

The Witness

Vol. VIII. No. 11

CHICAGO, ILLINOIS, NOVEMBER 3, 1923

\$2.00 A YEAR

Churches to Talk Peace On Armistice Sunday

Dean Lathrop Urges Rectors to Cooperate by Using Program of Federal Council

November 11th, Armistice Day, had been selected by the churches as Peace Sunday. The Episcopal Church, through the Department of Christian Social Service, is co-operating with other church groups in an effort to arouse the membership of the churches to their responsibility. The following appeal came to us over the signature of Dean Charles N. Lathrop, the Executive Secretary of the Department:

May I ask the privilege of your columns to draw attention to Armistice Day, Sunday, the 11th of November? On this day the churches of America are asked to consider the World Court as proposed by President Harding. There is no subject more important before the American people today. There is certainly no subject for which the Christian people and the Christian Church has a greater responsibility. It is not politics and must not be allowed to fall into the arena of politics: It is a great moral question which will influence the future of the world. "Such questions as those of affiliation with the League of Nations, as affecting national help and leadership to the distracted world, as seeking to restore peace where we assisted in making war, as feeding the hungry and clothing the naked, as finding a way to prevent future wars, are primarily moral and only secondarily political questions, and on these, and such as these, the religious thought of the nation has the right to form its own conclusions and demand that politicians respect those conclusions. On such questions we must continue to demand that religious leaders shall lead the thought of the nation, surrendering leadership neither to politicians nor to partisan expediency."

The Commission on International Justice and Goodwill of the Federal Council of the Churches of Christ in America, of which as executive secretary for the Department of Christian Social Service I am a member, has sent out to every rector a pamphlet which gives a statement of the make-up and jurisdiction of the Court and other material sufficient to give a clear statement of President Harding's proposal.

I appeal to the rectors to make use of this pamphlet and on Sunday, November 11, to make some recognition of this Sunday as Armistice Day.

I appreciate the reluctance of a rector to bring into the Christian year some outside secular subject. This Department has only once before suggested such action. It ventures the suggestion now, fully recog-



Rt. Rev. R. C. Jett, D.D.

nizing these practical difficulties. The importance of the question and the desperate need of more knowledge and thought on the part of our people in my judgment makes a unique situation, a situation that calls for such attention from the Church. "The Christians of Christendom, who number many hundreds of millions (some 45,000,000 in the churches of the United States), can establish world institutions for justice and peace if they will go about it intelligently, determinedly and with consecration."

I shall be glad to supply additional copies of the pamphlet "World Court and World Court Sunday" if you will write me at the Church Missions House, 281 Fourth Ave., New York.

New Jersey Parish Has 225th Anniversary

St. Peter's Church, Perth Amboy, New Jersey is to celebrate its 225th anniversary November 2nd, 3rd, 4th, 5th and 6th. Among the speakers during the week are the following eminent leaders: Bishop Gailor, Dr. John Wood, Dr. Sturgis, Bishop Mathews, Bishop Knight, Dr. C. Rockford Stetson, Bishop Lines, and the Governor of New Jersey, Mr. George S. Silzer.

Church Congress Will Meet in Massachusetts

Committee Announces Subjects for Meetings to be Held in Boston Next Spring

The American Church Congress is to meet in Boston from April 29th to May 2nd. It will be a Jubilee Meeting, the Congress first meeting in 1874. While the speakers on the various topics have not as yet been selected, the committee in charge has released the following program for the meeting:

Tuesday evening, April 29th—The program at the opening meeting to consist of a greeting from the Bishop of Massachusetts, a greeting from a speaker from abroad, and, as the principal feature of the evening, a historical paper on the history of the Church Congress, to be prepared by Rev. Roland Cotton Smith, D. D., with no prescribed limit of time.

Wednesday, Thursday and Friday mornings—(1) The Person of Christ in the Thought of Today: Wednesday, April 30th, What Do the Gospels Teach Us?; Thursday, May 1st, How far is the language of the Conciliar Decrees Relevant to Modern Thought; Friday, May 2nd, The Creeds.

Wednesday, Thursday and Friday mornings—(2) Christian Marriage: Wednesday, April 30th, Divorce and Remarriage; Thursday, May 1st, Birth Control; Friday, May 2nd, Eugenics.

The popular meetings are as follows: Wednesday afternoon, April 30th, The Value of Auricular Confession.

Wednesday evening, April 30th, Shall We Discontinue Making Creeds a Requisite of Church Membership?

Thursday evening, May 1st, The Christian Approach to the Solution of Industrial Problems.

Friday afternoon, May 2nd, How Shall the Church Deal With Fundamentalism?

Altar Furnishings and Vestments for Tokyo

The fires that destroyed all of our churches and the residences of our clergy in Tokyo, both Japanese and American, destroyed also their vestments, altar linen and vessels for the Holy Communion.

Dr. John W. Wood, secretary of the Department of Missions, who is leaving for Japan on November 15, has offered to take with him any supplies of this character that altar guilds or other friends of Japan may desire to send to Bishop McKim and his clergy and people.

Full information can be obtained from the Supply Department, 281 Fourth Ave., New York.

Let's Know

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

BOOK EXPERIMENTS

"Where are the books that used to be on the shelf near the door? I want to read some more of them." The question was asked of the librarian in Eau Claire, Wisconsin, just after Easter. The books referred to were religious books which had been set out on the Lenten Shelf.

The plan was inaugurated in 1921 and the idea found its origin in the fertile mind of our city librarian. She telephoned to me one day asking if I would help her pick out certain books from the "religious" shelves to which special attention might be directed during the coming Lenten season. The field for selection was, of course, very limited. After doing the best we could, I offered to add certain books from my own library for Lenten circulation and we secured the co-operation of a couple of other ministers in the city who supplemented these books with still others of their own.

For three years now the plan has been followed out each Lent. A special table is stationed just inside the main entrance to the Library building, which is capable of containing three or four good shelves of books. A notice bearing the legend, "Lenten Reading," informs the public why the books are placed there. They are loaned out in the usual way upon the presentation of a library card for a period of not more than fourteen days for each book.

Our chief difficulty has been to keep any books on that table. Before the end of the first week in Lent three-fourths of the books have disappeared and after that they are coming and going with advance reservations for a good many of them. A careful record was kept for the first year (1921) with the following results. In February of 1920 there had been 56 books taken out from that section of the Library; in February of 1921 there were 147. In March of 1920 there had been 76 taken out; and in March of 1921 the number was 148. It was frequently explained by those who had the books that they would have been returned sooner if it had not been that other member of the family wanted to read them. Also there was an unknown amount of reading done, during the noon hour especially, at the tables in the Library itself.

In 1922 the use of the special shelf was appreciably larger than in the first year and, without full statistics, the librarian estimates that there was an increase in circulation of about 40 in 1923 over the figures of the preceding year.

Neither has the interest ceased with the removal of the table after Easter. The question asked at the beginning of this column was on the lips of quite a number of people. There are considerably more books removed from the religious section the whole year around than there were before Lent of 1921. The librarian has taken special notice of three or four high school boys who developed an interest in religious reading from the Lenten Shelf and who are constantly browsing around that part of the building now. Moreover,

Our Bishops

Robert Carter Jett, the Bishop of Southern Virginia, was born in Virginia in 1865. He received his academic training in his native state, later graduating from the seminary at Alexandria. After serving as an assistant at Danville, Virginia, he became the rector of Rockford Parish. In 1893 he was called to Emmanuel Church, Staunton, Virginia, where he remained until consecrated a Bishop in 1920. Bishop Jett, before his elevation to the Episcopate, represented his diocese at several general conventions and was active in every diocesan undertaking.

there will be a special appropriation from the library funds in the new year for the purchase of new religious books in anticipation of still greater interest in next year's Lenten reading.

Books like those of Fosdick's and Van Dyke's seem to secure the widest reading. A little book of prayers called "God's Minute" has also had quite a circulation. Patterson Smythe's "St. Paul" and "Life of Christ" were taken out a number of times and several of Bishop Slattery's books had considerable popularity. Some people in returning the books said they had enjoyed them so much that they had ordered copies for themselves.

A week before Ash Wednesday a list of the selected books is published in the newspaper. Attention is directed to the Lenten Shelf by the clergy at the Sunday services preceding the beginning of Lent. Then the books take care of themselves.

This is written in response to the request of a correspondent who asked for details of our plan. I think any up-and-coming librarian would welcome such co-operation from the clergy and it is certainly an excellent corollary to any parochial program for the season of Lent.

