

# The Witness

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## Women Pledge Utmost Efforts in War On Lynching

Inter-Racial Commission Group Sets Out On  
Definite Crusade Against the Evil

At the recent annual meeting of the Commission on Inter-Racial Co-operation, the woman's section of the commission brought in a vigorous paper on lynching and asked the commission to authorize that the matter be brought to the attention of the various women's organizations of the south and that they all be asked to co-operate in a sustained and systematic effort to eradicate this great evil. The commission, which has been constantly at work toward the same end, gladly gave its approval to the plan by unanimously adopting the resolutions presented by the women, which were as follows:

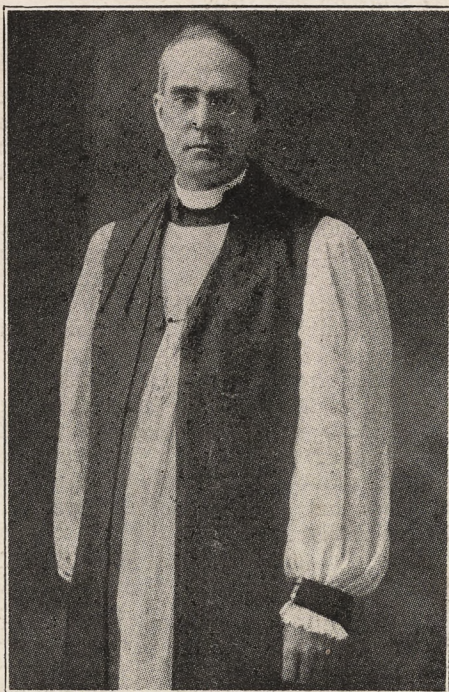
WHEREAS, Lynching, at one time practiced only as punishment by the mob for the violation of womanhood, is now resorted to even for robbery, petty crime, or no crime, and

WHEREAS, At present the responsibility for the punishment of lynchers and the abolition of the evil rests solely in the several state governments, and

WHEREAS, We, the Woman's Committee of the Commission on Inter-Racial Co-operation, are overwhelmed with a deep sense of humiliation that this hideous crime is heralded abroad as the only means available to men for the protection of womanhood, and

WHEREAS, We likewise suffer because of the seeming impotence of our state governments in the protection of human life and in their inability to find and punish lynchers and members of mobs who, in the absence of sufficient law enforcement by the regularly constituted authorities, presume to assume the role of judge and jury, thus themselves becoming the greatest of law violators; therefore, be it

RESOLVED, (1) That we deplore the failure of state governments to handle this, the most conspicuous enemy to justice and righteousness, and the most flagrant violation of the constitution of our great nation. (2) That we definitely set ourselves to the task of creating such sentiment as is possible to us in each state of our territory to the end that not only sufficient laws shall be enacted to enable the trusted officers of the law to discharge their full duty, but to secure the enforcement of the laws now in existence. (3) That the Director of Woman's Work of the Commission, Mrs. Luke Johnson, Palmer Building, Atlanta, Ga., be and is hereby instructed to secure the presentation of this resolution to all our co-operat-



Rt. Rev. Robert H. Mize

ing organizations and state committees, and further to put into effect such plans as are necessary to secure a sustained effort on the part of our women to the accomplishment of these ends.

### Fellowship of Reconciliation in Conference

The Fellowship of Reconciliation, of which Bishop Paul Jones is secretary, is in session at Belmar, N. J., from September 6th to 10th. The conference will consider a number of challenging questions. These are: "Can society function on the basis of fellowship?" "How can we determine a standard of living conducive to fellowship?" "How can effective habits of fellowship be developed?" "How are we interpreting to others what we mean by fellowship?"

### Father and Son Day in November

The date of Father and Son day, usually held on Lincoln's birthday, has been changed. This year a week has been set aside for observances; November 11th to 18th.

## Religious Revival is Needed Says President

Article by Coolidge is Similar to Recent Statements  
of Harding and Wilson

President Calvin Coolidge, following the lead of his immediate predecessors, calls upon America to return to religion. The last speech of President Harding was a clean cut appeal to his fellow citizens to place spiritual values ahead of the material values. Woodrow Wilson, in his article in the August issue of the Atlantic Monthly, says that an unselfishness which is based upon religion can alone save the world from revolution.

And now Calvin Coolidge, in an article on "Learning the Art of Living," published in the August issue of Columbia, the monthly magazine of the Knights of Columbus, points out the great need for spiritual development in America. The main theme of the article is the need for cultural activity. The President shows how the present industrial methods, with all of their dependence upon invention, with all of their subordination to science, are narrowing, rather than broadening, in their effect upon the general masses of the people.

The requirement of efficiency has reduced much of modern industrial life to a mere mechanical operation, so that workers are no longer able to draw inspiration from their work. He then goes on to show how a real effort must be made to offset this tendency by developing some kind of cultural activity.

The final appeal is for a return to religion. "We do not need more material development," he writes, "we need more spiritual development; we do not need more intellectual power, we need more moral power. We do not need more knowledge, we need more character. We do not need more government, we need more culture. We do not need more law, we need more religion. We do not need more of the things that are seen, we need more of the things that are unseen.

"It is on that side of life that it is desirable to put the emphasis at the present time. If that side be strengthened, the other side will take care of itself. It is that side which is the foundation of all else. If the foundation be firm, the superstructure will stand."

### Mural Paintings for St. Mary the Virgin's

The beautiful sanctuary of the Church of St. Mary the Virgin in New York is being further enriched by the addition of three mural paintings.



## A Tribute to the Bishop of London

By Rev. W. E. Phillips

Each week I look for and welcome The Witness, for its information, suggestion, and stimulation; but this week I was dismayed when I read the article, "Struggle in England for Leadership."

Real leaders in England become such by virtue of an inherent ability to lead, aided with popular discovery that insists that only such shall lead.

It is news, indeed, to learn that in England there is a "deep-rooted snobbishness"; the snob is one who poses as a "gentleman," and who is referred to by the rank and file of the people as a "gent"; he treats his inferiors with cruel contempt, tolerates his equals and grovels before his superiors, and endeavors to hide his "family skeleton" in a "family tree," home-grown or prepared for a price.

The well-born in England have no need to refer to their ancestry, or to advertise the facts that they are gentlefolks; the working classes are indifferent, so far as they are personally concerned, to the question either of ancestry or present culture; both conditions are the personal concern and incentive of the snob; the middle classes of England form that reservoir from which is drawn her professional classes and manufacturers; incidentally, it may be asserted that the nouveaux riches from this class produce almost exclusively the genus "snob."

The strictures made against the reverend Bishop of London are as unjust as they are untrue; the bishop is by no means an "aristocrat" unless there should be discovered an aristocracy of piety and love for humanity in general and the Church of England in particular; if your correspondent went to Bethnal Green, London, today, he would find that there are houses that prize and keep as relics chairs in which sat Dr. Winnington-Ingram when he was known as "Mr. Ingram," rector of St. Matthew's, Bethnal Green (a slum parish of East London). Further, if any man in East London where are found the multitudes of London's poorest, had the temerity arising either from ignorance or malice, to stand and assert that the Bishop of London is an "aristocrat," he would be very fortunate if he escaped with the jeers of the populace who, to a man whether of "Church or Chapel," love their Father-in-God.

