEWS OF THE EPISCOPAL CHURCH

## The Marion Crandell Memorial at St. Katherine's School

Miss Marion Crandell, the first woman to be killed at the post of duty in the late war, is to have a memorial dedicated in her honor at St. Katherine's School, Davenport, Iowa. Miss Crandell was a native of Iowa, and a teacher of French in St. Katherine's when the war began. She had received part of her education in France, she loved the French people and was in deep sympathy with their cause, and longed to give herself in their service. She asked to be released from her post on the teaching staff of St. Katherine's, and her release was made possible by the generous cooperation of other members of the faculty, who arranged to take her work. She applied for service overseas with the Y. M. C. A. and sailed early in 1918. Just before leaving she was made an Associate of the Sisters of St. Mary, saying that she felt that the devotional life of the school, its spiritual atmosphere and up-life, had been her inspiration in the offering of herself to the needs of others. On reaching the front she was assigned to duty, with a French woman companion, at one of the "Soldiers' Firesides," at Ste. Meneshould, close to the firing line. Here she did most faithful and acceptable work, until on March 27th, Wednesday in Holy Week, the town was bombarded, the little hut struck, and Miss Crandell was fatally injured, dying within a few hours. The next day amid the falling bombs she was buried in the soldiers' cemetery at Ste. Meneshould, with 6,000 soldiers who had given their lives for France. A memorial service was held for her on Easter Day, in the American church in Paris, conducted by Dr. Anson Phelps Stokes of Yale.

The memorial is to be a Faculty House, which the school has long needed, and in which Miss Crandell herself was interested. A very suitable residence, standing on the steep terraced slopes of the school grounds, is available, and may readily be remodeled to make an attractive and comfortable Faculty House. It will make room for sixteen more pupils in the dormitories, and pupils are being refused for lack of room. Seven thousand of the \$17,500 needed for the building is in hand, and alumnae and pupils, teachers and friends, are working to make up the entire amount. It is hoped that this may be accomplished and the building ready for use by next September. It is felt that the Faculty House will be a fitting memorial for one whose name is associated so closely and so dearly with the history of St. Katherine's, and whose heroic sacrifice the School is proud to honor. It will be called "The Marion Crandell Memorial."

## Rector of Little Church Around the Corner Dies

The Rev. George Clark Houghton, for twenty-six years the rector of the Church of the Transfiguration, New York, died suddenly of heart disease on April 17th.

Dr. Houghton was fond of recalling the manner in which the church got its fa-

mous name, "The Little Church Around the Corner." The story runs that upon the death of an actor friend, Joseph Jefferson was told that it would be impossible to hold the funeral service in an imposing Fifth Avenue Church, but that arrangement could be made to hold them at the little church around the corner. Jefferson's fervent, "God bless the little church around the corner" fixed the name.

## Daily Paper Takes Exception to Dr. Gardner's Address

The Daily Herald, a secular paper of Newport News, Va., took exception to Dr. Gardner's Omaha address in a lengthy editorial. The Sunday school is praised, while religious instruction in the public schools is deemed impossible. The editorial also states that Dr. Gardner is unduly pessimistic about religion in the home.

## Prominent Chicago Layman Addresses St. Louis Brotherhood

Courtney Barber, Vice-President of the Brotherhood of St. Andrew visited St. Louis on April 19th, and addressed the Local Assembly on the subject of the coming convention to be held in Chicago, from September 19-23. After a most interesting address many present registered as delegates for the Convention.

## Brooklyn Parish to Celebrate Anniversary

The Church of The Redeemer, corner of Fourth Avenue and Pacific Street, Brooklyn, was founded May 1855, and to mark the 70th anniversary a very elaborate program has been prepared by a committee of 70, under the chairmanship of the rector, Rev. Thomas J. Lacey, Ph.D. The celebration will cover three Sundays

## Glendale School Wins the Banner

Nearly one thousand pupils and teachers of the church schools of Cincinnati and the vicinity met in St. Paul's Cathedral on the afternoon of the Third Sunday after Easter to present the Lenten offering, which had been gathered in the mite boxes.

Twenty-three schools gave an offering of \$2,374.97, with four schools to hear from. The per capita ranged from 20 cents to \$3.00.

An interesting address was made by the Rev. James D. Gibson, rector of Trinity Church, Covington, Ky., who told of the plan of class apportionments or quotas by which the offering of his own school

and of the school of the neighboring parish of St. Paul's, Newport, Ky., (the Rev. E. T. Jillson, rector) had been remarkably increased, his own growing from \$50 to \$400.

Bishop Vincent was present and took part in the service. The Rev. Dr. J. D. Herron, acting Dean, the Rev. Robt. M. Hogarth, chairman of the local committee several of the other clergy and several vested choirs of children took part in the service.