Current Comment

By The Observer

One of the most notable books published this Fall is: "Christianity and Social Science, a Challenge to the Church," by Dr. Chas. A. Ellwood. This is a book which should be widely read. In fact, one could wish that nearly every clergyman would make himself familiar with it. It is certain to be widely discussed and studied by all who are interested in sociology, and from that viewpoint it has a most valuable contribution to make to every clergyman. On the other hand, the book suffers from certain marked limitations on the part of the author. He has a very narrow view of what religion is, and is inclined, like most men who write from his viewpoint, to exaggerate very gravely the importance of what he calls "Social Science."

This is no place for a detailed review. The book is certain to be received with enthusiasm. It is certain to be widely read and it is equally certain that it will tend to produce the impression that religion is still of some use so long as it serves the purposes of what the author calls "Social Science." In other words, religion will be permitted to continue if it obediently and unhesitatingly accepts every dictate that comes to it in the name of "Social Science."

It would be well if sociologists could realize that the church has something to give to the social scientist as well as to the rest of the world, which is supremely necessary today, and without which social science will never achieve even its own aims. It is extremely desirable that all our clergy should thoroughly understand the significance of such a book as this. One hopes it will have a very wide circulation among the clergy. It would seem certain of a large circulation in colleges and in the ranks of social service workers.

After all, the title tells the tale—"A Challenge to the Church." Everyone seems to have a challenge to issue to the Church today. But possibly the world would be a better place if more people would listen to the Challenge which the Church proclaims, and has not ceased to proclaim for some nineteen centuries, now.

Billy Sunday is reported as having said: "Attendance at my Niagara Falls revivals was sparse. I gave the officials in charge a 'verbal lambasting.' Then 7,000 crowded the tabernacle."

There are still some people who think it narrow to refuse to join in Billy's revivals.

The Nation-Wide Campaign is upon us. From every diocese come reports of active preparation. One wishes one could hear of more efforts being made to get our people to unite in prayer for the Church's work. Prayer is as much needed as organization, if the nation-wide campaign is to achieve success.

Our organization for the national work of the Church is increasing in efficiency every year. One notices the improvements in methods, but surely we could hardly call ourselves as yet a praying people.

Example Set By Little Mission

St. Paul's Church, Jesup, Ga., paid up in August its full pledge for the year for the Church's Mission. This small Mission had a quota of \$105, and made a pledge of \$114. When the appeal came for the Japanese Church Relief Fund, the members raised a contribution of \$69. There is no missionary directly in charge of this Mission, which some times has the services of a layreader, and on one Sunday as the month is ministered to by the Rev. S. J. French, a retired priest of the Diocese, and former secretary. Mr. French is unable to read the services on account of lack of sight, and he recites the entire service from memory, including the Epistle and Gospel for the day.

Cheerful Confidences

By Rev. George Parkin Atwater, D.D.

SPARE THE CLERGY

Within the past few years, the rectors of at least six large parishes of the Diocese of Ohio have had serious illnesses, due wholly or in part to overwork.

It is reasonable to presume that the same condition of affairs exists everywhere in the United States.

It may be difficult to convince the business man that the clergyman has anything to do between Sundays except write a sermon and make a few calls. But the clergy know differently.

They do not complain. They expect to work hard. But it is poor tactics to burden them beyond endurance. Many years of a useful life may be sacrificed by trying to do, in one year, what ought to be distributed over two.

The charge has been made that certain industries exhaust men, and then replace them with men still in vigor of health. Whatever truth there may be in such a charge, it is contrary to the business ethics of the men whom I know. But such a process is only possible when the supply of man power is inexhaustible.

In the Church, the supply of clergymen is limited. Our ordinations to the priesthood scarcely meet the demand for priests. If the Church exhausts its clergy by overwork, it is wasting its most useful capital asset. All the physical properties of the Church in this land would be as valueless as a train without an engine, unless the clergy directed the use of those properties.

The predicament of many a clergyman is this. Practically all his strength, time, energy and thought are needed for his parish. When you add civic duties, diocesan duties, national duties, and a plentiful supply of time wasters in the shape of agents, you will discover a slow process of deterioration in his health and vigor. He lives on nerve, and suddenly breaks.

Our highly organized central agencies of all sorts have developed systems, campaigns, conferences, reports, and committee meetings, and endless talk, to such a degree that the clergy are almost bewildered. If a clergyman takes his bearings and reads the office of Ordination (pages 516-518) in the Prayer Book, and does his first duty, then the disappointed committees suggest "Parochialism."

This is a vague charge which is the last resort of the ones who wish to discredit the clergy that have a sense of responsibility toward the cure of souls. A book agent once told me that because I failed to make the expected purchase that I was not intelligent. I laughed. A beggar once told me that because I would not buy him a horse so he could set himself up in business that I was not charitable. I laughed. An insurance vendor once hinted broadly that because I did not take his policy that I was not much concerned for my family. I laughed.

A professional church pleader once told me that because I would not allow him to speak to my congregation that I had no missionary spirit. I laughed.

So when the Church offers the clergy-

man more burdens than he should accept, he must decline for the Church's good. And if any contrivers of how other men should work, whisper the word "parochial," just laugh.

As I write this article, I have before me the records of our Sunday Schools for last Sunday. The total is 253, of which 230 are children. Of this number, many children come from homes whose parents are not attached to the Church. The total number of such parents would probably equal the adult members of any of the mission stations of the Church. In other words, we have a parish and also a mission in one unit. And we have gained the most effective hold that it is possible to secure upon that family, namely, the children. If we neglect that mission at our very doors, we shall dismally fail in our duty. It often requires the most persistent personal attention to interest, educate and assimilate that large group. It means hard, plodding, persevering work. But inasmuch as no one has devised any substitute for pastoral work, the clergy must do it. Wherever the Church grows in our land, it grows because parish priests do their duty in their parishes.

The clergyman who has such a task is confronted with a problem that cannot be evaded. He must take time and strength to enlist, one by one, the people at his very doors. There is no wholesale method at his command. And this opens up a subject that I shall continue next week.

Our Young People

By Rev. Gordon Reese

WESTERN MICHIGAN ORGANIZE THEIR YOUNG PEOPLE

Under the leadership of Bishop McCormick the young people of the Diocese of Western Michigan have organized to carry out a Diocesan program. Following is an account of a meeting held recently at Kalamazoo: Nine parishes in the Diocese of Western Michigan were represented at a Convention held at St. Luke's, Kalamazoo. There were eighty-six in attendance. The spirit of the Convention was that of serious seekers for information and the noticeable feature was the fact that there were but three or four adults present and that they took a very small part in the discussions. They met at the Parish House at noon Saturday, where luncheon was served, and after luncheon the business session started. The afternoon was devoted to a discussion of programs both for the parish and the Diocese and such programs were handled by the respective Vice-Presidents, the leader being Mr. Francis Henshaw, who

led a very interesting discussion of worship; G. M. Smith, the discussion on Study; Herbert Forsythe, the discussion on Service, and Lloyd Perrin, speaking for his sister Arla, brought out a very interesting discussion on the subject of Fellowship. Each one gave suggestions for making up programs and a lively discussion was had by all present.

After a brief intermission the Convention discussed the matter of publicity. It was decided that the Young People would take up a page in the Church Helper, the Diocesan paper, and Mr. Shepard of Dowagiac was elected Diocesan Publicity Manager.

After the meeting Mr. Walter Ray, who is president of the E. Y. P. A. of the Providence of the Mid-West, gave a most excellent address, which was particularly interesting and inspiring and the young people seemed to get a great deal from it. After his speech the Convention adjourned to the auditorium and put on a model meeting. From there they went to the Church, where Bishop McCormick had a preparation service for the Holy Communion. At eight o'clock Sunday morning there was a corporate communion, the Bishop being the celebrant. At the eleven o'clock service the Bishop preached the sermon, which was very appropriate to the occasion and appreciated by all present. On Sunday afternoon St. Luke's young people's society planned and held their Sunday afternoon service to which all the delegates were invited. It is interesting to note that all the delegates and visitors to the Convention were entertained in the homes of St. Luke's young people. Each delegate was given a badge when he registered on which was written the name of his host. The result was there was no confusion and everyone was pleased and well taken care of. Next year we hope every parish and mission in the Diocese will be represented.

A WORD-MAP OF THE OLD TESTAMENT

By

Rev. George Parkin Atwater, D.D.

A modern study of the Old Testament briefly written for laymen

Large Type — Maps — Heavy Binding

\$1.00 a copy, postage 8c

6140 Cottage Grove Ave., Chicago

At the Church Door

A few copies each week to be sold at the church door

Sell them for a nickel. We bill you quarterly at three cents a copy.

