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# The Witness

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## Mid-West Province Takes up Autonomy Question

Bishop Anderson Says That Western Civilization  
Hinders Church Extension

By Rev. Robert S. Chalmers

A lively interest was aroused during the sessions of the Province of the Mid-West. This was caused by the assertion of the Bishop of Chicago that the action of the Portland Convention had practically taken away from the synod most of the powers which they had possessed prior to 1922. He stated that "previously it had been the feeling that the synod had too little power." If his reading of the new canon was correct, the synods have now no power at all. A committee was appointed to consider the whole matter and bring in an exhaustive report to the synod of 1924. Mr. Mortimer Mathews of Cincinnati suggested that this committee should be given special instructions to consider the proposals made by Bishop Johnson at Duluth. But it was objected that this would narrow the scope of the committee's inquiry, it being the sense of the synod that all suggestions for giving provincial autonomy should be carefully considered and reported upon.

On the second day when the House of Church women made their report, Bishop Anderson stated that "the time had come when the men of the Church should seriously consider the work which was being done by women's organizations. To treat this work as a subject for "pretty compliments" was altogether unworthy. He stated that the world is facing a time of grave difficulty when many serious and burdensome tasks have to be carried through. "The women, not only of the Church but of the Nation, were doing the lion's share of the work." After the joint session with the House of Church Women was over, Bishop Anderson referred, in scathing terms, to the inefficiency of men's work in the Church compared with that of the women's organizations.

In conjunction with the Synod, a great banquet was held in the auditorium of the Woman's Building in Toledo, when over 500 church people assembled. The delegates to the synod and the House of Church Women were the guests of the Toledo parishes. Bishop Du Moulin welcomed the synod on behalf of the Toledo churches and a great ovation was accorded to the Bishop of Ohio, who is also President of the synod, on the occasion of the 34th anniversary of his consecration to the Episcopate. The entire audi-

## "Woodbine Willie" the Star of Church Congress

Witness Correspondent Finds Side Shows Most  
Interesting Part of Congress

By Rev. A. Manby Lloyd

The Church Congress always reminds me of a circus—one big ring and several side-shows. There is the fat man, the living skeleton, etc.

The fat man—Mr. G. K. Chesterton—being no longer eligible as an Anglican, we have to find a successor. The living skeleton may not unfairly be represented by the E. C. Union, which is popularly supposed to guard the dry bones of dogma; on the other side is Mr. Kemit, Protestant champion, who gave his usual fire-eating and sword-swallowing performance.

Then there is rubber-heeled Jack, represented by a cleric who shall be nameless. He performs the wonderful feat of jumping in one stride from the third century to the sixteenth century. The thirteen intervening centuries are of no interest to him. They are the dark ages. This gentleman has never heard of Augustine and Dunstan, Alfred the Great, or Thomas Aquinas; he does not know that Wycliffe wore the Mass vestments or that Dante was a Catholic who put one of the Popes into Hell.

To the man-in-the-street, the most interesting side-shows were the meetings addressed by "Woodbine Willie," at one of which he dealt with the question of "birth-control."

Mr. Studdert-Kennedy said he was not to discuss the question of whether the world was over-populated, but it was tremendously congested. Emigration was not a remedy for that congestion, but a very doubtful palliative. "A decreasing population is a biological and an arithmetical necessity," he declared.

There was need for the Church to preach and inspire the need for greater moral control, both in and out of wedlock, which was not a license to bestiality. A man had to think whether he could afford the third or fourth child.

There was nothing peculiarly holy in bearing children by dozens; certainly not in these days. He did not want to visit cottages where it was said: "I have had eleven and buried five." That was the Victorian way of going on, and it was going on still in the slums.

Men had to exercise a much sterner and higher moral control. He wanted men to grasp the fact that the making of mar-

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Rt. Rev. F. B. Howden, D.D.

ence stood and remained cheering for several minutes.

Bishop Anderson and Bishop Weller were the principal speakers of the evening. In the course of his address on the subject "Some obstacles to Church Extension," Bishop Anderson pointed out that the nations of the Orient were hungry for our religion, but not at all keen about our civilization. The more they learned about the reality of the Christian religion, the more they hated western civilization. "This," said the Bishop, "was an ominous sign." The Bishop of Fon Du Lac spoke of the positive character of the Christian life.

### Diocese of Oregon Has Japanese Collection

Under the direction of The Rt. Rev. Walter Taylor Sumner, D. D., every parish and mission in the Diocese of Oregon, on Sunday, October 7th, had a special offering for the Japanese Church Relief. Special envelopes were printed and in many cases every communicant was reached by mail. The total fixed for the diocese is \$1,500, and from reports in hand it seems likely that this figure will be reached or even exceeded.



## Current Comment

By the Observer

In the Saturday Evening Post of October 6th, most of us read the splendid and thoughtful editorial on "The Unknown Soldier." In that editorial, however, occurs the following paragraph:

"Why is Europe willing to pay so much for war and so little for peace? She needs only to substitute economics for politics, cooperation for separation, to change the status of the League of Nations from that of a petty court to a great tribunal of justice. When she shows that she believes in her League of Nations and comes before it with her pressing problems, it can be our League of Nations too. But so long as there is a manifest disposition to ignore it in every question of the first importance; so long as there is this continued propaganda of hate, with its background of belief in the inevitability of war; so long, in short, as the League is not taken seriously by Europe, it cannot be taken seriously by America."

One can hardly imagine anything weaker than this statement. Is it not self-evident that the shoe is on the other foot? The Saturday Evening Post insists that "So long as the League is not taken seriously by Europe, it cannot be taken seriously by America." Surely it is obvious that so long as America is too indifferent to enter the League, Europe will continue to refuse to take it seriously. Once let America enter the League and the whole world will take it seriously.

It is strange to find that so wholehearted a champion of Americanism insists that this nation has to wait until Europe decides whether the League of Nations is to be taken seriously. I think it is the first time I can recall the Saturday Evening Post suggesting that America should fold her hands while European nations make decisions for her.

In this connection, Bishop Anderson of Chicago, in the course of one of the finest and most prophetic addresses I have ever had the pleasure of listening to, pointed out the significant fact that practically all the Christian Churches of any size in the world were united in advocating "the League of Nations," or perhaps it would be better to say "a League of Nations." There were no exceptions, the Roman Catholic, Eastern Orthodox, the Anglican Communion; the Protestant churches were all of one mind. When the matter got into politics, however, for the most part we ran away, and this is true notwithstanding the fact that the Federal Council of Churches and other bodies have kept up an intermittent fire of resolutions on the subject.

By the way, when is a controversy not a controversy? Because I suppose somebody will be saying very soon that all this discussion of the League of Nations is highly controversial, and then both Dr. Atwater and Bishop Johnson will get together and smite me.