The Bishop of London has put into practice for a quarter of a century and more as bishop, the true Catholic quality of exalting the Living Christ not only in his Cathedral Church of St. Paul's, but in the streets and open-air spaces and halls of London; it was largely through his efforts that East London with its millions were turned Christward, and it is to a great extent largely through his inspiration that men like the Rev. H. L. Sheppard, and "Woodbine Willie" and hundreds of their peers cleric and laic have gone forth to bless the world. Bishop Arthur Foley Winnington-Ingram no more depends upon his "academic hoods" to carry weight than do other prelates

## Our Bishops

Robert H. Mize, the Bishop of Salina, was born in Chicago in 1870. He graduated from St. Stephen's College in 1894 and from the General Theological Seminary in 1897. His entire ministry has been served in Kansas. He began as the rector of St. John's Church, Hiawatha, leaving there after a year to take charge of St. John's Military School. He then became the rector of St. Andrew's Church at Emporia, and later was called to be the rector of St. Paul's Church, Kansas City, where he remained until consecrated a bishop last year.

who copy the modes of the Latin Episcopate; one is always conscious of the fact that the bishop has learned the beauty and glory of self-abasement from his Master.

The Anglo-Catholic party in England is truly divided into two wings: the one determined with English determination to maintain the principles of the revival on Anglican lines, the other determined—and these are a minority—to maintain and introduce Italian novelties imported by the Italian Mission; the latter party simply imitate their Roman prototypes and are laughed at for their pains as cheap imitators who have not the moral courage to cross the ecclesiastical line where their hearts really are.

One can hardly resist the feeling that if the Bishop of London who in every way is a reverent twentieth century bishop—and not what your correspondent implies—had permitted as president of the Congress, that unpoetical specimen of praise of the Blessed Virgin, he had been greeted by certain types of English Churchmen as the "Right Cartholick Bishop"; but as he stood firmly against the official recognition of a hymn that is repugnant to thousands of men and women who are truly Anglo-Catholics, inasmuch as it holds a theological suggestion that is untrue and simply a pious idea of members of a cult within the Church, he is denounced.

If any fair-minded reader of The Witness shall procure the "Guardian" for the 13th, 20th and 27th ulto, they shall see for themselves the inner history of all this pother.

In England the human destinies are safe so far as the Anglo-Catholic party is concerned, in the hands of men who command the confidence of clergy and laymen alike, who are not likely to be stampeded into the recognition of certain things because they are recommended by Rome, but who commend their actions by their stability of character and tried principle, because they are Christians first and Catholics after, and not vice versa.

The dying words of the late Bishop of Chelmsford read to the Congress, are worthy of our notice: "Turn to the deep

things of God. Leave in these perilous days all secondary matters alone—they can wait."

To many who have watched the progress of the English Anglo-Catholic Congress, the question has arisen for settlement "Our Lord—or our Lady, which?" The evidence already is that thousands who were in sympathy with the movement will for long enough be either neutral, or will boldly enlist in the reorganized "Evangelical Group Movement" which will include all Churchmen.

## Missionaries Sail for Alaska

The office of setting apart of a Deaconess, always impressive, was of special interest on August 10th in St. Mark's Church, Seattle, when Miss Olive Willing was set apart by Bishop Rowe on her journey in to the work in Nenana, Alaska. She and Miss Eola Clark, for the same station, had spent several days in Seattle and made warm friends who will follow their life and work with many prayers. They sailed on the 11th.

A week before, Deaconess Bedell, returning from her year's furlough after six years' work at Stephen's Village, on the Yukon, close to the Arctic Circle, spent several days in Seattle, and it was an especial pleasure to meet her and Miss Theresa Sands at a church reception given for them, when Deaconess Bedell gave a most delightful talk on the work at Stephen's Village and made Seattle women even more interested than before in our Alaska work. They sailed on August 8th, Miss Sands going to Hudson Stuck Hospital at Fort Yukon.

## Christian Century Backs Down

Apropos of the letter by Mr. Stambaugh, printed in The Witness for last week, which called attention to errors made by the Christian Century in an editorial about the Concordat, it is interesting to read the apology of that paper in the issue for last week. The editor says, in speaking of a letter received from Bishop Brewster, that the communication received "makes it clear that our recent comment on the bishop's refusal to ordain Dr. Bainton did not get quite to the bottom of the matter."

## Large Crowds at Outdoor Services

Outdoor services have been held this summer in Pittsburgh, Philadelphia and Detroit, with exceptional attendance in all of these centers. The services in Detroit, under the auspices of the Church Federation, were attended the first month by a total of 30,000 people.

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## Cheerful Confidences

By Rev. George Parkin Atwater, D. D.

### LET THE BANKS DO IT!

It's a great affair, the meeting of a Committee of a Mission with the Bishop or Archdeacon to discuss the portion of the salary which a mission can raise for its prospective clergyman.

The enthusiast is there who goes the limit and says that with the right man the mission can do wonders.

The calculating man is there who wishes to have the Diocese do its best.

The cautious man is there who wonders why the mission does not profit by its past experience.

The casual man is there. He always turns up when the Bishop appears.

Finally the committee thinks it can pledge a thousand dollars a year. And the Bishop looks into the faces of these earnest men and pledges the Diocese to pay a certain sum in addition, and the meeting adjourns.

The Bishop then opens up a campaign to get a clergyman. He finally discovers one and after the proper preliminaries the clergyman is sent to the mission.

Then begins the real test. The committee has been at work and has secured pledges for about eight hundred dollars, and the faithful women agree to wrestle with the two hundred dollars.

For the first month all goes well. The salary is paid. The second month one leading contributor acquires far-sightedness and overlooks the treasurer's statement which lies on his desk. There is a slight deficit in the salary. The women's guild is pinning its faith on a pie sale, two months hence, and has not yet begun to contribute. So the third month finds the clergyman wondering about how he is going to pay his grocery bill. Then comes a series of mishaps. The treasurer has a bad attack of dandruff or something else, and has made no effort to collect the pledges. One subscriber leaves town. The coal dealer has become sarcastic and he gets a payment. The clergyman, with aching heart, appeals to the Bishop. The Bishop writes a letter. That stirs up the guild and things are better for a moment. At Christmas time the salary is trailing clear back among the bright October days, and at Easter, when all should be joyous, the salary is such as a benighted churchman as to be entering the penitential season of Lent.

Then comes the chief among all the excuses. The mission is dissatisfied with the man. Vice versa. The clergyman is human. He likes to eat regularly, and not at long intervals. He likes to wear a straw hat in the summer, not in November. At last the break comes and relations are severed and the clergyman drifts on.