TRY IT FOR THREE MONTHS

THE WITNESS

6140 Cottage Grove Avenue
CHICAGO

Witness Fund

The management of The Witness acknowledges with thanks the following donations to The Witness Fund of 1923:

Mrs. D. F. Whitlock	\$ 1.00
Dr. J. W. Wister	2.00
Miss De Lano	4.00

Total for 1923\$143.64

The Witness

Published every Saturday, \$2.00 a year.

THE WITNESS PUBLISHING CO.

6140 Cottage Grove Ave.
CHICAGO, ILL.

Editor-in-Chief

Rt. Rev. Irving P. Johnson

Managing Editor

Rev. William B. Spofford

Entered as second class matter at the Post Office at Chicago, Ill., under the Act of Congress of March 3, 1879.

The Editorial

By Bishop Johnson

SAINTS AND SCHOLARS

There are two positions which seem to be consistent positions for a man to take in his relation to faith in Christ and the Gospel.

He can frankly say that he rejects Christ's claim to be our Spiritual Master; that he looks upon life as a purely material thing and that he proposes to get out of life all the sensations that are possible.

He may recognize a moral code as contributing to this end; he may regard honesty as the best policy; purity as the greatest decency and temperance as common sense. He may be a good provider, a kindly husband, a sensible father and an excellent neighbor and yet be totally devoid of faith in a resurrection and of concern for any failure on his part to fulfill the law of Christ.

To this man life is a purely temporary process beginning at the cradle and ending in the grave, and the greatest good to be had is for him to do each day the things which seem good to him without any sense of responsibility to any higher power than his own will or any regard to a destiny beyond the grave.

On the other hand, a man may accept the rule of Christ; and believing himself to be a sinner worthy of death, may yet cling eagerly to the faith that Christ came to take away our sins and to give us eternal life.

Having this faith he is anxious to be informed as to the will of Christ and anxious that his life may be conformed to the standard of Christ's example by such means as God may have provided for such a purpose. To him, death is a transition; each day an incident leading to a destiny. Life is much more than a succession of sensations; it is a series of developments in a great plan or purpose of which he is a part. Now I presume that the first class that I have mentioned includes by far the majority of men, many of whom in giving a formal adherence to the Church, do not really make any effort to take Christ seriously but rather assume that the practical concerns of this world far outweigh in importance the precepts of Jesus Christ if they should interfere with his particular business or pleasure. In other words, worldliness is not confined to intellectual agnostics and godliness is looked upon by a majority of men as something which is a sign of mental weakness attended usually

by a lack of practical business sense. Even practical business men rather admire a godly woman, but in calling a rector seldom lay stress upon this particular quality as an essential element for his pastorate.

In other words, the worldliness outside of the Church is such a powerful influence that it becomes the static condition of society in which nominal members of the Church are more influenced by the social atmosphere in which they reside than by the spiritual atmosphere, which, because of its aloofness from their thoughts, has the suspicion of unreality and artificial pretense.

Nor do the lives of many who claim to be spiritually minded help them very much to think of spirituality as reality.

In a company of worldly minded people who are very certain that they are eminently practical and sensible, it is not an easy matter for isolated men to stand for spiritual realities, especially when so many men in the community who pretend to stand for spiritual ideals are so deficient in the very elements of spirituality.

This creates the greatest difficulty with which the Church has to contend.

God calls men to be saints and men shrug their shoulders and say the call is not for me.

I am inclined to think men are very sheep-like and they go with the crowd because it is the line of least resistance and because it is the nature of one sheep to think and act like other sheep.

Most men have high ideals of what they would like to be, but they throw away the ideals partly because they regard the ideal as impractical, and partly because the crowd isn't headed in that direction.

It is not essentially different in school and college life today.

Young men are called to be scholars; their parents expect them to be scholars and they regard study as the least of the things for which they are attending college.

The crowd is headed the other way and it is only here and there that a young fellow really sees in a college course a great opportunity to be more of a man than he is. Then again the book-worm is such an unattractive fellow, and so they make the rather superficial conclusion that the choice is between being a book-worm and regarding classes as a necessary evil which they must endure in order to enter into the real life of social and athletic functions. Of course there are men who aim to become real scholars. They are rather indifferent to marks and to what the other fellow thinks. They are not in college to be seen by men, but to get an intellectual equipment which will satisfy their desires.

The real trouble in college today is that being a scholar is a different thing than getting high marks, and professors who are apt to be narrow are largely responsible for the false standards that alienate bright boys.

It is the same in spiritual circles. The word "saint" like the word "scholar" has been hopelessly perverted. A saint isn't a goody-goody person who doesn't smoke or drink or swear. A saint is not something which need be seen of men at all. A saint is one who dedicates his life to God's service; one who loves God and is anxious to worship Him; who loves his neighbor and is anxious to serve him; who respects himself and is anxious to keep his motives

clean and single. The word "saint" has no particular reference to attainment any more than the word "scholar."

A little boy in the second grade is just as properly called a scholar as the most erudite professor in a University. He is a scholar in the sense that school is a reality to him and he is growing in knowledge day by day.

In the same sense men are "called to be saints." They are not called to make believe that they have become saints. When a scholar arrives at that point where he does not feel the need of any more study, he really ceases to be a scholar, no matter how much he may know.

When a scholar fancies he has arrived, then he begins to decay.

There is no necessity for a saint in the proper sense of the word to pretend anything. The less he thinks of what men think about him the better.

A saint is merely a child of God who is trying to grow in spiritual stature. He pretends to be nothing. He aims to be all that you would have him be. He is indifferent to the movement of the herd or to its bleating. He believes that God has in store for him a life of service which does not end in a cemetery; he addresses himself to the problem of how to relate himself to God that he may know God's will and do it.

When he realizes that God wills that he stop swearing, he will stop, but he will stop because God wills it and not because the herd demands it.

Religion is personal relationship to God, affecting one's moral conduct as the relationship becomes real.

There is no call today more insistent in America than that men shall seek to become saints in this manner.

CONFIRMATION INSTRUCTIONS

By BISHOP JOHNSON

The standard book of instructions. Interesting, well planned, attractively printed. Recommended by the Department of Religious Education.

50c a copy; \$4.00 a dozen

WITNESS BOOKS

6140 Cottage Grove Ave.

Chicago

A Series of Articles for Laymen

is now being prepared by

BISHOP JOHNSON

They will start in a few weeks and will run for thirteen issues.

Watch for Special Announcement

THE WORK OF THE CHURCH MISSION OF HELP

By MARY WILLCOX GLENN
President, National Council Church Mission of Help

Paradoxical as it may sound, the purpose of the Church Mission of Help is to set in motion spiritual power through whose mediation the lawless will be set at liberty.

Many different types of lawless young people have been in its care. They, as individuals, have shown marked divergence in their manner of scrapping previously accepted codes of good behavior. They have played loose with fundamental principles of conduct with a difference. There has, of course, been no unanimity in the extent of their sophistication, nor in their apparent freedom from a fear of the result of their impetuous pursuit of happiness. But practically all, either they themselves or the families from which they sprang, have done violence to laws of honorable living. And yet, even while they were striving to maintain a freedom from control they inevitably were coming under bondage.

It did not require the aid of the State in imposing penalty for violation of its laws to deprive them of their essential liberty. The yoke of the physical and psychological consequences of their anti-social acts lay already heavy upon them.

Their concern had been the outer aspect of life. They had been unconscious of or deaf to any inner appeal. Their primary, their imperative need, therefore, was for a liberation of personality which was submerged by the trivial, the artificial, the debased.

The ideal of the Church's service to young people such as these with whom the Church Mission of Help deals must be grounded on faith in, on respect for, the potential worth of their personalities.

The aim of such service must be to win out of their wayward, their lawless hearts, "a perfectly free allegiance" to God's laws.

One might despair of the possibility of such service's approximating such a result, given the face of waywardness and the temper of the present time, if it were not that one knows that it has been and is being done.

In September of this year a young married woman came from the South to a diocesan office of a Church Mission of Help. She had come North to see her mother and she wished, in visiting the society, to renew an old friendship, to tell of her home, her husband, and her two babies, and to say that she wanted the society to give her a homelss child, so that through its upbringing she might find expression for what the Church Mission of Help had meant to her.

Several years ago she, an unmarried girl of seventeen, was confined in a city hospital. It was the hospital that asked the Church Mission of Help to befriend her. The story of her confinement reads like a scene from one of Dostoevsky's novel, from "Possessed," for instance.