## Our Bishops

Frederick Bingham Howden, the Bishop of New Mexico, was born in New York in 1869. He graduated from Trinity College, Toronto, in 1891 and from the General Theological Seminary in 1894. He was an assistant at St. John's Church, Detroit, for a year, leaving there for a similar position at Calvary Church, New York City. In 1897 he became the rector of Emmanuel Church, Cumberland, Maryland, where he remained until 1902, when he became rector of Georgetown Parish in Washington, D. C. He remained there until consecrated a bishop in 1914. Bishop Howden has received honorary degrees from several colleges and universities.

## Let's Know

Rev. Frank E. Wilson, S. T. D.

### HENRY VIII. FROM THE OTHER SIDE

It is an easy matter in a popular address to make certain informal statements which one would not care to set down in cold print where the statements might receive careful examination. Perhaps that is one reason we come across so many careless inaccuracies regarding Henry VIII and the Church of England. Many people circulate such ill-founded remarks without ever looking up their authorities.

An example in point. It is not uncommon for some mission preacher in the Roman Catholic Church to denounce Henry VIII in scorching terms as a moral degenerate who attempted to wheedle a couple of popes into agreement with his immoral designs but who was soundly rebuked by them as the appointed guardians of Christian morals. Hence the break with the papacy. And the conclusion is that the Church of England was established on the immoralities of a bad king.

This sort of thing may go all right for purposes of popular propaganda. But no well informed Roman Catholic would be guilty of lending it countenance. I do not ask you to take my word for it. I would refer you to a few quotations from the Catholic Encyclopedia which bears the imprimatur of the Roman Catholic censor.

In volume VII, page 223, in the article on Henry VIII, we read: "Without being guilty of notable profligacy in comparison with the other monarchs of his time, it is doubtful if Henry's married life had ever been pure." One gathers from this that while Henry's morals were pretty bad, they were no worse than those of contemporary kings with whom the pope had no quarrel at all.

There were two popes with whom Henry had his difficulties, Clement VII and Paul

III. In volume IV of the Catholic Encyclopedia, page 24, the article on Clement VII opens as follows: "Clement VII, Pope (Giulio de' Medici) was born a few months after the death of his father, Giuliano, who was slain at Florence in the disturbances which followed the Pazzi conspiracy. Although his parents had not been properly married, they had, it was alleged, been betrothed *per sponsalia de praesenti*, and Giulio, in virtue of a well-known principle of canon law, was subsequently declared legitimate."

In volume XI, page 579, of the Catholic Encyclopedia, in the article on Paul III, we read: "The elevation to the cardinalate of his (Paul's) grandsons, Alessandro Farnese, aged fourteen, and Guido Ascanio Sforza, aged sixteen, displeased the reform party and drew a protest from the emperor." Now, one cannot have grandsons without having had sons or daughters first.

The casual reader, looking over these excerpts from the Encyclopedia, would naturally ask himself the following question: Given on one side of a controversy a king of dissolute habits and on the other side two popes, one of whom was an illegitimate child and the other of whom was the father of an illegitimate family—where could anyone discover any moral issue involved?

That the question was purely political and in no sense moral, is further born out by another fact. Only a few years before Henry asked for the annulment of his marriage to Catherine (not a divorce at all, by the way) a similar request had been granted to Louis XII of France by Pope Alexander VI. Again the Encyclopedia becomes our authority, for we read in volume I, page 292, in the article on Alexander as follows: "In his youth he (Louis XII) had been coerced into marrying Jane of Valois, the saintly but deformed daughter of Louis XI. Moreover, in order to retain Brittany, it was essential that he should marry his deceased cousin's widow, Queen Anne. No blame attaches to Alexander for issuing the desired decree annulling the king's marriage or for granting him a dispensation from the impediment of affinity."

Please remember that I am not resorting to the banal practice of some ultra-protestant writers of throwing mud at the popes. I am merely quoting the Catholic Encyclopedia.

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## Cheerful Confidences

By Rev. George Parkin Atwater, D.D.

### A VACATION

For many years I have sought needed recreation, during vacation, in various places remote from Akron. One of the most charming of these vacation spots, to which I have gone repeatedly, is Crawford Notch in the White Mountains. I have written of it in this column.

This year I made up my mind to do something entirely different. I locked my office, evaded the telephone, and spent my vacation in the back yard of the rectory. Scarcely had the milkman left the door in the morning than I seized a bottle of milk, and made an early breakfast. Then to vacation, to work.

The object of my efforts was a back porch. It was great fun to build it. First I was an architect, then a mason, then a carpenter, then a roofer, then a glazier, then a painter. Visitors came to look on and envy me. One old master builder, a neighbor for many years, heard of my venture, came over, gave one long look at my rising porch, shook his head sadly, swallowed hard, squinted along the side, and began to talk politics.

But I had more sympathetic visitors. A professor of a theological school happened in to spend the day, took off his coat, took up a saw and hammer and added a cubit unto the stature of my porch.

One of my good parishioners, Robert Swan, happened in one morning, and observing that I was struggling with many problems, remained to enjoy a holiday with me. The lure of the porch was so great that he appeared each morning for a week. Among other things, he taught me the vocabulary of the ancient art, so that I learned the difference between studs and joists, and rafters and sills and plates. I already knew by sight a saw, hammer, plane and chisel.

One day a very distinguished man appeared. Not being able to make any impression with the door bell, he wandered through the yard, having heard, no doubt, the sound of the hammer misdirecting a nail. When I saw him I imagined a dramatic sequel. He would say,

"Is the rector home?"

I would say,

"I think I can find him. Please take a seat on the front porch."

Then I would slip in the back door, dress up, and appear from the front door.

Alas! it didn't happen that way. He called me by name and the secret was out.

As the back porch approached completion I was so pleased with it that I called it a new name each morning. It became a sun room, then a loggia, then a garden room. I have run out of names and I may have to call it a back porch again.

But it has been a tonic. No golf player ever regretted a rainy day as much as the amateur carpenter. Even on Sunday I wandered about to look at it and my wife said, "You are breaking the fourth commandment in your thoughts."

As I worked I began to feel invigorated in body and mind, and I wondered

if all the clergy did not need a spell of working with their hands. We do so many things that seem to evaporate. We write a sermon, preach it, forget it, as many others do. We prepare a confirmation class, and in a year many of our eager candidates are no longer with us, for one reason or another. So much of our effort has no visible result, although we know that the invisible and unrecorded results are a large part of the substance of our efforts. But once in a while it's a joy to do something that is visibly constructive. Every one likes to create. To enter a new field of effort as a vacation means a new set of brain cells, and a fresh lot of unsuspected muscles, in operation. Work really becomes play. All life needs the joyous play of satisfying work.