The mission says he was a misfit. The Bishop perhaps says he was a round peg in a square hole. As a matter of fact, the clergyman, oftentimes, is a victim of ill treatment. He cannot do his best under such conditions.

There is no excuse for such a system in our Church. The Dioceses which per-

mit such a system are adding to the confusion now existing, and they should change their methods, or be condemned as incompetent. Bishops should have the foresight and courage not to allow it.

What is the remedy. It is simple enough. The financial relations of the missions should be under the sponsorship of a group of competent laymen, living at the Diocesan center. Mr. A. B., banker or keen business man, should be asked to have oversight of the missions at X—. Mr. A. B. should visit X— and have a parish meeting with every one present. He should then say: "You want a clergyman. The Bishop will try to secure one for you if you will raise \$1,200. The Diocese will give \$800. How much will you pledge?"

When the pledges are made Mr. A. B. would then say: "The pledges amount to \$1,200. Now, gentlemen, we shall ask you to underwrite these pledges. You must go to the bank, borrow \$1,200 and place it in the hands of the Diocesan trustees. They will deposit the money, pay you interest on balances, and pay the salary of your clergyman for a year. You must pay the loan at the bank."

That mission would work with a will. The bank must be paid. The clergyman, who is in fine spirits, will help to promote enterprises to pay the loan. He is not embarrassed by the situation, as he is when he is trying to raise the arrearages on his own salary. As the loan grows smaller, the interest in getting it paid will increase.

Long before the year is out the loan will be paid if the mission is worth its salt. And the people will say: "Yes, we have a fine rector now. He is cheerful, a hard worker, a good preacher, and visitor, and we hope he will stay many a year."

When this Church protects its missionaries from haphazard and irresponsible methods of congregations we shall do much to prevent the heart-breaking experiences of faithful men. Also the Diocese which inaugurates such a protective method will have much less difficulty in securing competent clergy for its missions.

### Memorial to Bishop Tuttle in Michigan

Bishop McCormick has recently dedicated a memorial to the Rt. Rev. Daniel Sylvester Tuttle, D. D., late presiding bishop of the American Church, in the form of a chapel added along with other enlargements to St. John's Church, Harbor Springs, Mich. For more than thirty years Bishop Tuttle spent his summers at this delightful resort and the chapel is a testimonial to the love and esteem in which he was held both by the resident church people and by the cottagers.

### World Conference Lacks Necessary Funds

At a recent meeting in New York of the Conference on Faith and Order it became known that the work of the organization was gravely hampered by lack of funds. Plans for the future conference scheduled for 1925 are very uncertain.

## The Evil of Divorce

By Rev. Thomas F. Opie

Much legislation, a great deal of philosophizing, "editorializing," and moralizing, and much ecclesiastical censure have been brought to bear on the startling divorce situation in this country. Still we see the divorce evil increasing in intensity and immensity!

From second place among "civilized" nations we have outstripped Japan, and now we hold the not-to-be-envied position of first place in the world in the ratio of divorces to marriages. In nearly every state in the union the situation is appalling and in the nation at large the statistics show that one out of every nine weddings is followed by separation and divorce.

If it is a case of "love at first sight," as one editor says, it is later a case of "divorce at first sight!" And not only "love at first sight," but all kinds of so-called "loves" are followed by divorce on the slightest provocation. But the fact is that "Love" really has no part in these disgraceful affairs! Selfishness, ambition, expediency, lust—yes; but not Love! Love suffereth long and is kind. Love is not easily provoked. Love does not behave unseemly. Love thinketh no evil. Love seeketh not her own and is not puffed up.

To the father or mother who can see that God is introducing Himself anew into the home with every little "fairy" who comes—to those who can see through the objective into the subjective—to those who have an eye for the unseen principles of justice, gentleness, patience, meekness, peace—to these favored souls there is no divorce problem. To these there can be no question of estrangement and separation.

Materialism and Dollarism can never bind two hearts into one—nor can these establish a real "home." Unless marriage has a spiritual foundation, with Love as its chief cornerstone, all the statutes ever framed by all the legislators in all the universe must remain futile to cope with the divorce evil. Three great principles abound, Faith, Hope, Love—but "the greatest of these is LOVE."

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## The Editorial

By Bishop Johnson

### AN ANONYMOUS CRITIC

In the Churchman of August 4th, there is an article on "The Future of the Church as a Layman Sees It"—and also in the same issue there is an editorial comment on the article entitled "Business and the Tired Parson."

The article in question is an indictment of the present methods of administration in the National Council, the Dioceses and the parishes. While I have never personally admired anonymous criticisms as lacking in courage, we may perhaps consider this one as typical of the murmuring which characterizes many of our influential laymen today in their attitude toward those who are administering the affairs of the Church.

They are not sympathetic with the National Council, with the Episcopate, and with such educational and charitable institutions as the Church is trying to administer.

Let us consider the seven heads under which the indictment is drawn.

1. That "an entire organization is too top-heavy and too expensive."

In answer to this charge I would say that our National Council is a representative body; that it is composed almost equally of clergy and laity and that the laymen at least are men of unusual ability and intelligence. That there has never been a time in the last thirty years when the administration of this Church has been generously financed by the very prosperous people who compose it and that they have always sought and found an alibi for failing to finance it.

The same is true of Dioceses and Church Institutions.

We are the only religious body in America whose own constituency has habitually criticized and never generously supported the enterprises which have been undertaken by its representative boards.

It is strange that a church, numbering as we do a membership of high intelligence, should be unable ever to furnish boards of administration who should be able to manifest ordinary intelligence in the execution of their work.

As compared with other religious bodies which are most generously supported by their constituencies, I challenge a comparison in cost of operation and also in the generosity of prosperous laymen.

2. "Bishops are away from their Dioceses too often."

Here I challenge again the accuracy of the statement.

I happen to be intimately acquainted with nearly all of the present Episcopate. Out of almost 100 bishops, I challenge the observing laymen to criticize more than ten bishops with such absences as have interfered with the administration of their respective Dioceses, and in most of these cases there was an adequate reason for their absence.

I therefore challenge the accuracy of the statement as misleading and without foundation in fact.

3. "Our Churches are closed too much and open entirely too little."

From a wide acquaintance with Churches, I deny this charge and protest against the unfairness of making a general statement which will not apply to five per cent of our churches. I believe that Episcopal Churches are open more frequently for services than those of any other religious body in this country with the possible exception of Roman Catholics.

4. "Our clergy are greatly dissatisfied and justly so. Their salaries are inadequate."

This is true only of our missionary clergy. And this inadequacy is due largely to the fact that so many laymen like the author "propose to lay their report before the vestry and move for a curtailment of assessments."

Naturally such curtailment of assessments as this layman proposes is exactly the reason why so many of our missionary clergy are inadequately paid, since they are paid from these very assessments.

5. "Bishops are very largely to blame for the poorly paid clergy. And this is due to three causes: (a) They have lost sight of human values; (b) they have failed to impress upon their vestrymen the necessity of this; (c) they are afraid that in asking for an increase in the salary of the clergy the assessments will not be met."