She and her young brother were alone in their apartment, while their mother was at a dance hall, when she was seized with the birth pangs. Having consulted no woman nor physician she did not know that the time of her delivery had come. The boy, however, was frightened by her

cries, called for help, and a doctor was brought. He saw that she was seriously ill, though he did not realize what was her condition, and had her taken immediately in an ambulance to the hospital. The mother heard first when she returned at three in the morning from the "racket" that her daughter had been taken to a hospital. She attempted to make no inquiries, and not until the next day did she know that the night before the girl had given birth to a child. Much later, the girl Ellen told that the only recollection she had of her father was that he threw her against the stove when he was in a drunken temper. She showed then the scar of the burn.

Ellen had left school when she was fourteen and had gone to work in a factory. When she was fifteen her mother told her, as she had told the older daughter, who made an unhappy early marriage and went on the vaudeville stage, that she was free to do as she chose with her leisure. It was at a dance hall which she frequented that she met the father of her child. He was a casual acquaintance, whose family lived in another city. There was no genuine attraction on the part of either at the beginning of their clandestine connection or later. He, a "weak" young man, twenty-one years of age, was the son of a physician, who with the other members of his family was shocked by the results of his conduct, and by his being brought into the bastardy court. Their interests were protected by the family lawyer. The only member of his family that evinced any sense of responsibility was a young sister, who expressed a desire to stand by the baby.

My purpose, however, is not to go into the details of his or her past life, to tell of efforts made to reach the man, nor of the contacts that were made for and with Ellen. The salient facts are that through the Church Mission of Help she learned to know people who loved God and held ideals of human relationship. She was shown genuine home life, she was given opportunity to make sacrifice for some one that she loved.

The picture one gets through reading the history of Ellen's own effort to save

her little child would be pathetic, if it were not so fine. That brief life was spent partly in the home she tried to make of it, partly in hospitals. Shortly before the child died Ellen gave her blood to try to revive the failing baby, though at the time she, herself, was in such poor physical shape that a specialist had to be consulted before the transfusion could be permitted.

Early in their acquaintance Ellen told the Church Mission of Help visitor, who became her special friend, when the visitor was talking with her about the Church which had baptized her baby, that she did not like to go to church, that it made her "cry." She said that one Sunday she listened to a preacher who spoke on the love of parents and the beauty of home life. She had felt like "getting up and screaming at the preacher that there was no such thing."

She told at another visit of having gone home with a friend, a girl who with her frequented the dance hall, and of feeling when she saw the girl's family "having a happy evening together" that she "would give anything for a home like that." It was the home, however, of her Church Mission of Help friend that influenced her most deeply. While she sat in its pleasant living room, appreciative of the pictures on the walls, of the social meal they ate together, she came to realize life and her potentialities.

The impression one gets of a rapidly unfolding personality is startlingly vivid. She wrote from a working girl's summer home, where she had gone for a needed change, that she had met "a lady who seems very clever and most intelligent," who has "very white hair" and "is what J— would call a social worker." "She in-

Your Church or Society NEEDS MONEY

Sell finest Chocolate Covered 5c. Bars and earn money quickly. Pay for bars in 30 days. Offer good east of Mississippi River north of Georgia.

For full information write

L. E. AUSTIN

189 Claremont Ave., New York City

You can be a Missionary

SEND for one of these "Guides to Truth and Happiness,"— then show it, sell it, or give it to others.

A beautiful lacquered brass fixture, containing 89 selected Biblical quotations of daily help and religious inspiration.

For Mother, Father, an Invalid, the Boy or Girl away from Home Influence, the Business Man and Woman. It should be on every desk, dresser or mantel—in the guest room, in Y. M. C. A. or Y. W. C. A. rooms and Hotels. Help place it there.

You will appreciate its beauty and power when you see and read it. Sent parcel post, prepaid, for only **\$1.50**

Attractive Prices on quantities to Churches and Special Representatives.

THE SILENT MINISTER, National Headquarters
Dept. A NEWTON FALLS, OHIO

The Silent Minister

"A Guide to Truth and Happiness"

And ye shall know the truth and the truth shall make you free.
John 8:32

terests me much more than the girl she wants me to be interested in." "We have," she continues, "long talks on the problems of the world, me talking on the problems. She thinks I am full of aspirations. Shes' puzzling me."

In a letter written still later to her special Church Mission of Help friend, after she had heard that this friend was leaving to take an important position in war camp work, she said: "Your other work was just as important though, in my mind, more so than what you are going to do now."

When Ellen and her Church Mission of Help friend had sat together in the latter's home they mutually were not primarily concerned with the solving of personal problems of work and housing. In the earlier days of acquaintance the obviously necessary things had been done. There was a direct connection between the sympathy the girl felt for the older woman and the dainty layette which had been provided for the little baby whose baptism and nobly simple burial had been arranged by this same friend.

The appointments made at the clinic, which followed the period spent at the city hospital; the advice as to jobs; the courses secured at night school; the openings provided at working girls' homes in and outside the city; the plan carried through for the establishment of a home for a short time with the actress sister were each a necessary step in an orderly process. They severally meant doing for and with Ellen the things that she, a normal American girl, should have possessed without special intervention.

Each act of service had been, therefore, a practical common-sense means of redress as well as the basis for a wholesome future—conceived in material terms. But being saved meant more than salvage. It meant for Ellen a development from within, a winning of liberty rooted in the soil of proved affection.

In recalling the thoughtful consideration given to Ellen as a personality, those seven to five years ago, one lights with peculiar gratitude on two facts made clear by Ellen's recent visit to her old friends in the Church Mission of Help. First, she came back to the city from a distance to visit her mother. She felt responsibility for her own people, no matter how they had failed her. Second, she wanted to do for some stranger's child what the Church society had done for her.

Ellen's story and the stories of many other girls who through Church Mission of Help have come into intimate relationship with Church women, makes me recall a letter from an artist friend, who wrote after she had helped lift from despair a fellow being: "I've had to use wisdom I did not possess and be steady and patient and understanding beyond anything I thought I was capable of."

Her words describe our common experience. As chairman for more than ten years of a case conference for the detailed consideration of the needs and potentialities of wayward young people, I have learned to realize that the so-called helpers have been the surely helped. They have grown with the girls for whose liberation they have prayed and worked.

Moreover, there has come a mutual realization not only of the awfulness of sin,

but of the common responsibility for the sinful act. In fellowship between girl and women each has learned that:

"There's one democracy
Where I'm at home to all; and there no other."

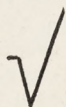
The hideous aspect of the sin should not be blurred, tyrannous consequences must not be minimized; but the fellowship within the Church reveals the truth of our common sharing of responsibility for sins committed, of our common need of saving grace. We each are a brother to dragons. There we are at home.

Terms such as relief, rescue, reform are too vague in content to define the purpose of work such as Ellen's situation demanded. **Relief**, materially conceived, was incidental even though necessary. **Rescue** could hardly be deemed applicable, unless one were thinking of rescue as dealing with the merely superficial aspect of the case. **Reform** sounds ironical given with the fact of a failure in her environment. Where could **prevention** have found a foothold? What would it have had to antedate?

An attempt, moreover, made say two or three years ago, to measure the result of the service would have been abortive.

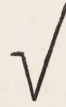
Work, one with another, in the name of the Church, carries with it the blessed conviction that as a radiant sunset makes one sure that beyond the horizon are farther oceans of color, so beyond the reach of our personal solicitude or knowledge extends the infinite capacity for spiritual growth of one girl born anew.

(To be continued next week)



Adopt the Bundle Order plan, rectors. A bundle each week; speak of the paper during the announcements; have them sold for a nickle at the Church door; we send an invoice monthly, or quarterly if preferred, at 3c a copy.

Those selling the papers can secure subscriptions if they wish. The commission is liberal. Put The Witness at work in your parish.



Witness Books

THIS IS A CAREFULLY SELECTED LIST OF BOOKS. NO BOOK BECOMES A WITNESS BOOK WITHOUT THE ENDORSEMENT OF THE WITNESS EDITORS.

The Return of Christendom

By a group of English Churchmen, with introductions by Bishop Gore and Bishop Brent and an epilogue by G. K. Chesterton. Recommended by Dr. Stewart and The Observer as almost indispensable.

\$1.75 a copy, postage 10c.

Common Sense Religion

By Rev. Frank E. Wilson, D.D. Recommended by The Observer.

\$1.50 a copy, postage 10c.