Then it is a pleasure to build something useful and to remember that it will be useful for many years. My porch will endure at least until the next tenant takes a good long look at it.

Incidentally, as I rested to get my breath and rebandage my thumb, my mind turned over a bit of economic theory. Whether it is sound or not I leave to the professors. But it is this. If every man who is a non-producer of economic necessities in our land should devote some of his spare time to increasing the supply of such necessities, the cost of living would be reduced. If the rich man who builds a mansion would spare some of the luxuries, and build a modest house for a tenant, then rents would be lower. If the devotee of the movies or golf would buy a buck-saw and spend a little of his time in sawing logs and warming his house therewith, coal would be cheaper. Likewise the man's health would be better. Think it over.

But one profound truth I verified. The joy of life is not in the abundance of its possessions. I had as much joy in my porch as my rich neighbor who is worrying over his expensive house. And my porch is as richly furnished as his garden room. I find we have engaged the same sun to shine upon it. The same winds will bring fresh air to ventilate it. My morning glories are as colorful as his orchids. When he takes his ease in the soft cushions, his Corona-Coronas will bring him no more joy than my pipe. If his roof leaks he will get a roofer first, then redecorate, buy a new rug, cuss his luck and spoil a week. When my roof leaks I will get a mop and move my chair. Voila.

## The Church Congress

(Continued from front page)

riage was in itself a glorious and splendid thing, apart from the bearing of children.

Artificial contraceptives were being used extensively, and, moreover, by people who called themselves Christians and who loved the Lord. They were being used because people loved Him and children. To people who came to him asking advice on that question he said these things were right or wrong according to the motive with which they were used, and they had to decide before God and not

one another as to whether they were or were not justified. Furthermore, if they used them they must do so after consultation with a proper doctor. If they were used by people to avoid the responsibility of parenthood, then they damned their souls and bodies because they blocked and barred one of God's inherent and most beautiful instincts.

What he wanted done by the Church was to think the question out as Churchmen, and have control over the places and the way in which those things were advertised and sold. Was it a good thing to bear children to be cannon fodder? People should think of the quality of the children they bore, and not merely the quantity.

### The "Bird Churchman"

Rev. F. H. Gillingham, rector of St. Mildred's, Lee, and the Essex County cricketer, referred to what he called the "bird Churchmen," who lodged in the trees of the Church and picked its fruit, but did nothing for the growth of the Church. That was the weakness of the Church today. There was nothing so weakening to any cause as to have a great mass of men who had no sense of obligation.

"Why don't you live like Christ did, and share our life and work amongst us in the slums and pubs?" asked Mr. Denman, of the Industrial Christian Fellowship, who said the religion of the working man was honor, truth, playing the game, courage, and fidelity to duty.

### War Inevitable

"I would not like you to go away from this hall and rid a lot of unborn babes of the happiness that you have," declared the Bishop of Exeter.

Recalling his family bereavements during the war, he remarked: "Can you ever believe that a man like me would want war? There is nothing so foolish as war, but I believe there is another coming. I am bound to tell the truth, and that is the truth. You are heading the ship straight for the rocks."

"It has been very good news about Corfu, but I am afraid Germany is determined on war; Russia is determined on war; France and Italy fully expect it. It is only England and America who are on the other side."

Supposing it came and we had the domination of a foreign power here; it was not impossible. What would happen to the man with few children? "Don't make a hasty decision," he concluded, in reference to birth control, having stated that his views were out of sympathy with those of Mr. Kennedy.

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## The Editorial

By Bishop Johnson

### HONEST THOUGH RELIGIOUS

There are two privileges that appertain to membership in this Church,—the one to enjoy the rich treasury of devotion that has been handed down to us; the other to bear our share in maintaining those privileges and passing them on to others who are less fortunate.

Freely we have received, generously we ought to give. Just in proportion as we cheerfully assume this responsibility, we shall find ourselves appreciating our privileges. For after all God has so created us and those things which surround us that our joy in living is really determined by our cheerfulness in giving.

God has given us no rights unless we undertake to bear the responsibilities that are indissolubly related to those rights.

This Church has ever had a most democratic organization. In its conventions the laymen sit, having the same rights as our bishops or our priests.

The laity can initiate legislation or they can block legislation which is distasteful to them.

It was, for example, the laymen of this Church in Portland who refused to enter into closer relations with the Federal Council of Churches.

This balancing of clerical and lay representation is maintained in our National Council for out of twenty-six members, eleven are laymen, five are priests and eleven are bishops.

Our policy is one which is thoroughly representative.

What then are the responsibilities attaching to such an organization?

They are these: First, that the representatives of the communicant membership in the Church go to General Convention and approve of the legislation therein enacted.

In this legislation is a budget, which is carefully prepared by the National Council, discussed by the representatives in convention and passed after such scrutiny.

As a recent writer has well said in speaking of the treasury department in the United States Government, It is easy to incur indebtedness, but another thing to pay it. A budget is an indebtedness, made upon the installment plan.

The National Church has undertaken to pay the salaries of several thousand workers in various kinds of work related to the Church. Each member of the National

Church becomes thereby a surety in proportion to his responsibility for his share in that enterprise. He would acknowledge this responsibility at once if he were the member of a golf club, of a lodge or of a state.

Unless it were apparent that those entrusted with the disbursement of funds were dissipating the money for purposes other than those for which they had been legally appropriated, no one of you could question for one moment your obligation to pay your fees, dues or taxes to these organizations. That is the vital principle of membership in any solvent concern.

It may be that you voted against the improvements in your golf course, the assessments in your lodge, or the public works contemplated in your taxation, yet you do not repudiate your obligation on this score.

It may be that you are a stiff Republican, and it may be that the taxes are being spent by a Democratic administration for purposes that you think are unnecessary; yet you do not repudiate your obligation as a citizen to support the government.

Of course it is easier to appropriate money than it is to raise it, but the point is that once it is appropriated by selected representatives, it becomes the obligation of each member of the corporation to which he belongs.

It is curious how religious people seem to fancy that one does not have to be businesslike, if he is religious.

Surely he ought to play the game according to the rules, even though he is religious.

Membership in the Church is, after all, membership in a corporation which has a standing in law; which makes contracts, incurs indebtedness and can be sued at law. Of course one would like to belong to a purely spiritual corporation which had nothing to do with law and finances; but in such a corporation no property could be owned, no salaries promised, no bills for coal and lights could be contracted. It is the fate of a spiritual body in a legal world that it has to be under the law.

If the Church is going to have any visible existence as a Church it must employ men, contract bills and carry on its program, and whether you like it or not, the only people responsible for those obligations are those who are members of the corporation which incurred them.

Consequently when a General Convention has directed its National Council to expend certain sums, the officers of that council are directed and empowered to carry out those directions, even if they have to borrow money so to do. And they have rightly so done. They would have been culpable if they had discharged missionaries, discontinued work and broken up the program of the General Convention until they had exhausted all legitimate lines of credit is so doing.