But every bishop knows that the clergy who are really underpaid, are those who are dependent upon these assessments for their stipends. It is just because bishops are profoundly conscious of human values that they object to Rectors and Vestrymen absorbing as they have done the increased income, as the result of the Nationwide Campaign, upon themselves.

I do not see what our layman means when at least 80 cents out of every dollar contributed to the National Council goes to the salary of a missionary, or an underpaid clergyman.

6. "There is entirely too much jealousy on the part of bishops and clergy of each other's success."

So there is among every vocation. This is an element of human weakness that ordination does not, I am sorry to say, remove from the character of the layman so ordained.

Here our layman is treading on solid ground for jealousy is a national vice from which the clergy are not exempt.

7. "The laymen should take a more active part in providing for the temporal affairs of the Church."

One of the reasons why he doesn't, I

fancy, is because he is abnormally sensitive to unjust criticism, which is the lot of anyone who strives to serve the Lord.

Our layman is exceedingly pessimistic, and with this the Editor of the Churchman seems to agree. Personally I think the Nation is at a very low ebb of spiritual idealism and very much given to crass materialism, and I believe the morale of the Church is apt to be weakened by its environment.

On the other hand, I am inclined to think that the Church is holding up a very high standard of Christian worship in an age which has been very adequately described as one which is very sure of itself and very doubtful about God; whereas the real disciple of Christ is very sure of God and very humble about himself.

As a friend of mine has well said, "You can hang paper flowers on a bush and make it look like spring, but real spring comes only when the sap running through the branches produces flowers and fruit that are real."

We need to remember that Christ is the vine and we are the branches and that the real trouble in the Church lies in the unwillingness of bishop, priest and layman to produce the fruits of the spirit by close identification with the Body of Christ. And when this is neglected, then the whole body is sick.

Our National Council, our bishops and our administrators are just as good, no better, and no worse than the people who select them for their offices. What is needed is not the confession of other people's sins so much as the acknowledgment of our own; not so much a criticism of methods as a real conversion of our own attitude toward the service of our Lord.

### Eucharistic Conference for New England

A Eucharistic Conference for the Province of New England will be held on Friday, October 12th, being Columbus Day, at All Saints' Church, Ashmont, Dorchester, Massachusetts. Both lay people and clergy will be in attendance. At 11:30 a. m. there will be a Solemn Eucharist, followed by luncheon and conference. Mr. Ralph Adams Cram will read a paper on "The Blessed Sacrament." An informal discussion will take place on the problem of making the Eucharist the chief service. Arrangements are also being made that an account of the Anglo-Catholic Congress recently held in London be given by one of those who attended it. A feature of the gathering will be an exhibition of vestments and other articles of ecclesiastical interest.

Tickets for the Conference, including luncheon, will be one dollar. They may be obtained after September 5th from the Rev. R. F. Palmer, S. S. J. E., 33 Bowdoin street, Boston, Mass., from whom further information about the Conference may be obtained.

### Federal Council Has School of Drama

A school for religious drama, to run from September 4th to 15th, has been opened at the University of Wisconsin under the auspices of the Federal Council of Churches.



## Giving Publicity to Religion

### RESPONSIBILITIES OF EDITORSHIP

By John C. Shaffer

Editor Chicago Evening Post

About two years ago Dr. Van Dyke delivered a series of lectures in Paris on the "Soul of America."

The soul of a country is not expressed by the extent of its territory or colonies; the soul of a country is not expressed by its gold and silver and other treasures or its financial standing in the world; the soul of a country is not expressed by its army and navy; the soul of a country is expressed in the life and character of its citizens. The two powers that express the soul of a country are the pulpit and the press. When these two powers are united and co-operating, the potential power of this combination is sufficient to so influence the citizens that its purpose will become the expression and action of the citizens at the polls. But of late there has been very little co-operation between the pulpit and the press. We have no outstanding national men, either in the pulpit or in the press today, who have fallen heir to the mantle of Phillip Brooks, Joseph Parker, Dr. Talmadge, Henry Ward Beecher, Thomas Guard or Bishop Simpson. Or, in our own city, who is wearing the mantle of Professor Swing, Dr. Thomas, Dr. Barrows or Dr. Larrimer?

The press of today has lost much of its power and influence with the people, because it has become commercial. No preacher is worthy of the confidence of the people who enters the ministry for the purpose of getting a large salary and social position. A newspaper is a public institution, and the responsibility of an editor or owner of a newspaper is much greater than that of a preacher, because we go to hear the preacher, but the newspaper is thrust into our faces on every street corner, in every hotel, in every railroad station—wherever we go, morning, noon and evening. The newspaper seeks us, and it speaks seven days in the week, so that the responsibility of owning and publishing a newspaper, and especially more than one newspaper, is a tremendous responsibility. But any one who enters into the business of owning and publishing a newspaper for the sake of making money or getting political power, pollutes the whole stream of journalism. It is not to the discredit of a newspaper that it makes money. It is, however, a discredit to the owners of a newspaper if that is the primary object in owning and publishing a newspaper.

The standard by which a newspaper's success should be estimated should be: What is its ethical standard? What service has it rendered to the city, state and national government which has created a deeper respect for law and order? What has it done to create a higher and better citizenship?

The pulpit and the press must unite on this one proposition; we must not run away from the opportunities of helping the world to get back to normalcy—even

though we must break away from an old tradition of no foreign alliances.

If we could unite the potential power of the pulpit and the press, it would be a power sufficient to create a new and better situation in our large cities, and throughout the country, and we would probably then be ready to assume some of the responsibility of helping the world to reach up into a higher and better civilization.

## Chinese Missionary Writes Home

By George R. Montgomery

Miss Violet Hughes, one of our missionaries in China, writes an interesting letter to a friend in which she tells of her efforts to master the language there.

"The memory of my first day in school is still fresh in my mind," writes Miss Hughes, "though I have now completed my year there. New missionaries in the district of Hankow usually are sent to the Peking Language School, and I arrived in Peking the night before the school opened, very proud of having accomplished the thirty-six-hour journey from Hankow alone. It may not seem an adventure to every one, knowing that one is put on the train at one end and met at the other by friends, but in this country with no knowledge of the language, traveling alone is an exciting event. I was taken in the morning to the school by Deaconess Clark, feeling exactly as I must have felt the day I was first taken to school as a little girl by my mother. I was more fortunate in this school, however, for the Deaconess stayed with me for the first two classes, whereas I distinctly remember faring forth alone to my first class in primary school.

"We entered a large room and sat down with about sixty others, all wondering, I suppose, as I was, what was going to happen and how they would go about teaching us the language of which we had heard such dreadful tales. Whatever ideas we may have had about school work were rudely shattered by the announcement that notebooks were positively forbidden; that we must remember what we could and let the rest go. Then the first lesson began.