Lies

By Rev. Studdert Kennedy (Woodbine Willie).

\$1.50 a copy, postage 10c.

The Sorrows of God (Poems)

By Rev. Studdert Kennedy.

\$2.00 a copy, postage 10c.

(These books by this famous English preacher, who is to visit America in the Fall, are highly recommended by Bishop Johnson).

Religious Perplexities

By L. P. Jacks, D.D. Dr. Joseph Fort Newton says: "I do not remember to have read anything finer, or more to the point, or wiser in spirit, in all my life."

\$1.00 a copy, postage 8c.

Evolution: A Witness to God

By Rev. George Craig Stewart, D.D. Lectures delivered at Princeton, Wisconsin and Northwestern Universities.

35c. a copy, postage prepaid.

A Man's Religion

By Rev. J. A. Schaad. Presents the Christian religion in a way that appeals to red-blooded men.

35c. a copy, postage prepaid.

The Personal Christ

By Bishop Johnson. Meditations on the Life of Christ, with suggested Bible readings.

50c. a copy, postage prepaid.

The Historical Development of the Church

By Bishop Johnson. Brief outline of Church history, from lectures delivered at Gambier and Wellesley in 1921.

35c. a copy, postage prepaid.

Witness Books

6140 Cottage Grove Ave., Chicago

NELSON PRAYER BOOK AND THE NEW HYMNAL

The latest editions authorized by General Convention, made in four sizes and a great variety of styles for young and old. Printed on fine white Bible and genuine India paper.



NELSON AMERICAN STANDARD BIBLE

No other version speaks with such accuracy, authority or beauty of language. No home or institution, no Sabbath School or Church is completely equipped without a copy of the American Standard Bible.

FREE—A charming 36-page booklet, "The Wonderful Story," published at 10c per copy, telling how the Bible came down through the ages, will be sent FREE.

For sale by all booksellers, or send for catalogue.

THOMAS NELSON & SONS, 383-385P, Fourth Ave., New York

Social Service

By William S. Keller, M. D.

ENJOYING ILL HEALTH

It has come to my attention that one of the chief contributing causes to the spoiling of a child is to teach it to enjoy ill health.

Illness is not normal and like other things that are not normal it causes more publicity than the normal, healthy condition of childhood.

A sick child mentally, nervously, or physically, is more often the center of an interested circle of adults than the normal, healthy child. He is more often the recipient of favors and special attentions and considerable fuss than the robust youngster that has sound, nervous, mental and physical equipment.

Sometimes it seems as if most mothers like to have their children ill. Of course, we realize that this is an erroneous impression, but perhaps we have gotten it in watching the display of tenderness that is showered on the sick baby. Far be it for us to advise lessening this in any way, for one of the most appealing things that we know is the patient suffering of a sick child. Nearly always they are patient in their illness. Perhaps a little spoiling then is admissible; certainly we all are called upon to do our share of it.

However, when the child returns to normal health, it should also return to normal discipline. Upon returning to the old routine it should be made to feel that being well is the happiest of all conditions. Memories of our own childhood remind us of minor ailments that caused us to complain to our mothers that we had a sore throat or a headache, we were kept home from school, given constant companionship of our parents and a special diet and an attractive meal to make us eat.

Altogether, being sick is one of the most enjoyable sensations that we recall from our childhood memories.

Once again let us say that this is perhaps as it should be.

However, it seems that a compensation might be placed on the side of being well. We seldom think of praising a child for being well and boasting of his good health; rather we tell how delicate he is, how many operations he has had and what a hard time we had raising him. Our conversations, especially at the meal table, would indicate that we spend most of our lives in periods of illness and that most of our friends spend the greater part of their lives in being sick. We should not place a premium on being sick, but should, by our conversation and by our example, commend to the child a healthy, normal existence.

One of the striking things that we see about us on every side is the tremendous affection that parents of a defective child show for their offspring.

Another thing that we see on every hand is that parents in homes of great refinement, wealth and culture, possessed of keen sensibilities, often have for their children a myriad of illness.

Temper is often excused by erroneously naming it nervousness.

These are days when doctors, physicians, specialists, are learning of the importance

of considering mental states with regard to a child's health and progress in every way.

Perhaps it would be better if more parents would consult a psychiatrist regarding their children in order to discover whether or not the supposed illnesses of our children are **not for a fact** supposed illnesses and have their foundation in imaginary rather than actual states.

Let us give credit and prominence and attention to the healthy individual as well as to the sick, and persuade our children early that it is just as possible to enjoy good health as it is to enjoy ill health.

English Rector For Intinction

By Rev. A. Manby Lloyd.

Two important appointments to the Episcopal Bench of the Church of England have been announced: The translation of Dr. Woods, the "walking" Bishop to Winchester, in place of Dr. Talbot, resigned; and the filling of the Truro vacancy by Dr. Frere, of the Community of the Resurrection, the religious order founded by Dr. Gore. Then Dr. Guy Warman of Truro, is going to Colchester.

Dick Sheppard, Rector of St. Martins, writes to the church papers which have been discussing the very vexed question of separate communion cups. He says the practice of wiping the rim of the chalice after each person has received is only a very partial solution of the problem. It gives a fictitious sense of security.

There remains the practice of intinction and he strongly recommends it, for it is still the practice of the Eastern Church, and was once the practice in the "West." A form of wafer bread must, of course, be used; the practice would very much shorten the service as only one priest for both elements is needed. A paten could easily be fixed round the stem of the chalice to hold the wafer bread; and it would do away with many irreverent happenings which are now inevitable when many are present.

If any highly contagious disease arose,

some such change would be inevitable. No one can say that the proposal is irreverent, or non-Catholic, nor refuse it on the ground that they demand an exact repetition of all the details of the original institution.

He suggests that the Bishops let it be known that they are prepared to sanction such an administration of the sacrament in their diocese, provided it be an extra celebration and not at the ordinary hour, and that the custom of "Intinction" should not be imposed upon unwilling communicants.

In fifty years time, he is convinced, such a practice will be universally accepted and appreciated, and some such practice would be inevitable should there be any religious revival which had the Eucharist as its centre, and which would bring thousands, instead of hundreds, to our alters.

\$ Money for Churches \$

Many church organizations have added to their funds by adopting our plan. Why shouldn't yours? Our famous Enjoyments are delicious and enjoyable—they sell quickly at five cents a package and everyone wants more.

A delicious, healthful candy that will bring forth compliments. Four favorite flavors Peppermint, Cinnamon, Clove, Wintergreen—in sanitary tinfoil wrappers. 100% Profit on each package.

The Candy Booth at the Bazaar is an ideal place to dispose of two or three cases of Enjoyments with a Net Profit of \$20.00 or \$30.00 in a single evening.

How Your Church Can Benefit
Send us an order for one case (400 packages assorted flavors) and try out our plan. The case costs you only \$10.00. You sell it for \$20.00 and make 100 per cent. You will be surprised and delighted to see how quickly they sell. We pay shipping charges. Cash with order or C. O. D. Send today and be the first in your town to put over this idea. Goods guaranteed satisfactory or money refunded.

Superior Products Co.
421 Marion Building
Cleveland, Ohio

Church Furnishings

In Gold, Silver, Brass, Bronze, Marble or Wood

MEMORIAL WINDOWS

TABLETS

PULPITS

FONTS

ALTARS

LECTURNS

RAILS

Prayer Books, Bibles, Etc.

SPAULDING & CO. Michigan Avenue **CHICAGO, ILL.**
at Van Buren St.

GENERAL NEWS OF THE EPISCOPAL CHURCH

Parochial Mission Conducted By Bishop Johnson

A seven days Parochial Mission was held at St. Mark's Church, Augusta, Maine, (Rev. Stuart B. Purves, D. D., Rector) by Bishop Irving P. Johnson of Colorado, October 10 to 17 inclusive. There were two early celebrations of the Holy Communion daily, two meetings were held for the boys and girls of the Parish and the Mission service proper every evening at 7:30 p. m. The order of services was as follows:

Hymn, Prayers, Hymn, a 30-minute instruction, hymn, answering questions, hymn, sermon, close. The service never lasted over an hour and a half. The church was filled the opening night and there was a sustained and growing interest all the way through the services. Bishop Johnson's instructions were both masterful and helpful and the Mission has not only made a strong impression on the parish but in the Capital City also.

About 80 per cent of the people present every night were those that attended with unflagging regularity through the Mission. Bishop Johnson remarked that he had never conducted a Mission where so large a percentage of the congregation were the same people from night to night. The other 20 per cent were representatives of the various religious forces in the city from the Roman Catholic to the Unitarians and those affiliated with no religious organization.