That is pure everyday business for business even in a business world.

It is very difficult to fix a budget which will exactly represent the expectations of a large body like the Church, especially when the executive body is estopped by sentimental reasons from collecting the

deficit in a legal way from those whose representatives legally empowered them to contract such indebtedness.

It would seem as though every Church building belonging to the Episcopal Church in the United States was a security for debts incurred by those whose representatives voted such indebtedness. But church people have a curious way of dragging sentiment into the business of the Church. They tell you that they will not pay their share of the National obligation because they believe that the money is being wasted; and yet no one accuses the National Council of spending a cent, other than they were authorized to do by the special act of a representative body. Others will claim that they are out of sympathy theologically with the way in which the money is expended, as though they could plead in the courts that they were both members and not members of the Episcopal Church. How long would such a plea stand in any court of justice? Others say they had no voice in the election of delegates to the General Convention, which means that if you do not vote for members of Congress you are not responsible as citizens for the obligations incurred by that body.

The real question for each communicant, rector, vestry, bishop, parish and diocese to ask is this question, Am I or am I not morally, legally and in every way responsible as a member of a corporation for the obligations legally incurred by that corporation of which I am a member, and if I repudiate that obligation, what am I?

You answer the question. I do not want to answer it.

And what is this obligation about which prosperous children of God are haggling? It is an average of five cents a week for each communicant of the Church.

Isn't there something parsimoniously pathetic about it all?

Isn't there something infinitesimally petty about it all?

Do we or do we not care for the Church as a whole as much as we care about that portion of the Church in which we are locally interested? Can we hope to continue to be a member of a prosperous portion of a beggarly whole?

Is the constituency of the Protestant Episcopal Church one which is American enough and Christian enough to see that the principle of smug self interest is not and cannot be the will of God or have the approval of our Divine Master? Surely here it is true if nowhere else, that "he who saveth his life shall lose it."

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## SOCIAL SERVICE IN A SMALL PARISH

BY THE REV. HAROLD HOLT

(Concluded from last week.)

We concluded last week with an account of work done among boys. This work led to the next adventure of the Rector. The Attendance Officer, as he was euphemistically called, had resigned and no competent man could be found for this work, which is considered very unpleasant police duty. At the request of the Superintendent of Schools, who is a churchman, the Rector undertook the work to see whether or not it could be put on a somewhat higher basis than formerly. This led to all sorts of interesting avenues of Social Service work. If any one who is socially minded wishes to really see the needs and problems of a city, this work is recommended to them. The looking up of absent pupils reveals conditions making for these absences, which call for every sort of social adjustment, and will make it necessary to enlist every bit of aid which can be secured.

First comes the problem of undernourishment. This led to the organization of a group of women, since much enlarged and broadened in membership, which provides lunches in the schools. Each child which shows a deficiency in weight and condition which makes for frequent absences because of sickness, is given a lunch of milk and crackers, or other nourishing food. Often times this is the only really good meal the child receives.

A great deal of bad housekeeping was uncovered? This led to organized work in domestic science. So many of the mothers work in factories from their school days until marriage, that they have no opportunity to learn housekeeping. Bad cooking makes for undernourishment, drinking, and wife desertion. Bad sanitary conditions makes for disease. All of this gives a wonderful opportunity for social service work, of the finest kind and without any taint of patronage. This work is to be developed and broadened in the future.

Terrible housing conditions were found to exist in some of the new additions to Niles. As the population has increased somewhat over two fold in the past three years, new plats on the outskirts of the city have been opened. Rents are high and houses are not to be rented at any figure, in most cases. This drove the poorer people out of these new additions. They bought lots on the installment plan, and the installments ate up so much of their income that nothing was left, in many cases for a house. So the man of the family tried his hand at building. The result was often pitiful. Odds and ends of boards were used—tar paper figuring prominently as a covering. In several instances the rooms were inadequate for the number in the family, yet no money was to be secured for additions. Money was expended unwisely, due to the inexperience of the family.

In one instance there had been reports of constant absences by three children of a family living in one of these shacks. The children, when they did come, were a nuisance to the teacher. They were not

very moral, and they were very dirty. The case was finally referred to the Attendance Officer. He went to investigate. And this is what he found.

There was one room about twenty by ten. It was built of odd boards and tar paper. The foundation was eight cement blocks. In this shack lived the family. There was one double bed for the father and mother and youngest child, and another bed for the other three children, one a boy of fourteen, a girl of twelve, and a baby of four. The bedding was of old blankets, and a quit, which had, apparently come West with the pioneers. None of its owners had washed it. No pillows, no nothing.

The rest of the space was occupied with a cook stove, a table, four chairs, some sat on the beds to eat, and a two hundred dollar phonograph, new, being bought on the installment plan. There was no carpet, which was an advantage, as dirt dropped through the floor to the ground underneath. But it was very draughty in winter and the children all had colds.

The day of the visit the mother was cooking dinner. She wore silk stockings, but no shoes. She saved those for going downtown.

Some rather drastic work was undertaken with this family. A little education, and the phonograph was replaced with a cheaper one, the money going into a carpet, and a broom, with some odds and ends of cleaning things. A general house cleaning took place right away. You see an Attendance Officer has police power. Then came a new room on the house for the girls. Some adequate bedding was secured. Of course help was necessary in buying lumber, but the lumberman was a communicant of the church and had caught the vision, so that was easy. Then one or two carpenters in the congregation (we are a working parish) gave needed advice and help. The man already had a good job, he just needed organizing, and we did it. Since then several other families in that neighborhood have been looked up and reorganized.

7. Activities of the parish became so great, and the population of the town had increased to the point where some center was necessary. The Guild no longer could carry on in members houses, and the scouts could no longer use the High School gymnasium. So work was started on a Community House. It is really a parish house, but the broader name was chosen so that the city at large might be encouraged to make use of it. The lowest estimate was thirty thousand dollars, and only five thousand was in the treasury of the Guild.

Finally an architect was secured, after five had been tried, who could build a parish house out of standard material, and yet have it look like the rest of the buildings on the lot. This cut the cost to something like twenty thousand dollars. A general canvass was made, pledges were secured, then three years passed while the pledges were being paid in, and finally last year the Community House was

built, all paid for. In one year it has become the center of all community activities, and is almost inadequate for the many calls made upon it.

8. The opening of the parish house made it possible to organize a Community Club, a project which had been long desired. This club started with the men who had helped at various times in social work. They were all interested in the problem of the other fellow. From an enrollment of about twenty-five, it has grown to some two hundred. All sorts of people belong to it. No sectarian lines are drawn, nor are there social distinctions. There the employer and the employee meet on a common ground. They have dinner together, and they talk over their troubles and problems. Every week they all play volley ball together, and a great peace has settled on the city.