The banner for the best per capita offering was awarded to Christ Church School, Glendale.

## Bishops Address Convention of Western North Carolina

The annual convention of the Diocese of Western North Carolina, held last week at Morganton, was addressed by three bishops, Rt. Rev. H. J. Mikell, Rt. Rev. T. C. Darst, and Rt. Rev. Junius Horner.

## New Parish House for Jackson, Mississippi

St. Andrew's Church, Jackson, has begun work on a new parish house which is to cost \$45,000.

## Nothing Like Mixing 'Em Up a Bit

The Supply Rector of Christ Church, Savannah, Ga., the Rev. Ellis B. Dean, of Massachusetts, presented a class of twenty-five to the Bishop on the second Sunday after Easter. In the class were a Filipino, a Presbyterian, a Baptist, a Methodist, and the child of a Roman Catholic. Before the service of Morning Prayer, Mr. Dean, baptized a little Chinese girl.

## THE PERSONAL CHRIST

By Bishop Johnson

In these days of wrangling, what think you of Christ? This book will help you find your answer.

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It is the best book of its kind I have ever struck.—Rev. Rudolph E. Schulz.

This book is admirably suited to influence the unconverted person, and also to convince the unattached Christian. It will be a very helpful instrument in the hands of the personal worker.—Mr. Willard Warner.

35c a copy; \$3.50 a dozen.

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## Common Sense Religion

By Rev. Frank E. Wilson

The book we have been waiting for years. In a delightful, readable, human book he makes plain what are the fundamental teachings of the Christian Church.—The Observer in The Witness

Price, \$1.50; postage, 10c.

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### New Witness Editor to Be Honored by Hobart

At a meeting of the Board of Trustees of Hobart College, held last week in Geneva, it was voted unanimously to confer the degree of Doctor of Sacred Theology upon Rev. Frank E. Wilson, the editor of Religious Instructions in The Witness, in recognition of his valuable contribution to religious literature. His recent book, "Common Sense Religion" has received very favorable comments in the papers.

### Church Congress in Boston Next Year

The Church Congress will be held in Boston in 1924. A conference was held recently to work out a program. Here are some of the topics proposed for discussion: "Is war compatible with the Christian religion?" "Shall we abolish creeds as a test of membership?" "The value of Auto-Suggestion;" "The coal question and the Christian Conscience;" "Evolution and the Christian Faith." The final suggestion of topics in the hands of Bishop Slattery, chairman of the program committee.

### Blind Student Wins College Honors

Herman M. Immeln of Hartford, Conn., a blind student at Trinity College and a member of the senior class, has been awarded the Mary A. Terry fellowship for graduate study. The recommendation for the ward was made by the Trinity faculty, Immeln being chosen from a group of students in the senior class who applied for the fellowship.

Immeln expects to graduate with the degree of bachelor of science in June and has attained this distinction in three years in spite of his physical handicap and having had to spend two years at work since he matriculated. He has always been a high standing student. In addition to studying he has been able to earn money to help in his support at college; being an accomplished musician, he has been able to teach music and conduct an orchestra.

He entered Trinity in the fall of 1918 when the Students Army Training Corps of the U. S. Army held sway. He was bugler for the unit, and had the armistice not been signed he would probably have been the first blind soldier in the United States.

All of his information is acquired either by listening to people reading or lecturing, and by means of the Braille system of raised type. He is not lacking in athletic prowess, for in spite of his handicap, he went out for weight throwing in track last year.

Immeln will go to Harvard next fall to study sociology. It is his ambition to do as much as he can for the blind when he is sufficiently educated. Although born with perfect vision, a series of accidents succeeded in placing him in his present state.

### Actors Take Part in Cathedral Service

The Actor's Church Alliance held a Shakespeare Service in the Cathedral of St. John the Divine last Sunday. The sermon was preached by Rev. Prof. William Lyon Phelps of Yale, while the les-

sons were read by Cyril Maude and Francis Wilson. Charles Rann Kennedy, the author of "The Servant in the House" also took part in the service. George Arliss is the President of the Alliance while the Rev. Walter E. Bentley is the Secretary.

### Miss Thomas Addresses Churchmen in Alabama

Miss Mary Thomas of the National Council addressed the Huntsville convocation at Albany, Alabama last week. The session was devoted for the most part to a discussion of the National Program.

## 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

PREACHERS AND TEACHERS—Index the best you read in books and file clippings by our almost automatic, inexpensive, topical and textual system. Highly commended. Circulars. Wilson's Index, East Haddam, Connecticut.

### ALTAR BREAD

CONVENT OF THE HOLY NATIVITY, FOND du Lac, Wis. Altar Bread mailed to all parts of United States. Price list on application.