The strong and positive teaching of the Cardinal doctrines of the Christian faith and the Missioners presentation of the claims of vital and historic Christianity, together with the absolute self effacement of himself, have left a splendid and strong impression in the community.

A liberal thank offering was given for the privileges of the Mission, which enabled the Parish to pay its share of the traveling expenses of the Bishop and also providing a generous offering for missionary work in the Diocese of Colorado.

A two days' conference was arranged for so that the missionary might meet the clergy of the Diocese. Bishop Johnson gave most helpful instructions on the subject of preaching of Missions, and also preparing for them. The Diocesan, Bishop Brewster, had most kindly made it possible to provide entertainment for the clergy who came. He was in the Parish during the entire conference; most of the Diocesan clergy were present.

Bishop Paul Jones Conducts a Mission

Bishop Paul Jones, secretary of the Fellowship of Reconciliation conducted a mission 'for the Life More Abundant' at St. Paul's Church, Clinton, N. C. The rector of the parish, the Rev. A. R. Parshley, comments upon it as follows;

"I am an ex-service man, a former Department officer of the American Legion, and a former officer of the National Guard. Too, I am a Priest of the Church and the Rector of a Parish.

"In these capacities, I invited the Rt. Rev. Paul Jones, former Bishop of Utah, to conduct a Preaching Mission in my parish. Bishop Jones accepted the invitation, came, preached seventeen times, and is gone. I am still here, conscious that I have done the best thing in my ministry.

"Why did I invite him? First, I invited him as an ex-service man who realizes that Bishop Jones spoke the truth in 1917 when he said: 'War can bring peace, but it never can bring righteousness.' I invited him because I have been slowly discovering that the ideals for which I honestly fought, received their severest set-back through the very means we took to forward them. As an ex-service man, I invited him because my conscience was alive.

"As a Priest of the Church, I invited him partly because I wished to show him that at least an infinitesimal part of the Church held his valor and courage in high esteem, partly because it might lead the way to his re-establishment in his proper and deserved position in the Church.

"As the Rector of the Parish, I invited him because I knew that he had an invigorating, refreshing message for my people.

"I had good reasons and plenty of them. I did not need any excuses.

"What manner of man is this, whom the Church, in her zeal for war, stripped of his authority? Listen to these comments, quoted verbatim: 'The most completely Christian man I have ever seen' from a banker. 'We are barbarians, he is civilized,' from a lawyer. 'The greatest preacher I have ever heard', from the mayor (also an ex-service man). 'The best thing this town has ever had', from the chairman of the Red Cross. 'You have given me the greatest opportunity of my life,' from a school teacher. These are superlatives—but they come from men and women who are not given to superlatives.

The Golden Quest

A LESSON IN HAPPINESS

A book written for the purpose of bringing troubled hearts and perplexed souls into real Happiness and Peace.

Price only 75c per copy

Order from

JOHN NELSON

2823 Larimer St.,
DENVER, COLO.



CHURCH VESTMENTS

Cassocks, Surplices, Stoles
EMBROIDERIES
Silks, Cloth, Fringes
CLERICAL SUITS
Hats, Rabats, Collars

COX SONS & VINING

131-133 E. 23rd St. New York

"I have two general impressions—satisfaction and surprise. Satisfaction—because he brought out, in my people, a new feeling which will make this a new Parish. Surprise, because there is in him not a vestige of bitterness.

If anyone has any doubt, today, that Bishop Jones ought to stand high in the councils of the Church, let him follow my example—and see."

Sewanee Seminary Has Large Enrollment

With Dr. Charles Luke Wells beginning his second year as Dean, the Theological School at Sewanee opened the 1923-24 scholastic year with a total enrollment of twenty-six students, an increase of six over the previous year. Out of this number six are seniors, five are intermediates and the rest juniors and special students. These men came from an area enclosed by lines drawn from New York City to Cuba; from Cleveland, Miss., through LeMars, Iowa, to Madison, Wis., and three of the new men are former students of the DuBose Training School at Monteagle, Tenn. The entire theological faculty of last year returned intact and it is probable that one or two additions to the present faculty will be made before Christmas. At the present time, Rev. Mr. James S. Holland, A. B., M. D., graduate of the General Seminary and rector of the Otey Parish here, is assisting the Dean in junior Homiletics and Pastoral Care.

Parish Press FT. WAYNE, INDIANA

Fall List—1923

NEW PUBLICATIONS

CHANT BOOK, 64 pages. Contains chants and music for all services. The only Chant Book that conforms to the new Hymnal. Single copies, postpaid, 25c 10 or more copies. 20c each, postpaid.

HOLY COMMUNION WITH MUSIC (Merbecke). The complete service, words and music, 16 pages and cover. For Congregational use, 10c a copy, postpaid any quantity.

TALKS ON CHURCH HISTORY. Six lectures by E. W. Averill. 64 pages. 10c a copy postpaid, any quantity.

MAGNIFICAT AND NUNC DIMITTIS, Willard Foster, C to C Series. 5c a copy postpaid.

BISHOP SLATTERY'S "HOLY COMMUNION: What It Means and How to Prepare For It." Very popular Communion manual. Blue cloth. 25c a copy postpaid. 10 or more copies, 20c each, postpaid.

CHRISTMAS CAROLS—32 pages. \$8.00 per 100.

Church Hymns and Services

Published Under License of the
CHURCH PENSION FUND

Our New Church, School and Mission Book,

288 Pages
Contains 275 of the best Church Hymns, with music for every season and occasion, selected by 100 Clergymen, including 10 Bishops. The Cream of the Church Hymnal. (The numbers are the same as New Hymnal)

Manila, \$28.00 per 100—Cloth Boards,

\$45.00 per 100—Carriage Extra

Single Copies, Postpaid.. Manila, 35c;

Cloth, 55c

After Jan. 1, 1924, Prices will be \$30 and \$50

TERMS: Cash with order or C. O. D.

We carry no accounts.

Large Gifts to St. Stephen's College

"It has pleased God," President Bernard Iddings Bell announced to the members of St. Stephen's College at the Chapel services on Sunday, October 21st, "to put into the mind of his servant Edward F. Albee of New York, to give to the college this past week \$65,000 to be used in the erection of a dormitory for forty men. During the week also seven members of the Board of Trustees have jointly given \$57,000 partly to pay the cost of a new scientific laboratory building. With these gifts in hand, the Board of Trustees has authorized the immediate construction of the dormitory and of additions to the laboratory to cost \$85,000.

These gifts are in connection with an endeavor to raise in the immediate future \$266,000 for the following purposes:

\$65,000 for a dormitory; \$85,000 for a science building; \$28,000 to endow the science building upkeep; \$18,000 to pay the deficit for 1923-24; \$15,000 for new sewage disposal plant; \$55,000 to pay all current indebtedness of the college. There will be no public campaigning for this money, it was determined by the Board of Trustees, but quite personal solicitations will be relied upon to procure it.

These buildings will constitute the third and fourth major additions in the new development of the college and when the above mentioned sums have been raised, there will have been added to the college \$600,000 in assets during the last four years.

The new scientific building will be three stories in height, one story for physics, one for chemistry, and one for biology. In addition to the main laboratories, which will accommodate sections of 32 men each, there will be a science lecture theatre accommodating 70 men, small research laboratories for private experimentation, department libraries, dark rooms, a greenhouse, a small machine shop, and, in fact, everything that is needed for undergraduate instruction in these departments. The dormitory building will contain space for 40 students together with a common room for recreation for the same.

Both buildings will be built in similar style to the new dormitory opened this fall, namely, in Tudor Gothic. The exterior will be of field stone trimmed with Indiana limestone and the entire construction will be fireproof. No wood whatever will be used in their construction.

With the dormitory opened this year and these new buildings, the capacity of the college will be increased by 80 men.

New Russian Church Backs Government

The Foreign-Born Americans Division of the National Council sends the following, quoted from the resolutions passed by the so called Second All-Russian Council

of the Russian Orthodox Church in its session of May 3, 1923.

The Division says, "This Council was not the real Russian Orthodox Church and has no right to the above title, except as its officers, who are in possession of the seals and headquarters of the real Russian Orthodox Church which were confiscated, and who are also backed by the Soviet Government, called and passed this pseudo-council."