Such a means of contact between men of different stations in life, different views, and different occupations is of more value than an open forum, or other means of expression of opinion. Here an employer is seen to be human, and kind, and he finds his employee to be a man of like ambitions and desires with himself. No theories are expounded, though speakers come and present economical problems from various angles, no debates are held, but each man is free to talk freely with his neighbor, and he does.

This is just an outline of some of the things we have done, or are doing, and trying to bring to perfection. We have a number of things to accomplish yet, and we have much to do to make our present work perfect. We are only a small parish, working in a small way, but some day we may be a large parish working in a large way. The point which we have tried to make is that, we have saved our souls through losing ourselves in service for the community. We have no thoughts for our parish, as such, any longer. The parish is just headquarters for refreshment and advice.

And what is the result? In the first place we have better congregations. Our own people realize the need of the sacraments, and prayer, if they are to carry the burdens of the community. We have adequate financial resources. We have paid our nation-wide quota with three months to go. And we have built, and remodeled a whole plant—all that we may serve. And furthermore we bear testimony to the fact that any parish which develops a consciousness of responsibility for the community, love of neighbor, and genuine love of Christ, is a healthy parish.

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## Applying the New Testament

By Rev. William B. Spofford

A Witness reader writes, apropos of an article I wrote in the issue of October 13th about Channing Pollock's play, "The Fool":

"I have my own opinion about the play and it is not in accordance with yours. The author may be a Jew, that I do not know, but do **you** know that he is a Christian Scientist, and that the play is Christian Science propaganda? Also my sister felt quite incensed over the first act and the inconsistency of the chancel settings and dialogues that ensued before the chancel. Did you know also that Channing Pollock has tried for twenty years to get this play on the boards and has just succeeded?"

Mr. Pollock may be a Christian Scientist. I know he is Polish, . . . he told me that himself . . . and I think he is Jewish. He also smokes, needs a haircut, and wears a big ring on his little finger. All interesting, but unimportant.

The fact is he has written a great play. If he has been waiting 20 years for a producer then there are producers kicking themselves today for turning it down. The play has made a lot of money, . . . the movies rights alone sold the other day for a quarter of a million dollars. This fact makes me rather inclined to believe that Mr. Pollock is a Christian Scientist for they are a group who are remarkably successful in piling up the goods of this world.

But I fail to see propaganda for anything but the Christian religion in the play. I know how the play happened to be written. Mr. Pollock was visiting with his friend, the author, Basil King, who was formerly one of our clergy. Mr. King quoted something that appealed to Pollock, who asked where it was from. King laughed and asked his guest if he had never read the Bible. Pollock admitted that he had not. He was advised to do so. He did. The New Testament struck him as the clearest common sense he had ever read. He got something out of it that our sermon-Sunday-School-crammed minds apparently miss. Being a dramatist he wrote a play about it.

In this play he has a young clergyman apply to our present day problems the teachings of Jesus Christ, as those teaching are found in the Book he read.

The play deals chiefly with industrial problems and Mr. Pollock handles situations in such a way that the coal barons of West Virginia are doing everything possible to keep the play from being produced in that state; afraid, apparently, that it will interfere in some way with their war down there. This action of theirs rather backs up my contention that the play has a "punch," whether you think the punch is delivered for the right crowd or not.

There is a healing in the play. But it is quite incidental to this main theme. And furthermore, I see no reason for shouting Christian Science every time one men-

tions healing. We are doing our work in that field, as are other churches.

As for the candles. . . well, Jesus Christ had things to say to those people who allowed their customs and traditions to make them neglect the weightier matters of the law. Here is this world of ours in a mess. Everybody down in the dumps about it. Wars, starvation, race against race, class against class, and Christians against Christians. Channing Pollock, through this play, says: "Try the teachings of the New Testament." And he shouts it in the ears of millions in a most effective way. And we Christians, in our bigness, arise to denounce him. For what crime? For misplaced candles. For misplaced candles. I tear my hair and screech like a mad man. The world is in a mess . . . so let's denounce Channing Pollock for misplaced candles. And then I laugh. God gives us laughter to keep us from going mad. Christ crucified for misplaced candles. Misplaced candles . . . lock me up. Even laughter sometimes fails. I'm mad.

### Start Building New Home in Georgia

Plans are now on foot to soon break ground for the new location of the Appleton Church Home, the orphanage at Macon, Georgia. A new and beautiful site has been procured and the new home will be built on the cottage plan. Present arrangements call for the erection of two

dormitory units and a third building will house the dining room and kitchen. The contracts are to be let at once on this project and it is hoped the buildings will be completed by the meeting of the diocesan council in Macon next May. The fifty thousand dollars pledged by the people of the diocese for the new home has very nearly all been paid.

### Parish to Build New Home

Through the efforts of Mrs. Frederick Godcharles and others, Christ Church, Milton, Pa., has over \$1,000 in hand towards the erection of a parish house, and with the assistance of friends in New York and Philadelphia, hopes soon to begin building. Christ Church, one of the oldest churches in the diocese, has a wonderful opportunity in this rapidly growing town of Milton.

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## GENERAL NEWS OF THE EPISCOPAL CHURCH

### Treasurer Gives Hopeful Report

The most important matter before the Council at its meeting in New York last week, after the consideration of the Japanese situation, was the consideration of the budgets for the Council and its six departments for the year 1924.

The appropriations made for the year 1923 amounted to \$4,241,057, of which \$241,057 represented lapsed balances. The above sum included, in addition to the appropriations to the various fields, an item of \$200,000 for the reduction of debt. This budget was changed during the year, drastic cuts being made in every department and in the cooperating agencies, totalling \$236,725, this amount being added to the appropriation for the reduction of debt.

The General Convention authorized a budget for 1924 requiring \$4,200,000 for its execution—\$3,700,000 of this is in the quota assigned to the dioceses, the balance or \$500,000 is expected from interest on trust funds and other sources.

In accordance with the above action of the General Convention the Department of Finance recommended a budget for 1924 which including an item of \$356,217 for reduction of debt, will require the \$4,200,000 authorized by General Convention for its execution. The actual budget amounts of \$200,000 more than this, which represents lapsed balances.

It should be noted that if the entire budget asked by the Council and authorized by the General Convention is paid during this triennium, the entire indebtedness now carried by the Council will be paid during the triennium.

Only such increases were made in the budget for 1924 as were absolutely necessary to cover growth in work and the items which come under the rules of the Council.

The Council is calling on everyone to exercise the most rigid economy in so far as it does not actually cripple the work, in order to come to the General Convention of 1925 with a clean slate. It can do this if the Church responds to the action of the General Convention, for the Council is living up to instructions of that body in all particulars.