"A Chinese teacher mounted the platform and pointed in turn to himself, to us and to another teacher, slowly declaiming: wo, ni, ta. He did this frequently until nearly all of us had grasped that the three words meant respectively: I, you, he. A few, however, we learned later, had gathered that wo meant nose, because of the Chinese custom of indicating the first person by pointing to the nose rather than to the chest. The names of a few simple objects such as book, paper, pencil, then were introduced objectively, and before we knew it the period had come to an end. The rest of that day and the remainder of the week we spent in just the same way, our part being simply to listen and train our ears to the unfamiliar sounds. We were as pleased as children when we were at last allowed to repeat phrases after the teach-

er and when we rose to the dignity of answering such questions as: 'What is this?' 'What am I doing?' We thought it was just a matter of a few weeks before we would be learned Chinese scholars. We concluded, however, at the end of the year that there were still a few things which we did not know.

"Following three weeks of general class work we began spending two periods each day with individual teachers, going over with them the new words and phrases that were introduced each morning in general class and conversing with them on a surprisingly large range of subjects with our very limited vocabulary. I remember boldly undertaking to tell my teacher the story of the first American Thanksgiving Day after less than two months in school, and apparently making him understand at least the general drift of my talk.

"Quite early in the term we commenced committing to memory, sentence by sentence, a thrilling story of an old woman in Shansi whose only son was eaten by a tiger, and who, appealing to the district magistrate, was awarded the tiger as a means of support. The story came in thirty-eight instalments and extended over several months, so that we were kept in that sort of eager anticipation with which one reads a serial story in a magazine.

"Exciting was the day when we had our first reading lesson in Baller's Mandarin Primer, an imposing textbook, despite its unpretentious title. We thought then no further thrills awaited us, but when we started character writing and analysis it proved to be a perfectly fascinating study, though we found to our sorrow that for a long time we had to learn the review character's all over again each week. But after a while they did stick and weekly dictations helped. Just about that time we commenced telling stories in class and we were surprised to find that we could tell nearly any story with very little use of the dictionary.

"So, gradually, we acquired a vocabulary and we used what we learned from the very first. Little mistakes like gravely disclaiming in the market the phrase for 'one pencil' when we meant to ask 'how much money?' or telling the laundryman to be careful in washing a new dress because it had not been baptized did not daunt us and we went about the city practicing Chinese on every one we met. We who lived in the hostel were especially fortunate, for, the servant speaking no English, we had to give our orders in Chinese or go without. We also made friends soon among the young women teachers in the school and through them met other Chinese girls. We took advantage of this in talking, though we also prized the friendship of the girls and were surprised to find how much alike girls of the West and of the Far East could be.

"We accomplished a great deal in our education in things Chinese, as well as in the language itself. We had courses of lectures in Chinese history and geography and seminars on various phases of Chinese life and thought, as well as taking all sorts of interesting trips to the many famous sights in and about Peking.



Church services were a valuable factor in our education, and after three or four months at the school we could get some idea of what the sermon was about. It was not difficult to follow the service in the prayer books, though we could not take an oral part at first. We were tremendously pleased with ourselves when we knew enough characters to attempt singing some of the hymns. We flattered ourselves that by singing emphatically the few characters we did know and making noncommittal noises for the unfamiliar ones we could make our neighbors believe that we were really singing the hymns."

## It's War—That's All

By Rev. Sydney Strong

Whatever I see in Berlin, and by it am started to thinking about the causes—my thoughts express themselves in the refrain: "It's War—that's All."

I visited a school yesterday with "Sister Lotte," who is supervisor of those "Sisters" (nurses) who keep guard over the health of the children in the schools. Starting from the Health Building, we went to a North Berlin school of 1,000 boys and girls. We found our way to a large room where about one hundred girls were being examined by the doctor. Clearly, they were a group of children—a large percentage of whom had been underfed for several years. If one cannot imagine what this will do for a person, let him try it for a few months on himself. Then when one looks into the wondering eyes and happy faces of these children—as innocent as the Garden of Eden—he begins to get mad, inside and out, at the causes back of such a crime; for it is not one child, but it is ten thousands of children in Berlin that are thus being underfed.

It's War—that's All. I'd like to burn it into the brains of all people that the reason these children are suffering is because they have cultivated war.

I visited several other rooms, in which lessons were in progress. I had a fine time answering questions about America, and when I offered to take a room full to America in my overcoat pockets they shouted with merriment. One little girl in a red jacket said she wanted me to take the love of the children back to America, and I promised, and here I am sending it. The principal called my attention to the rows of coat hooks along the walls in the halls. They were empty. He said that the children took their wraps in with them—otherwise they would be stolen. He said the hooks were used a few years ago. Therefore I was bold enough to tell him about what I thought was the cause. It was the same in America, in Australia, as in Germany. The reason is that the Presidents and Kings and Kaisers and generals and clergymen, and the fathers, have been out stealing and robbing and murdering a long time. How could anything else be expected of the children?

It's War—that's All. Saturday last I called at the office of Fraulein Hirsch,

a gifted blind woman who for ten years or more has been teaching the blind—i. e., those who have been blinded by war. She is one of the most notable teachers in Germany. Her theory is that the blind should be trained to take their places alongside those who can see. She is opposed to segregation. Consequently in her school of thirty young men she is preparing typists, stenographers, bookbinders as well as giving suggestions to employers as to how to treat their blind workers. There seems to be nothing about stenography or typewriting that the pupils I saw couldn't manage. At the close of the morning session, as I stepped into the hall, I noticed several dogs. I was about to express myself about the ever-present dogs of Berlin, when suddenly I saw a red cross on the neckband and was told that these dogs conducted the blind students home, even though it be at great distance, through crowds, in cars or trains.

I was greatly interested in Fraulein Hirsch and her school. There is considerable fear that it may have to be discontinued, which would be a calamity—for lack of funds. But such is life in Germany and Europe. If it stops thirty or forty blind young men will slip toward poverty and loneliness, whereas they are through Fraulein Hirsch's guidance moving up to independency and companionship with the fellows. And I asked her also about the cause. It's War—that's All!

On Friday night I went out to a rally on the north side near Wedding Platz. The meeting was held in the hall of a brewery. About a thousand people—mostly workers—were present. It was a demonstration against war, the theme for the discussion being "Passive Resistance in the Ruhr." By help of an interpreter I was able to get the drift and spirit of the meeting. There were three speakers, Pastor Bleier, Dr. Anna Siemsen and John P. Fletcher. Pastor Bleier spoke at length—an hour or more—and among the things he said were: "International militarism is international evil. Pacifism allows everyone to speak. There is no such thing as defensive war. Our national front should be an international front. France and Belgium could not have done a more stupid thing than to march into the Ruhr. The people are practicing passive resistance. If Germany joined with Russia as allies the war would be in Germany. Those who speak of resistance are culprits. It is difficult to get unity in Germany because of nationalism. Militarism is the only enemy. There should be no war loans. If there should be compulsory military service again, no one should accept (cheers). The only good war is against war (great applause)."