Having listened to the report of Archbishop A. Vedensky, the All-Russian council of the Orthodox Church witnesses before the Church and all mankind that the whole world has now become divided into two classes, capitalists exploiters and the proletariat with whose toil and blood the capitalistic world builds its prosperity. In all the world there is but one Soviet State of Russia which has gone forth to give battle to this social evil. Christians cannot remain indifferent onlookers to this battle. The Council proclaims capitalism to be a deadly sin, and the fight against the same to be sacred to a Christian. In the Soviet power the Council sees the leader of the world towards fraternity, equality and peace among the nations. The Council denounces the international and Russian counter-revolution, and it condemns it with all its religious and moral authority.

The council calls on every honest and Christian citizen of Russia to go forth to battle, in a united front, under the guidance of the Soviet government, against the world evil of social iniquity.

The Holy Council urges all churchmen to abandon all attempts to use the Church for temporal political schemes, for the Church belongs to God and must serve only Him. There ought to be no place in the Church for the counter-revolution. The Soviet power is not the persecutor of the Church. According to the constitution of the Soviet state, all citizens are granted real religious freedom of conscience. The decree on the religious propaganda (as

well as the freedom of the propaganda of anti-religious ideas) affords the believers an opportunity to defend the merits of their purely religious convictions. For this reason the churchmen cannot regard the Soviet power as an anti-Christian force; on the contrary, the Council calls attention to the fact that the Soviet Power is the only one throughout the entire world that shall realize, by methods of statehood, the ideal of the Kingdom of God. Therefore every faithful churchman must not only be a loyal citizen, but also fight, by every means, in common with the Soviet Power, for the realization of the ideals of the Kingdom of God upon earth.

Classified Ads

BOARD AND ROOM

SISTERS OF THE HOLY NATIVITY—House of Retreat and Rest. Bay Shore, Long Island, N. Y. Open all the year.

CHRISTMAS CARDS

FLORENTINE CHRISTMAS CARDS, \$1.00 doz., assorted. Calendars, etc. M. ZARA, Box 4245, Germantown, Penna.

RELIGIOUS AND SECULAR; DIRECT IMPORTATIONS from England, France, Belgium, Italy; 1c to 35c each; wholesale and retail. Send for circular telling how to secure samples. Girls' Friendly Society, 15 E. 40th St., New York City.

ALTAR BREAD

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

HELP AND POSITIONS WANTED

THE VOCATIONAL EXCHANGE, MAINTAINED

by The Witness, has the names, with references, of a number of clergymen seeking parishes. We invite Bishops and Vestries seeking rectors to communicate with us. The service is free.

ALTAR FURNISHINGS

THE CATHEDRAL STUDIO & SISTERS OF the Church (of London, England). All Church embroideries and materials. Stoles with crosses from \$7.50; burse and veil from \$15. Surplices and exquisite Altar linens Church vestments imported free of duty Miss L. V. Mackrille, 11 W. Kirke St., Chevy Chase, Washington, D.C. Tel. Cleveland 52.

ALBS, BIRETTAS, CASSOCKS, CHASUBLES, Copes, Gowns, Hoods, Maniples, Mitres, Rochets, Stocks, Stoles, Surplices. Complete sets of best Linen Vestments with Outlined Cross, consisting of Alb, Chasuble, Amice, Stole, Maniple, and Girdle, \$35.00 and \$22.00. Post free. MOWBRAYS, 28 Margaret St., London, W. 1. and Oxford, England.

SANATORIUM

ST. JOHN'S SANATORIUM — FOR THE treatment of tuberculosis. 21 cottages and buildings. Bishop Howden, Pres.; Archdeacon Ziegler, Superintendent, Albuquerque, New Mexico.

MISCELLANEOUS

MENEELY BELL CO. TROY, N. Y., AND 220 Broadway, N. Y. City.

WE PRINT 200 BOND NOTE HEADS AND 100 envelopes for one dollar, 250 calling cards for one dollar. Add ten cents for postage. Community Press, Aquasco, Md.

THE CHURCH LEAGUE FOR INDUSTRIAL Democracy will furnish leaders for Missions on the Social Gospel. There is no charge. Details from Rev. Albert Farr, Whippany, N. J.; Rev. Francis Barnett, Wrightstown, Bucks Co. Pa.; Rev. W. B. Spofford, 6140 Cottage Grove Ave., Chicago.

CHURCH SERVICES

NEW YORK

CHURCH OF THE INCARNATION
Madison Avenue and 35th Street

Rev. H. Percy Silver, S. T. D., Rector.
Sundays: 8 and 11 a. m.; 4 p. m.
Daily 12:30 p. m.

CLEVELAND, OHIO

TRINITY CATHEDRAL
The Very Rev. Francis S. White, D. D., Dean.
Sunday Services: 8:00, 11:00 and 4:00.
Daily Services, 8:00, 11:00 and 4:00.

NORFOLK, VIRGINIA

CHRIST CHURCH
The Rev. Francis C. Steinmetz, S. T. D., Rector.
Sunday Services, 7:30 and 11 a. m.; 4:30 p. m.
Wednesday and Saints' Days, Holy Communion, 11 a. m.



EMBLEM JEWELRY

FOR ALL SOCIETIES

Badges, Medals, Loving Cups,
Masonic Pins for Christmas

10K solid gold...\$1.00 14K Green gold...\$1.50

Add 5% Federal tax

No. 333, BENT & BUSH CO., Boston, Mass.
In business 100 years

Over Thirty Men at St. John's Greeley

St. Johns College Greeley opened with an enrollment of thirty-three men. Workmen were still busy finishing the new building. For this reason Dr. Bonell declared a holiday until Oct. 2nd.

Early in the spring work began on the construction of a new building, St. Duns-tans Hall, a three-story building with Chapel, faculty apartments, kitchen, dining room and on the third floor rooms for fourteen men. In addition to this building the last year buildings were stuccoed and St. Hughs Hall plastered, and a large boiler room built in which a central heating plant was installed. St. Johns now has a model up-to-date plant and best of all it has no debt.

Prof. Alexander Lindsay has been added to the Faculty and will teach Philosophy, Ethics and Homeletics.

The other members of the faculty are: Dr. B. W. Bonell, Dean and professor of Dogmatics and Pastoral Theology.

Dr. E. C. Johnson, professor of Greek and Old Testament.

Prof. L. E. Morris, professor of History and New Testament.

Mr. Carl Brown, instructor in the Prayer Book.

Mrs. Agnes B. Bonell, Librarian.

St. Johns combines Arts and Theological courses. Arts course are taken at Colorado State College, which has a faculty of over ninety.

Mission of Health In Detroit

The Mission of Health, conducted under the auspices of the American Guild of Health, Detroit Council, at St. John's Church attracted large numbers of people. The church was comfortably filled each week night and on Sundays unusual congregations were present to hear the Rev. Franklyn Cole Sherman preach on the topic of Spiritual Health. A profound impression was made and the mission was fruitful in much blessing. The mission evidenced that there was a great interest in the matter of Spiritual Health and that the presentation of the subject is most opportune. Mr. Sherman's announcement of the doctrine of God was clear and convincing. His talk on Life made a profound appeal. The topic "The Conquest of Fear" was ably dealt with. There is no question but that these missions will have a wonderful value in the deepening of the spiritual life of the Church. On Thursday and Friday afternoons Mr. Sherman met with many inquirers and gave them personal interviews. The literature of the Guild dealing with the subject of Spiritual Health was on sale and was keenly sought after. The first number of the magazine "Applied Religion" was on sale and very favorable comments were made concerning it. The Detroit Council of the American Guild of Health

ST. KATHARINE'S SCHOOL

Davenport, Iowa

Under the care of the Sisters of St. Mary. A thorough preparatory school for a limited number of girls.

School recommended by Eastern Colleges. Beautiful grounds. Outdoor sports and riding. Address

THE SISTER SUPERIOR

feels that a lasting interest has been awakened in the matter of Spiritual Health and that many will wish to become members of the Guild. We are exceedingly grateful here in Detroit that it has been possible for Mr. Sherman to conduct two missions here this year. It is hoped that Detroit may become a strong center of the work of the Guild.

Autumn Meetings of Women's Auxiliaries

The autumn meetings of the Women's Auxiliaries in the Archdeaconsries of Williamsport and Altoona, Diocese of Harrisburg, show much progress and growth of interest on the part of the women of the Diocese.