One of the largest items of increase in the budget was to cover an increase in salary of our women workers in the foreign field to make their salaries equal to that of a single man. This matter has been under consideration for many years. The bishops in the field, in conference with the old Board of Missions, recommended unanimously that this action be taken. The Woman's Auxiliary has petitioned the Board of Missions and the National Council in the strongest terms to make this adjustment. As it costs a woman worker in the foreign field fully as much to live as it does a single man, the Council felt that it should in justice make this increase.

The report made by the treasurer was hopeful. The receipts from the people of the Church applicable to the budget for the first nine months of this year show

an increase of about \$170,000 over last year. This includes nearly \$90,000 not credited to this year's quota. In addition, the receipts from other sources have shown a gratifying increase while the expenses for the first nine months of the year have remained practically the same as for 1922.

If each diocese and parish will from now on make a determined effort to see that every dollar pledged to the work of the General Church is collected and forwarded promptly, the treasurer feels confident that the year 1923 can be closed with a balance on the right side.

### Additions to Staff of Field Department

The Field Department has been undermanned for some months owing to the resignations and illness of several of its

secretaries. It seemed of imperative necessity to fill the vacancies in the staff, especially in view of the coming fall activities of the Department. The necessity to secure the right men for such important positions made it difficult to fill these vacancies. The Department, however, was able to announce at the Council meeting held in New York that the President had appointed Mr. Lawrence L. Gaillard and the Rev. J. M. B. Gill, which appointments were confirmed.

Mr. Gaillard is senior warden of All Souls' Parish, Waterbury, Conn.; for some years was head of an engineering company in that city. He is a layman of high standing in the Church, and is ready to devote the rest of his life exclusively to the Church's work.

The Rev. J. M. B. Gill, after his long term of effective service in the China Mis-

## Thanksgiving Day

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sion, needs no introduction to the Church.

The Executive Secretary, the Rev. Mr. Mitchell, outlined the fall activities of the Department, in which a large number of volunteer workers, who were trained during the years of the nation-wide campaign, are taking an active part.

#### Many Appointed to Mission Fields

The Department of Missions, at its meeting this month, appointed, out of the many who volunteered for service both at home and abroad, thirty-three new missionaries. Of these twenty-one were women and twelve men. Five went to the Domestic Field, eleven to Latin America and seventeen to the Orient. Among those appointed to Latin America were two Sisters of the Order of St. Anne who had gone to the Virgin Islands at the request of Bishop Colmore and who now asked for their regular appointment.

#### Lay Cornerstone for New Hospital

Dr. John Wood reports the receipt of a cable from the Bishop of Kyoto announcing the laying of the cornerstone of the new St. Barnabas' Hospital, Osaga, also the cornerstone of the new dormitory of St. Agnes' School, Kyoto. The alumnae and students of St. Agnes' are working hard and giving generously to the fund to erect a new academic building. The bishop expects that by April 1, 1924, at least \$10,000 will have been secured in Japan. He will need \$60,000 from the United States. This new building is essential in order to bring St. Agnes' in line with the government requirements. The bishop says: "This is not only a thing eminently desirable in itself, but we have no option with regard to it." \$40,000 will be needed for the equipment.

#### Pinchot Condemns Politicians As Law Breakers

Governor Gifford Pinchot of Pennsylvania, a member of the Brotherhood of St. Andrew, at a mass meeting of the Citizenship Conference put the matter of enforcing the prohibition laws squarely up to President Coolidge. He called on the President to take personal charge of suppressing the "whiskey rebellion" as George Washington did in his day. The President is the only man, he declares, who can meet the present emergency.

Aggressively and without mincing words the Governor of Pennsylvania discussed the question of enforcing the prohibition law. He charged the Federal enforcement service with lack of efficiency and declares that it is responsible for the

flood of illegal liquor pouring into the local communities. He expressed his belief that certain agents of the government not only wink at violation of the law but are acting as graft collectors.

The problem of enforcement, he said, cannot be met unless the Federal Government does its part. The states, he said, can well look after the home-brew and blind tiger problems. Blame for lack of enforcement was placed by Governor Pinchot on the citizens who have not supported the law and on inefficient law enforcement.

Politics, however, he declared, is chiefly responsible for the "black disgrace" of defiance of law. In state after state, he said, the bills of the dominant party—Democratic and Republican—were paid for years by the liquor interests. He told of conditions in Pennsylvania and in part said:

"Two facts stand out in the confused and troubled enforcement situation of today. One is the steadily increasing determination of decent people to have the law enforced. The other is the steadily increasing violation of the law by the criminal elements. The former was to be expected. The reason for the latter is not far to seek.

"The Eighteenth Amendment has been betrayed in the house of its friends. Measured by the respect accorded to it, it has failed, and the reason is that no sincere, intelligent, and concerted nation-wide effort has ever been made to enforce it.

"We all know the proof of that. It is found in the ease with which great quantities of liquor are being smuggled into this country; in the huge amounts of bogus whiskey manufactured from denatured alcohol; and in the continuing sale of high power beer from the breweries in truck load and carload lots.

"It is idle to suggest that the law cannot be enforced. That the Government of the United States, the most powerful

nation on earth, with the people overwhelmingly behind it, is powerless before a few thousand, or a few hundred thousand of assorted law breakers is simply unthinkable. The fact is we have never really tried. The essential reason why bootlegging and defiance of law by the liquor people is increasing is because this particular nettle has never been grasped with a strong hand.

"The thing that has protected the liquor criminal from the law is politics. Politics first, law enforcement a poor second has been the order. Bad whisky, with beer to help, has supplied the sinews of war for bad politics, and politics has returned the favor."

#### Bishop DuMoulin Visits Oberlin

The Bishop Coadjutor of Ohio, Bishop DuMoulin, was greatly pleased with the arrangements made for his visit to Christ Church Parish at Oberlin, Ohio, and he feels that the plans made there might be suggestively helpful to pastors in other student communities. The student council at Oberlin sent him a letter, asking for a longer visit than usual, and this, he was very glad to arrange. He stayed from Saturday until Monday, and he was able to hold the usual evening confirmation services and to celebrate the Holy Communion for the students at an early hour as well. This service was made a Cor-



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porate Communion for the students, and was made solemn and beautiful by student acolytes and singers. Three different student houses entertained for him at meals, and in addition, he met a large group of young men at an informal conference, at supper at the rectory on Sunday evening. Besides this, there were informal conferences with individual students who desired to consult him.

#### Getting a Prospective for Year's Work

The parish program for the year, October to June, was presented by the rector of St. Paul's Church, Waco, Texas, in the October issue of his parish paper, including a general schedule of instruction to be followed, the main events and projects for each month, and the programs of parish organizations, so the members of the congregation may have a clear and comprehensive idea of what they as a parish hope to accomplish in the year.