Dr. Anna Siemsen, a leading educator, said "women should be the extreme objectors to war." She urged immediate action in conjunction with the workers. Mr. Fletcher brought the greetings of the Quaker people. "People of good will are found in all countries." Here was a great meeting, called by a dozen different organizations facing the evils in the world—starvation, disease, lust—and my

thought about it all is expressed in the refrain. It's War—that's All!

The next morning I gladly accepted an invitation from Mrs. Emma Stropp of the Central Committee for Child Feeding (No. 2 Dorotheenstrasse). She is on the Publicity Committee, and it is for her to get facts for prospective donors—especially in America. This time she went after bare facts, for she had a photographer along and an hour and a half was spent at the Moritz Platz School watching the doctor and nurse examining children. I saw the whole show and I confess I went hot and cold most of the time. There were probably 50 boys and girls—first the boys and then the girls—who appeared for examination. In the background were many mothers hovering.

When the doctor sounded the lungs and heart, and felt the skin, and looked into the month, and lifted up the eyelids, and prescribed milk for the child—which could not be purchased—and a trip to the country for this child—a luxury that could not be secured—no wonder tears trickled down the cheeks of the mothers. But when I saw the little white bodies bared for the photographer's lens, and counted the spareribs and wing-like shoulderblades, and knew that all that was wanted to bring vigor and color to these children was plain, wholesome food, of which the world was full, I became indignant through and through. I see those white ribs now long into the night—those white ribs of little children. If ever I felt like calling curses down upon those who work evil it is upon the war workers who starve the children and break mothers' hearts. What is the cause of all this damnable harvest? It's War—that's All! This is the refrain that has haunted

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me all this past week. It came when I looked upon the face of a young woman as she was rapt in the music of a wonderful orchestra which had been denied her all winter because of the five cents to gain admission. Why? It's War—that's All!

This must be burned into the souls of men. There is no hope in finance, in big or little industry. Faith in Presidents or Kings is faith in a broken reed. Only when men see life and form judgments in the destiny of a little child will there be hope. A nation that will starve a child is doomed already, and all the bankers on earth can't save it. Let me be honest. The cause back of our distress is war. Our "best men" and "best nations" have been thieves and murderers. They must confess and repent. Will anything call them to repentance save the face of a child? Oh, those little white ribs of a starving child!

## War Responsibility For War Refugees

In the Near East there is a dreadful refugee situation. It would be a fine thing if the new administration at Washington could assert as an international principle that refugee relief measures which become necessary because of a war are to be included in the war budgets.

This dreadful refugee situation in the Near East is directly and indirectly a part of the wreckage due to the war. A war does not come to an end with the cessation of military movements nor with the signing of the armistice. Putting things back into as ship-shape a condition as possible is always included in the peace negotiations. This is the meaning of reparations. Never, however, has there been any mention made of the plight of the Armenian refugees in reparation discussions. The Greek refugee horror is also due to the failure of the Allied and Associated Powers to hold together after the signing of the Treaty of Versailles.

A statement by our government at Washington that it considered itself as responsible for its share of the financial burden in rehabilitating the homeless who are homeless because of the great war would, it seems certain, be enthusiastically received by the people of our own country and would have a splendid effect abroad on the action of other nations.

If the point is made that our government was not at war with Turkey and therefore shares no responsibility for the refugees of the Near East, the reply is that Secretary Hughes immediately after taking office was reported in the papers to have insisted in notes to the powers that the war in Turkey was part and parcel of the Great War. His purpose in taking this position was to establish justification for American participation in the Near East oil advantages. His position had the backing of the entire country.

Recent letters from the State Department give the assurance that the Department "is following the question of relief in the Near East with closest attention";

and that "the Department will not fail to give proper support to any practical plan."

In the meantime the situation grows worse rather than better. The American Red Cross withdrew on the first of July. Owing to the lack of funds, the Near East Relief has announced that it must close its adult refugee work at Constantinople, in the Black Sea ports and in Syria at once.

The refugees are being transported into Greece as rapidly as possible, although the camps there are terribly overcrowded and the Greek government lacks funds to do for them.

Letters from the State Department at Washington still refer hopefully to "meetings of the Finance Committee of the League of Nations, which is considering a program for the relief of the refugees now in Greece." These "meetings," however, have been held for nearly three months already and in spite of the hopeful outlook six weeks ago for an International Commission on Refugees, the intention of the Powers and of the United States appears to be to throw the financial burden entirely upon the Greek government, which is unable to borrow funds. The refusal of the United States and the Powers to recognize the Greek government adds to the difficulties of the Greeks in trying to borrow money.

The Greeks have generously agreed to include in their relief plans the Armenian refugees, whom they alone of the nations have been willing to receive into their borders without question, but for such works of mercy the Allied and Associated Powers have no funds, even though the refugee situation is, as has been said, a direct part of the war, and taking care of these refugees who have become homeless as a consequence of the war should be included in the war budgets.

It would be more reassuring if letters from the State Department, instead of asserting the truism that "funds for meeting the refugee crisis are dependent upon action by Congress rather than by that of the Executive," should state that the Executive is in sympathy with the general principle of responsibility for refu-

gees and will support congressional action in behalf of the Near East refugees. It is another truism that Congress is not likely to act here unless the administration is favorable.

## Burnt Cabin Camp Opens Successfully

The first season of Burnt Cabin Camp, the holiday house of the Girls' Friendly Society in the Diocese of Harrisburg, has been most successful. Under the leadership of Mrs. J. Charles Heiges of York, the Diocesan president, the need and value of the Camp has been abundantly shown. As a result of the first season's experience plans for a permanent Camp are now under way. This undertaking is of such ambitious proportions that it will require the support and co-operation of the entire Diocese. Since Burnt Cabin Camp was dedicated last June there have been nearly 1,500 visitors. The Rev. Paul S. Atkins, rector of St. John's Parish, York, who is an enthusiastic supporter of the Camp, desires to establish also a permanent holiday house for the Diocesan clergy and their families which may be managed in connection with the Girls' Friendly Holiday House. A possible site for such an arrangement is now under consideration.

## Dean Mercer at Toronto

The address of the Rev. Samuel A. B. Mercer, late Dean of Bexley Hall, is Trinity College, Toronto, Canada.

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# GENERAL NEWS OF THE EPISCOPAL CHURCH

## Both Sides Told to Behave

The Industrial Christian Fellowship of England, which includes in its membership some of the leading prelates of that church, has recently sent out a letter of exhortation to both the capitalists and the labor leaders of England. Each side of the industrial controversy is urged to a course more in keeping with Christian ideals. The capitalists are exhorted after this fashion:

"Would it not be the finest possible use you could make of your power and the position you have won to use them in taking the lead in thinking out and then working out a quite different system; to aim at a system which would give all men at least a share of control and a responsible interest in the whole concern; to help the workers to become fit for control if they are not now fit; to consent for your part to stand in with the men simply as partners; to use your great gifts in overcoming the tremendous difficulties of starting and working such a system? . . ."