### BOARD AND ROOM

THE HEIGHTS HOUSE, LUNENBERG, VT. No hay fever. To those desiring vacation in vicinity of the White Mountains this house offers great opportunity at reasonable rates. Booklet. Address A. J. Newman, Proprietor.

A FEW GUESTS CAN BE ACCOMMODATED with board and sunny rooms at the Episcopal Deaconess House, 542 SouthBoyle Ave., Los Angeles, Calif. Rates \$15.00 and \$18.00 per week.

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### SITUATION WANTED

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### ALTAR FURNISHINGS

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### MISCELLANEOUS

WANTED—CHART OF THE CHURCH CATE- chism by the late Rev. D. T. Caswell, B. D. Address Canon Sloggett, Saco, Maine.

OLD LOVE LETTERS WANTED—WRITTEN before 1870; keep the letters and send me the envelopes and stamps. I am a collector and am interested in old stamps, postmarks and cancel- lation marks. Will pay good price for all I can use. Collections bought. Best bank and com- mercial references furnished. W W MacLaren, Care The Press, Cleveland, Ohio.

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### Dr. Stewart the Attraction at Bethlehem Convocation

The spring convocation of the Diocese of Bethlehem, took place in St. Luke's Church, Reading, Pa.

The church was packed with people. Very many ex-service men in uniform were present, due to the unveiling of a war memorial.

The Rev. George Craig Stewart, D.D., preached the sermon, relating in his fascinating way incidents and events of the war. The arresting point was made that "We are not ex-service men. We have not been discharged. We must continue the fight for a better nation, clean politics, a redeemed humanity, a war free world, a unity of nations."

The second day of the session, Tuesday, April 17, Dr. Stewart held a conference with the clergy in which he gave us a picture of his working day in a large busy parish, especially as to how he prepares his sermons and many addresses, makes his index of notes in papers and books.

### But What Did Mrs. Roper Say?

It is well known that among seamen there are a number who are extremely radical in their economic views, and who are capable of expressing themselves logically and forcibly. One of the brightest of these men came into the house mother's Bible class the other day. He is a man who, at the meetings of the Seamen's Fellowship, addressed by a university professor, puts the keenest and most pointed questions. When she had finished her talk, Mrs. Roper, as usual, asked if any of them had anything to say.

This radical arose and said: "I would like to say something."

Wondering what sort of an attack would be made upon her and whether she would be able to answer him, she said: "We should be glad to hear it."

The radical looked around the room and at Mrs. Roper, as if defying contradiction, and said: "I just wanted to state that I agree with every word Mrs. Roper has said."

### The Results of One Man's Gift

About two years ago a Pittsburgh layman gave \$5,000 for the inauguration of medical work in Zanzok, China. The amount was supplemented by a small appropriation from the Department of Missions in order that Dr. Walter Pott, who

was assigned by Bishop Graves to open the work at Zanzok, might have a residence. The small hospital erected through this layman's gift was in operation for ten and a half months of 1922. During that time it treated 8,179 clinic patients, and 135 in patients during the three and a half months they could be received. Of the total number of cases, 365 were entirely free. On the financial side the work has been notably successful. Starting with no balance at all, the receipts for the ten and a half months were \$3,600, Mexican. Dr. Pott closed the year 1922 with a balance of \$289.

### Where the Pamphlet on Little Churches May Be Purchased

Several weeks ago The Witness carried on the front page the story of the work of the Colorado Church Art Commission, which has performed an unique service by issuing a pamphlet on the building of small churches. We are asked to inform our readers that this pamphlet may be purchased from the Kendrick-Bellamy Stationery Company of Denver for 50 cents.

### Mr. Spencer of Brotherhood to Be Diocesan Secretary

Mr. Franklin H. Spencer, the Associate General Secretary of the Brotherhood of St. Andrew has resigned recently and on the 1st of May becomes the Executive Secretary of the Missionary District of Oklahoma. Mr. Spencer's address will be care of St. Paul's Cathedral.

The Rev. Edwin Weary of Texarkana, Texas, is to leave St. James parish of that city to take up work just outside the city of Los Angeles.

### Holds Records for Confirmations

On Sunday, April 15th the Rt. Rev. Frank DuMoulin confirmed a class of eighty-three in Grace Church, Sandusky, Ohio. Grace Church has for the past four years lead the Diocese in the number of people confirmed. During these four years one-hundred and seventy-four adults, and one-hundred and thirty-four children, making a total of three-hundred and eight, have been confirmed.

### Louisiana Parish to Build New Church

St. James Church of Alexandria, Louisiana, have purchased an entire block in the heart of the residential district of the city upon which a new church is soon to be built. The land alone cost nearly \$20,000.