#### Conference of Clergy in Oklahoma City

Bishop Thurston is calling in to the See City all the clergy of the district for a two or three day conference, October 29, 30 and possibly the 31.

Gatherings like the above with the exception of the Annual Convention, are about the only times when it is possible for all the clergy to get together and to compare notes and to meet the Bishop and talk over with him their problems.

#### Work Progresses at Bucknell University

A home has been purchased in Lewisburg, Pa., for a resident chaplain to minister to the Church students who attend Bucknell University. The Rev. George M. Babcock is now on the ground, and with the assistance of Mrs. Babcock, a charming lady with some training in educational work, the young ladies as well as the young men will be well looked after. The new rectory is a brick structure, situated on the main street of Lewisburg, very near the campus of the University. As this dwelling is on the corner, it is purposed to take the main room on the ground floor and fit it up for religious worship for the forty or more students connected with the Episcopal Church who are in attendance at the University. The freshman class this year numbers over three hundred men and women, and although Bucknell is an institution under the auspices of the Baptist Church, the President of the University, on a recent visit of Bishop Darlington and the Executive Secretary, the Rev. A. M. Judd, stated that he welcomed the establishment of work by the Episcopal Church for the students connected with our Church. This project should be a provincial undertaking but it was necessary to take advantage immediately of the opportunity to

secure a house without waiting for outside action, but it will be necessary to have assistance from outside in order to complete the purchase. The Rev. Mr. Babcock is the first clergyman of our Church to take up residence at Lewisburg, but occasional services have been held there for a number of years by the rectors of Milton. During the past year, Mr. Vance, a vestryman of St. Matthew's Parish, Sunbury, has been holding lay services.

#### Resigns After Serve of Many Years

After a rectorship of twenty-nine years, the Rev. Alexander Renshaw DeWitt has resigned the cure of Muncy, Pa., and adjunct missions. With the approval of Bishop Darlington, and the vestries concerned, an arrangement has been concluded whereby The Rev. Charles Raymond Barnes, rector of St. John's Parish, South Williamsport, will have oversight of the parish as well as of The Church of the Good Shepherd, Upper Fairfield.

#### Norman Schools in Georgia Get Under Way

For the third season the Savannah Church Normal School began work, October 10, and the Augusta Church Normal School its second season, October 1, both promoted by the diocesan Department of Religious Education.

There are four credit-giving courses in the Savannah School and three in the Augusta, with coaching classes on all courses of the Christian Nurture series. The bishop of the diocese will be the in-

structor in the course, "Our Book of Common Prayer." Each school opens with supper at 7 o'clock, followed by meetings of officers and teachers of the four Church schools represented in each city, and after the opening services and announcements the regular classes begin. Each school is to have a session once a month.

#### New Principal for Southern School

An interesting program marked the opening of the twenty-sixth annual session of Margaret Hall, Versailles, Ky., the diocesan school for girls. Its most important feature was the formal induction

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of Miss Sara McDonald Gaither, the new principal, into her office by Bishop Burton. The Bishop had prepared a special service for the occasion which, with his address and Miss Gaither's gracious and fitting response, created a fine impression on the friends and patrons who had gathered to take part in the service and to welcome the principal and faculty. Miss Gaither comes to Margaret Hall from the associate principalship of Harcourt Place School. She is a graduate of Cornell University and has taught in some of the best schools of the east. Her success in the teaching and management of girls has been very marked, and it is confidently expected that under her direction Margaret Hall will have a prosperous administration.

#### New Examining Chaplain in Harrisburg

The Rev. P. H. Asheton-Martin, rector of St. Luke's Church, Mount Joy, Pa., has been appointed one of the three examining chaplains of the Diocese of Harrisburg, in succession to the Rev. Jesse A. Ryan, now rector of St. Mary's Church, St. Louis, Mo.

#### Two Colorado Vestrymen To Be Ordained

It isn't often that a small western parish situated in the heart of the coal mining industry gives two of its leading citizens, and two of the local churches vestry, one the junior warden and the other clerk, to the sacred ministry. But Trinity Church, Trinidad, Colo., where the Rev. A. W. Sidders is ministering, is giving Mr. Charles Bailey and Mr. R. A. Johnson. They will be ordained to the diaconate November 4th by Bishop Ingley.

#### Succeed With Summer Services In Springfield

There was held in Springfield, Ill., last summer what is believed to be the most successful series of open-air Sunday evening union Church services ever held here—services which in some respects are regarded as being practically unrivaled anywhere in America by similar services, from the standpoint of attractiveness and the number of people attending. The general opinion of those participating in these services has been that the problem of the summer Sunday evening church service has been solved for this city.

The services, eight in all, were held on the beautiful lawn of the high school, located about eight blocks from the heart of the city, with audiences numbering from 2,000 to 2,400 present at nearly all of the services. The aggregate attendance was about 15,000 persons. These services were inaugurated in 1917, and have shown a marked increase in effectiveness each year.

As in previous years, the preaching at most of the services was by local pastors.

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An especial feature was made of the music. A large chorus choir, under the direction of Prof. Donald M. Swarthout, one of the leading chorus directors of the middle west, sang at each service, rendering some of the great sacred choral masterpieces. Instrumental accompaniment and special numbers was furnished by one of the leading bands of the state, located in this city. The combination of the large chorus and band proved to be ideal for the out-of-doors. On August 25th, a portion of the greatest of all oratorios, Handel's "Messiah," was rendered.

A large platform was erected for the use of the pastors and musicians participating in the services. 2,000 seats were provided for the audience.

The total cost of the services was \$2,811.81. It is interesting to note that most of the money for this purpose was given in small amounts by a large number of people. Nearly 6,000 persons were called over the telephone and asked to subscribe from \$1.00 to \$2.00 each. The treasurer has a comfortable surplus on hand after paying all bills.

#### Insurance to Create Diocesan Fund

A new fund, known as the Diocesan Institutional Fund, has been started in Atlanta which will insure that existing institutions will be maintained and new ones erected in the years to come. It was an unrealized dream of the late Bishop Nelson that a Girls' School should be built in Atlanta and that other institutions should be erected. However, the way for this kind of a program seems easy now under the plan being put into effect.

The substance of the plan being followed is to ask each communicant of the diocese to insure him or herself in favor of the Fund, or, being uninsurable, to take

out a policy on a younger person in favor of the Fund. Those who are so fixed are asked to bequeath the Fund whatever they can in their wills and each clergyman is being reminded of the rubric in the Book of Common Prayer by which he is expected to bring to the minds of his people the importance of leaving some of their estate to the Church. However, the insurance plan being easier to the majority of the people, it is receiving the most care of the two ways of raising the fund. Insurance companies have co-operated magnificently with the committee and presented their plans for best gaining the end in view. Letters on the subject have been read from the chancels of the churches of the diocese and in the next few weeks the names and addresses of the communicants of the entire diocese will be placed in the hands of the insurance companies which have been selected by the committee to do the canvassing. Although the communicants are not held to insuring in the companies selected, they have been chosen because of the advantages of their respective policies. It has been urged upon the communicants that they take out endowment policies rather than straight life, but this, too, has not been made obligatory.