The letter to the labor leaders contains the following words:

"Lastly, can you not purge your movement of the suspicion of mere materialism? We know very well how deep and sincere is the spiritual passion in the hearts of many of your best men. We know how truly moral ideas inspire thousands of the rank and file of your movement. We know it is only a slander when the movement as a whole is labeled materialistic. But something else is true also. In many of your meetings wild talk is left unchallenged in which the moral and religious instincts of ordinary people are outraged. . . ."

"The instinct of our nation is such that no movement will ever succeed in Britain that is not based upon the acknowledgment of God, and of those eternal moral principles which are embodied in Christianity. Our churches may have failed, but men know that Christ was right. If you are ever to overthrow the strongholds of mammon and militarism, you will need to draw upon the eternal wells of inspiration and strength which were opened for the world by Him. . . . If you do not use force, you must needs rely on moral power. And moral power comes only to those who rely on God."

## Protestantism Is Seventy Per Cent Rural

In a statement issued preliminary to their National Council, the Congregationalist Church says that protestantism in the United States is 70 per cent rural. It states further that the churches have not adequately dealt with the farmer or the city worker, and this council, which meets next month in Springfield, Massachusetts, is to be devoted largely to rural and industrial problems. In regard to the industrial situation, the statement says:

The Church must face with a new seriousness the moral and social right to the ownership and control of property. Our laws concerning property are such

that thousands of competent people are living by owning instead of by working, a condition which is in violation of the New Testament injunction that he who does not work should not eat. It is evident also that in great sections of modern industry the profit motive has completely subordinated the service motive and many consider legitimate the acquisition of financial success without regard to questions of whether society has been served or exploited. The Church is not so much interested to take sides on any given policy as to stand for justice and truth, for Christian principles and progress on either side. The Church aims by hard and patient work, long continued, to earn the reputation of being a just, aggressive and helpful champion of Christian ideals.

The Church at large much deplors the tendency in many quarters to discipline and to drive out ministers from their churches whose sole desire has been to achieve in the industrial sphere what has been thus fairly stated. The Church should see to it that the ministry be continued free, and wherever that freedom is impinged and a minister's standing is jeopardized, the facts should be sought out and be given such expression of confidence as the results of a careful inquiry may justify.

## Pennsylvania Rector Calls for Peace

The Rev. Asheton-Martin, the rector of St. Luke's Church, Mount Joy, Penna., issued a ringing challenge to Christians to take their place in the peace movement at a union Harding Memorial service held in the city in August. He said in part:

"The whole nation, nay, the whole world, is sick to death of the thought of war, is still groaning and travailing under the effects of the last war, and would welcome and support any practical effort or attempt to prevent war.

Of course, there are, there always will be, a few blind people who can never learn to see plainly. I suppose out of our 125 million people a few thousand at most desire warfare, and that for selfish, jealous or cruel reasons. The same may with equal truth be said of the other countries, and yet this small minority is to be allowed to plunge us into another war, is already talking glibly of the next war and all its awful horrors. You know well that today the so-called Christian nations of the world—and that includes our own, are spending huge sums on their military, naval and aerial forces. What a pitiable sight! Yes, and worse still, we—think of it, we followers of the God of Love—are doing nothing to stop it! 124 million people are allowing ourselves to be bamboozled into doing what we do not wish to do—into war by a few thousands.

Well, the voice of that great "Apostle of Peace," who said at St. Louis, "My soul yearns for peace," calls to us as it were from the grave to rise up and do something now, now. When the war comes it will be too late. Now, now is the time. He has sounded the call. Let

us answer it as answer we can, if only we will. Let us raise a really permanent memorial to our late President—a monument of Peace. His great ideal was to bring peace and happiness to all, and how can we honor him better than here and now determining to set such a light ablaze for peace that ere long the whole world will be forced to see that for the future there can be no appeal to arms—no method of settling controversies except through juridical methods! Will not this be a worthy memorial?

To fight for the peace of the world is to fight for the Kingdom of God, and every day we pray for that Kingdom to come. "Thy kingdom come." So it is our duty as Christians—not the clergy only, but all Christians, and we shall make no progress in this world unless we realize that the Church does not consist of the clergy only, but that every baptized member of the body of Christ is pledged to fight for the peace as well as the truth and morality of His Kingdom. And so it is your duty—and yours—and yours as well as mine to fight for peace—to carry out this last request. And Warren Harding has shown us how highly a Christian man or woman values the performance of his duty. So highly that he will give his life to perform it! He died doing his duty. And upon our shoulders falls the duty of carrying on his work to a successful issue.

Now is the time of test. We are not asked to give our lives, but just to have sufficient backbone to do our duty and sufficient love for God and man to forget ourselves. Let us go forth from this memorial service truly courageous, being resolutely minded in a just cause, and let that resolution blossom into immediate action. Let Mount Joy set the world afire for peace! Let our intellect develop sufficient energy to do our own thinking, and let that thinking develop into action. Let our patriotism rise to the height of doing something for the real, true peace of our country. Let our Christianity be real, manly Christianity, strong and forceful, and if necessary, let us, too, be martyrs to duty."

## Mr. Munday Goes to Kansas

The Diocese of Western Michigan loses the services of another valuable priest, the Rev. Wilfred A. Munday, who has resigned the rectorship of St. Paul's

## Let's Know

The Rev. Frank E. Wilson, the author of 'Common Sense Religion' and 'What Every Churchman Ought to Know,' is to resume his column in the Witness when he returns from Europe in a few weeks. In this column he will answer whatever questions Witness readers may care to ask about the Church, Religion, etc. Address communications to the Witness office.



Church after four years of earnest work. He came to Grand Rapids after securing his discharge at the close of the war, in which he served as hospital sergeant at Fort Logan, Colo., and at Camp Custer, Mich. He goes to undertake the administration of a group of missions centering in Anthony, Kan., in which Diocese he served after his graduation from the General Theological Seminary before the war.

#### Christians Approve of League of Nations

It was made very clear at the conference held last week at Chautauqua, New York, which was called by the Federal Council of Churches to discuss international affairs that the Protestant churches are strongly in favor of America playing her part in the League of Nations. One speaker after another deplored the fact that this country has not shown a willingness to join the League, most of them looking upon the failure of America to do so as a sign of moral cowardice and materialism. One of the strongest speeches of the conference was that of Dr. Peter Ainslie of Baltimore, who said in part:

"The League has been organized only a little over a year, and yet it has adjusted some very important cases. But it will take time for it to be established in the public conscience of the world. For the first fifty years the Supreme Court of the United States had no force by which it could carry out its decisions. This Court rendered a decision against the state of Georgia during the administration of Andrew Jackson which was never carried out; likewise its decision against the state of West Virginia on the war debt of 1865 was ignored for ten years, and so of other instances. But the Supreme Court of the United States has now got its permanent place in the American conscience. There is no occasion to be discouraged because all nations do not take their cases at once to the international court, as, for instance, the controversy between France and Germany. The American states no more quickly took their cases to the Supreme Court in these early days than are the nations doing it now.