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Don't hide your freckles under a veil; get an ounce of Othine and remove them. Even the first few applications should show a wonderful improvement, some of the lighter freckles vanishing entirely.

Be sure to ask the druggist for the double strength Othine; it is this that is sold on the money-back guarantee.



### Pacific Coast to Have Conference on Ministry

A Conference on the Ministry for High School Boys is to be held at the Harvard School, Los Angeles, from July 5th to 10th. The School will be modelled somewhat after St. Paul's School Conference of 1922. Its purpose is not to urge boys to study for the Ministry but to present it for their consideration as a possible life work.

### Record Lenten Offering in Maryland

The Lenten Church School Offering of Grace and St. Peter's Church, Baltimore, reached the amazing total of \$2,203.64, or \$12.00 per capita. This is by far the largest church school offering ever raised in the Diocese of Maryland. Dr. Almon Abbott, the rector, attributes it to the united interest of parents and children.

### Conference on Sunday Schools in Diocese of Chicago

A conference on Sunday school methods was held in the Diocese of Chicago last week, there being an address each evening in the parish house of Grace Church, Hinsdale. Among the speakers were: Rev. G. Paull T. Sargent of Grand Rapids, Mrs. Henry Marshall of the Church of the Atonement, Chicago; Mrs. Bishop of the Bishop Book Shop; Miss Bergemann of St. Peter's, Chicago; Mr. Sargent of the Department of Religious Education; Miss Noyes of St. Paul's, Chicago; the Rev. Merton Stone of Beverly Hills; Mrs. Curtis Camp of Oak Park; the Rev. James Myers of Morgan Park; the Rev. Hubert Carleton of Wilmette, and Dr. F. C. Grant of Trinity Church, Chicago.

### Mr. Melish Takes Issue With Those Who Condemn Russia

The outcry of protest against the recent execution of priests by the soviet government of Russia has been characterized as "colossal hypocrisy, inspired by political hatred" by a number of New York clergymen, including the Rev. Howard

Melish of Holy Trinity Church, Brooklyn.

"I have no sympathy with the execution of any man by any government," Mr. Melish said, "but I recognize that every government has the right to protect itself against its enemies. If Moscow reports of these priests' activities are true, if the accused had a fair trial, they were condemned not because they were priests, but

because they were traitors. It is no crime against religion or humanity to punish priests who seek to betray Russia to Poland or to Rome."

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**EVANGELISM IN THE PARISH**

(Continued from page 7)

sive effort to bring souls to Christ by giving them "a knowledge of salvation for the remission of sins through the tender mercies of our God."

The work of evangelism was expressed by our Lord in the words "I will make you fishers of men." If He were speaking to His disciples in this commercial age He would say (we may venture to suggest reverently), "I will make you salesmen of the Kingdom." Evangelism is salesmanship—the aggressive effort to induce others to buy, accept, the Gospel of Jesus Christ, for their own good and the larger service of mankind. This is now being done in only a few parishes of any denomination as a regular part of the annual program.

To urge a sane but aggressive evangelism as a definite part of the annual parish program is not to disparage any other legitimate work in the Church. The edification of saints, the ministries to the sick and sorrowing, the Christian education of youth, social service in the community, the extension of Christianity into foreign countries, all these are vital parts of Christ's program for His Church. But it may still be said, "These things ought ye to have done, and not to have left the other, evangelism, undone."

It is a pleasure to know of at least one parish in which pulpit and pew join in the organized effort to win souls for Christ from among those who have no direct relations or contacts with any church. It is in glorious contrast with that parish in whose official records the following footnote was approvingly added to the list of persons received into church membership on a given day: "None of these people were asked to join the Church. They all came of their own accord, and asked to be received."

Jesus said: "Go into the world, into the highways, to every creature." Evangelism, as a part of the parish program, is the fulfilling of this commandment.

**Bishop Darlington  
Is Welcomed Home**

The Most Rev. Dr. Panteleimon, Archbishop of Neopolis in Palestine, and the Most Rev. Dr. Alexander, Greek Archbishop for North and South America, together with high dignitaries of the Russian, the Serbian, the Syrian and the Episcopal communions participated in a welcome-home service last Sunday in the Episcopal Church of the Heavenly Rest, Fifth Avenue, above Forty-fifth Street, for the Right Rev. James Henry Darlington, Episcopal Bishop of Harrisburg, Pa.

Bishop Darlington, who is chairman of the commission of the Episcopal Church on Closer Relations with the Eastern Orthodox and Old Catholic Churches, just returned from an official visitation of four of the five patriarchs of the Eastern Orthodox Church, residing respectively in Constantinople, Jerusalem, Alexandria and Antioch, with each of whom he spent some time in their homes.

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