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## Our Young People

By Rev. Gordon Reese

### NEWS

Note: The Editor of the Young People's Column will be glad to "broadcast" thru this column the weekly news of the Young People's Fellowships, Young People's Societies, Young People's Associations, Young People's Service Leagues, in fact the news of your society.

From St. Martin's Church, Charlotte, N. C., Rev. John L. Jackson, Rector, comes this very interesting program of a recent meeting of their Young People's Service League:

"The program for our Young People's League for their meeting tonight at 6:30 in the Parish House, is as follows:

Hymn 374.  
Scripture Reading....Miss Sarah Glover  
Prayer.....Miss Helen Freas  
Reading—"Jeanette, the Brave Little  
Mother".....Miss Marjorie Blackburn  
Debate .....Miss Mamie Bruns  
and Mr. Karl W. Seldon, Jr.

"Resolved, that the Conferences held at Blue Ridge, N. C., are more profitable than the Brotherhood of St. Andrew Camp held at Camp Finney."  
Hymn 505.

I can imagine 505 was very appropriate after the debate. A program such as the above is certainly going to do lots of good to the parish. For unconsciously, people are going to be informed about the Blue Ridge Conference and Camp Finney. The result will be many who attend will discover probably for the first time the work both of these Conferences are trying to do.

One is inter-denominational, I understand, the other distinctly for church boys.

Unconsciously I began to form my own opinions. Subjects such as this one will mean that more young people will be informed as to Conferences, and the results are sure to be increased attendance next summer.

Only one suggestion I have to make regarding the program. Only one boy was on the program officially. I feel sure more than one entered into the discussion afterwards.

In this morning's mail comes an account of last Sunday's meeting at Trinity, Detroit. Out of the 26 in attendance, 19

were boys. Their E. Y. P. A. is certainly functioning as far as the boys are concerned. And I am sure Ascension Church, St. Louis, Rev. John S. Bunting, Rector, wants to share with you their fall program. Here it is:

### "What America Needs"

Popular Addresses Sunday Nights Beginning October 14, in the Church of the Ascension, Gates and Goodfellow Avenues, St. Louis, Mo., by the Rev. John S. Bunting, Rector.

All services in this series will be under the auspices of the Young People's Service League of this Church.

The object of these popular lectures is to show the great needs in the nation's character and life.

The Young People's Service League meets every Sunday night, 6:00 p. m., in the Choir Room. Supper first—all invited—good friends and inspiring influence—business and personal friendliness mingled.

You are cordially invited to visit us and we earnestly urge your co-operation.

### Sermon Subjects

#### "What America Needs"

1. Understanding Your Country and Your Times, October 14, 8 P. M.
2. America's Need of a New Mind, October 21, 8:00 P. M.
3. What Does the World Expect of Us? October 28, 8:00 P. M.
4. Youth's Danger and Opportunity Today, November 4, 8:00 P. M.

The ushering, the singing, in fact most of the services will be conducted by the Young People themselves. I will tell you later how they did it.

## RECENT PSYCHOLOGY and the CHRISTIAN RELIGION

By Rev. CYRIL E. HUDSON, M.A.

Written in a bright, vivacious style, interesting from start to finish. A complete success.—The Observer, in The Witness of August 25th.

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## SUCCOR THE CHURCH IN JAPAN

**\$200,000 Already Given! \$300,000 More Required to Complete Necessary Fund for Relief and Sustenance!**

**I**N VIEW of the appalling and unprecedented calamity that has befallen the Church in Japan, the National Council of the Episcopal Church at its meeting on October 11, 1923, has adopted the following resolutions:

RESOLVED, That the Council unanimously endorses all the steps by its officers to meet the crisis facing the Church in Japan as a result of the earthquake; and be it further

RESOLVED, That the statement made by the Rev. Dr. Charles S. Reifsnider, President of St. Paul's University, Tokyo, who addressed the Council as Bishop McKim's representative, fully confirms the necessity of securing immediately an Emergency Fund of not less than \$500,000. This is especially evident when it is understood that our American workers, having lost all their personal possessions, are destitute, and that in addition fully 200 Japanese clerical and lay workers who have hitherto received their entire support, not through gifts from the United States, but from the congregations and institutions that they serve, have by this calamity been deprived of all means of livelihood; and be it further

RESOLVED, That the Council is deeply gratified by the response already made to the call for Emergency Relief as shown by gifts to October 11, of \$153,000.\* The Council confidently urges the Church to complete this pledge of Christian fellowship and to complete it quickly; and be it further

RESOLVED, That the President of the Council and the Executive Secretary of the Department of Missions are commissioned to proceed as quickly as possible to Japan in accordance with Bishop McKim's request to confer with him and to secure the further information necessary to enable the Council to prepare plans for the permanent reconstruction that must follow the present endeavor to meet emergency needs. It is necessary to distinguish clearly between emergency relief and permanent reconstruction. From information already in hand, it seems clear that the reconstruction cost cannot be less than \$2,400,000; and be it further

RESOLVED, That the National Council offers to the people of the Japanese Empire its profound sympathy for the immense loss and sorrow that has befallen them and records its unbounded admiration for the resourcefulness and fortitude with which the people of Japan have set about rebuilding their waste places. And the National Council conveys to Bishop McKim, to Bishop-elect Motoda, to our missionary staff and to the Nippon Sei Kokwai its sympathy in this appalling disaster and its gratitude for the superb example which they have set all Christian people by their faith and works. And the National Council assures them of the continued and adequate support of this Church.

\*Received to October 17, \$195,590.

### Why \$500,000 Is Needed for Emergency Relief

Support of Japanese clergy, doctors, nurses and teachers for twelve months . . . . . \$116,820

Clothing, household furniture, for Japanese and American missionaries . . . 83,000

Buildings for Shelter and worship until permanent building is possible . . . . . 40,000

Temporary St. Luke's Hospital to be used probably for 3 or 4 years . . . . . 100,000

Land and immediate needs of schools . . . 125,000

Care of Japanese children, now orphans as a result of the earthquake . . . 25,000

Cost of bringing back to America missionaries for whom housing cannot now be provided in Japan . . . 10,000

**\$499,820**

Plans for permanent reconstruction will not be made until Bishop Gailor and Dr. Wood return from Japan.

**THE NATIONAL COUNCIL**  
281 Fourth Avenue, New York City