"But there is being established a public conscience. It is moving slowly, but

permanently. Before this can be done successfully, we must be able to supply moral law to nations as to individuals; there must be an international conscience; there must be a moral disarmament, and there must be a spiritual basis upon which shall rest the idea of international adjustment. These are inevitable conclusions. They may be balked for a time by the selfish interest of individuals and nations, but the people can be trusted to think calmly and deliberately, which when they do, will give to the international court of justice a permanent place among the nations of the world as the Supreme Court of the United States has taken its place among the states of the Union."

#### Great Progress Made at St. John's, Shanghai

More than a column in the North China Daily News, nearly three columns in the China Press, and five in the Shanghai Times are devoted to the forty-fourth commencement of St. John's University, Shanghai, which took place the last of June. Chinese and English dignitaries were guests of honor and attended the formal opening of the University's new science building.

This building is a brick structure of three floors, which at last makes adequate provision for physics, chemistry and biology, including the biological chemistry of the medical department. More than \$110,000 has been spent for the building, the Rockefeller Foundation giving \$80,000.

Among the gifts announced by the president, The Rev. Dr. Hawks Pott, were \$3,000 from a Chinese gentleman for the rental of a dormitory for medical students whose last two years' work is in Shanghai, and \$1,000 for the new social hall, for which alumni have already given \$10,000.

The organization of a school of civil engineering is made possible by Dr. Al-

fred Sze's gift of 3,000 pounds. A message from Dr. Sze expressed his warm interest in his alma mater and his hope that the new school would promote China's best interests and especially advance railroad building in the country.

Two diplomas were presented to graduates of the School of Theology and degrees were conferred upon forty graduates in arts and sciences and six in medicine.

Realizing that the Chinese student who has not a good knowledge of his own language and literature has but a partial education, the University is reorganizing and developing its Department of Chinese under the direction of a distinguished Chinese scholar, Professor Meng.

Dr. Henry S. Houghton, director of the China Medical Board of the Rockefeller Foundation, delivered the principal ad-

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dress on the teaching of natural sciences, their place in history, their cultural and technical values, and the necessity of adapting them to practical use for the benefit of Chinese life. He touched on the relation of science and religion, closing with the words:

"To those of us who believe that the inquiries of science and religion are directed toward the same goal, truth eternal and divine, it appears that efforts to bring into accord the facts of experience and the subtle convictions of our spirits are the surest ways of establishing fundamental religious truths and harmonizing them with our lives.

"But here, above all, is the need made clear of open-mindedness, of broad sympathy, of meekness. Scientist, philosopher and theologian, each may well take for his motto the cry of the Psalmist, 'Blessed is the man who . . . sitteth not in the seat of the scornful . . . but his delight is in the law of the Lord and in His law doth he meditate day and night.'"

#### Mission Church Has Comeback

The Church organization in Charlotte, Mich., was several years ago abandoned and the property sold. But the faithful remnant, loyal and steadfast, at last are come into their own again. With renewed life and strength and hope the church people have reorganized and rented the Gale Memorial Church, a building at present occupied by another religious body, and will begin regular Sunday services September 2. The Rev. A. M. Ewert, rector of Trinity Church, Grand Ledge, will be in temporary charge until a resident priest is secured.

#### Colored Congregation Start Building

After years of hopeful struggle the congregation of St. Philip's (colored) at Grand Rapids, Mich., are rejoicing in the answer to their prayers and in the progress of their new church building, the cornerstone of which was laid by Bishop McCormick on Friday evening, August 10th. The clergy present to assist in the ceremony were the Rev. E. A. Christian, priest-in-charge, the Rev. W. A. Munday and Archdeacon Vercoe. In his address the bishop said in part: "Little did we dream when we planned this simple ceremony that it would come at the end of a day when the whole nation mourned its lost leader. But there is a beautiful lesson for us to learn from the coinci-

dence. Men, however great, will pass, but institutions survive. With Christ the foundation of our faith the continuity of His Church is never broken. We are laying this stone in the faith of our Master, the one permanent thing in a world of change."

Bishop McCormick announced a gift of \$2,750.00 to St. Philip's, the money being the proceeds from property sold that once belonged to the Church of the Good Shepherd and St. James, both long since abandoned. "Even these churches have not died," he said, "but will go on in the life of St. Philip's."

#### Japanese Parish Outstrips Program

On a recent visit to Yagi, Japan, Bishop Tucker found that the Church's work there had gone forward much more rapidly than he thought would be the case when the need at Yagi was put into the program as priority 267 for a church and parish house to cost \$5,000 (page 84, The Story of the Program).

"The prospect now is such that I am convinced we should help them to put up a real church built of some permanent material and seating about 200."

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trying to raise \$5,000 for the new church. The land purchased will accommodate both the church and the rectory, costing together \$15,000. The Bishop would like to be able to assure the Yagi people that he will provide two dollars for every dollar that they raise.

Eleven persons were confirmed during the Bishop's visit. At a public preaching service at night there were over two hundred present and perhaps a hundred more had to go home because they could not squeeze even into the entrance of the little Japanese building that serves as church, parish house and rectory. The mayor of the county and nearly all of the prominent men of Yagi were present. (Although the city is not large, the Bishop

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#### Prayers for Social Service Sunday

The following prayers have been authorized for use on the Twentieth Sunday after Trinity, which is to be Social Service Sunday:

Almighty God, Our Heavenly Father, who hast taught us by Thy dear Son to love Thee and to love our neighbor as ourselves—

Send Thy blessing, we beseech Thee, upon all those who are giving themselves to the service of their fellow men.

Grant them a clear vision to perceive whatever is amiss in our social order, and give them right judgment and courage to help those who are weak and suffering or oppressed. Fill their hearts with love for the friendless and the fallen, and sustain them in all their work—striving with the consciousness of Thy presence and approval—until at last by Thy mighty power over this troubled world the dawn breaks and the shadows flee away.

Through Jesus Christ our Lord, to Whom with Thee and the Holy Ghost be all honor and glory, world without end. Amen.

O Lord, Who though Thou wast rich, yet for our sakes didst become poor, and hast promised in Thy Gospel that whatsoever is done unto the least of Thy brethren, Thou wilt receive as unto Thee; give us grace, we humbly beseech Thee, to be ever willing and ready to minister, as Thou enablest us, to the necessities of our fellowmen, and to extend the bless-

ings of Thy Kingdom over all the world, to Thy praise and glory, Who art God over all, blessed forever. Amen.

#### To Construct a Parish House and Chapel

The Free Church of the Annunciation, New Orleans, La., the Rev. S. L. Vail, rector, is receiving bids for the construction of a parish house and chapel on the lot recently purchased at Jena street and Caliborne avenue.

This is the first step in the moving of the congregation from its location at Camp and Race streets, where the present building has stood for nearly fifty years. Owing to the changing of the population and to the fact that this portion of New Orleans was being served by St. Paul's and Trinity Churches, it was thought best to seek a new location and a very desirable site has been bought in a new and growing residential portion of the city. The parish was founded by the late Rev. John Percival, D. D., and its name, "Free Church," given to it because the pews were never rented.

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