The meeting of the Woman's Auxiliary, held in Trinity Parish House, Williamsport, was presided over by Miss Mary Zeller. One hundred and twenty-five women and five clergymen registered for the sessions, representing thirteen parishes and missions in the Archdeaconry, and several from outside the Archdeaconry. Educational work, as outlined by Mrs. J. K. Miller, was an outstanding feature of this meeting, and the Prayer-Partnership Plan was explained by Mrs. C. M. Boyer, the President of the Diocesan Branch of the Auxiliary. Deaconess Newbold told of the new St. Mary's House at Aomori, Japan, and described the joy that it is now giving to the women in that city, as it is used as a community center. She also told many interesting and pathetic things connected with her work, and answered many questions concerning the customs and manner of living in Japan.

Each branch of this Archdeaconry was asked to tell of plans they had made for the winter's work, and judging from those given, there will be much activity among the women of the Archdeaconry of Williamsport.

HOBART COLLEGE

(For Men)

WILLIAM SMITH COLLEGE

(For Women)

Geneva, N. Y.

102nd Year Begins Sept. 18, 1923

Courses leading to the degrees A.B. and B.S. Hobart offers a large number of scholarships to students preparing for Holy Orders.

Rt. Rev. Chas. H. Brent, D.D., LL.D., Chancellor.

Rev. Murray Bartlett, D.D., LL.D., President

For information, address the President.

ST. STEPHEN'S COLLEGE

A CHURCH COLLEGE OF ARTS AND LETTERS, with four years' work, leading to the degree of B. A. It meets the highest standards of scholarship set by the Middle States College Association and features inexpensiveness of living, intimate personal companionship of professors and students, and sincerity.

The fees are: For tuition, \$250 a year; for a room, furnished and heated, \$125 a year; for board in hall, \$225 a year; a total of \$600.

The College is equipped for teaching men who, after graduation, are going into business or into post-graduate schools of medicine, law, theology, journalism or into classical, social or literary research.

Address Bernard Iddings Bell, President.

ANNANDALE-ON-HUDSON, N. Y.
(Railway Station: Barrytown)

The Autumn Meeting of the Woman's Auxiliary in the Archdeaconry of Altoona, was held at Holy Trinity Church, Hollidaysburg—on Tuesday, October 9th. More than 100 women registered at the sessions, as well as six clergymen. A noticeable thing about this Archdeaconry is the fact that every parish and mission in it is represented at the Spring and Autumn meetings.

New Dean Installed in Cincinnati

The Institution and Installation of the Very Rev. Edgar Jones at St. Paul's Cathedral, Cincinnati, was the occasion for a representative gathering of the people of the many parishes of that city and neighborhood. Particularly noticeable was the large attendance from Christ Church, the other large down-town parish with similar problems and difficulties. Nearly one hundred members of that congregation headed by their rector, the Rev. Dr. Frank H. Nelson were present and Dr. Nelson was one of the speakers at the social hour which followed the service.

Bishop Vincent spoke of the ideals of a Cathedral in this country and the variations from the usual Anglican type. Its extra parochial functions and its mission-

Bexley Hall

DIVINITY SCHOOL OF KENYON COLLEGE

Gambier, Ohio

HOWE SCHOOL

HOWE, INDIANA

A Thorough and Select CHURCH SCHOOL for Boys.

Special Attention Given to College Preparation. The Lower School for Little Boys Entirely Separate.

Rev. Charles Herbert Young, M. A., Rector

ADDRESS P. O. BOX 8, HOWE, IND.

ST. MARY'S SCHOOL

Concord, N. H.

A Home-like School for Girls.

College Preparatory and General Courses.

Mary Everett Ladd, B. L., Headmistress

THE WOLCOTT SCHOOL

Boarding and Day School for Girls
DENVER, COLORADO

College Preparatory and General Courses

Affiliated with the Wolcott Conservatory of Music

CIRCULAR UPON APPLICATION

CHATHAM EPISCOPAL INSTITUTE

CHATHAM, VIRGINIA

Bishop of the Diocese of Southern Virginia, President Board of Trustees.

College preparatory courses, certificate admitting to leading colleges. Also special courses—music, art, Expression, Home Economics and Secretarial. 15 acre campus. New buildings. Modern Equipment. Out of door athletics. Terms moderate. Thirtieth session will begin September 19, 1923.

For Catalogue address,
ANNIE MARION POWELL, A. M., Principal.

ary leadership were its strong points. Bishop Reese, the coadjutor, gave an inspiring charge and welcome to the new Dean.

Dean Jones, in speaking at the social gathering sounded the key note of service to the community through the extension of the Kingdom of God.

Altogether, Monday, October 15th will be red letter day in the calendar of the Cathedral and an augury of a useful and progressive era in its history.

Mission for Parish In Massachusetts

All Saints' Church, Brookline, Mass., Rev. Barrett P. Tyler, rector, will hold a parish mission Oct. 28-Nov. 4. It will be conducted by E. C. Mercer and H. H. Hadley, the well-known lay missionaries of the Episcopal Church. The mission will begin Sunday morning, Oct. 28, and continue through the evening of Sunday, Nov. 4 (not including Saturday). On Sunday, Oct. 28, at 3:30 p. m., there will be a special meeting for men and boys; on Friday afternoon, Nov. 2, one for mothers and daughters.

Hospital Workers Meet in Milwaukee

A dinner and meeting of Episcopal Hospital Workers was held on Wednesday of this week in Milwaukee. The chairman was Dr. William S. Keller, of Cincinnati, the social service editor of the Witness. The speakers were the Rev. Thomas Alfred Hyde, Superintendent of Christ Hospital, Jersey City; Miss Edna L. Foley, Superintendent of the Visiting Nurse Association of Chicago, and Miss Amy F. Cleaver, Chief of Social Service, St. Luke's Hospital, New York. The meeting was under the auspices of the Department of Christian Social Service.

Bishop Moves to New Home

The Bishop of Georgia moved, October 1st, into the Episcopal residence purchased for him by the Diocese. It is located at 117 East 34th Street, Savannah.

Columbus Day Celebration in Brooklyn Parish

An enthusiastic Columbus Day celebration was held in the Church of the Redeemer, Brooklyn, New York. Italian choirs to the number of 50 choiristers rendered the music, with Mme de Castelli as solist. The service was taken by the

Rev. Joseph Racioppi, the rector of St. Michael's, Bridgeport, Connecticut. The Redeemer, under the rectorship of Dr. Lacey, has become famous for its work with the foreign born.

Archbishop to Bless Play and Its Actors

A religious ceremony, which is unusual in connection with the New York stage, took place Tuesday at the offices of A. A. Athenson, who soon will present Spero Mellas's "The Goats." That afternoon Archbishop Panteleimon of the Greek Orthodox church and representative of the Greek Patriarch of Jerusalem, accompanied by the Rev. Dr. Thomas J. Lacey of the Church of the Redeemer in Brooklyn and others, attended a rehearsal of "The Goats." The purpose of the Archbishop's visit was to bestow a blessing on the script of the play and the members of the company who are to present it.

New Organ For Rhode Island Parish

St. Luke's Church, East Greenwich, R. I., has just installed a large new organ, which will be dedicated by the bishop of the diocese probably Dec. 2. Within the year there also have been added to the church building a tower and spire, eleven-bell chimes, choir room furnishings, sacristy and halls in the tower, and new heating equipment for tower and chancel. Rev. J. M. Hunter is rector.

Ordination at Gethsemane, Minneapolis

On Wednesday, October 17, 1923, at Gethsemane Church, Minneapolis, the Bishop of Minnesota, ordained Mr. Charles Merritt Brandon to the Diaconate. The candidate was presented by the Rev. Dr. A. D. Stowe, and the Rev. D. F. Fenn preached the sermon.

AUTOMOBILE GOES 27 MILES ON AIR

A simple self-regulating device that mixes the proper amount of air with gasoline at the proper time has been invented by J. A. Stransky, 50 Third St., Pukwana, South Dakota. An automobile equipped with this wonderful device went 57 miles on a gallon of gasoline that was formerly making only 30. It can be installed by anyone in five minutes. Mr. Stransky wants agents and is willing to send a sample at his own risk. Write him today.—Adv.

DE KOVEN ACADEMY RACINE COLLEGE SCHOOL FOR BOYS



"The School

GRAMMAR SCHOOL
AND PREPARATORY
DEPARTMENTS

For Manly Boys"



REOPENS, MONDAY, OCTOBER FIRST

Address: The Rector of the Academy, Racine College, Racine, Wisconsin

The General Theological Seminary

Three-year undergraduate course of prescribed and elective study.

Fourth-year course for graduates, offering larger opportunity for specialization.

Provision for more advanced work, leading to degrees of S. T. M. and S. T. D.

ADDRESS

THE DEAN

1 Chelsea Square New York City

TRINITY COLLEGE

HARTFORD, CONNECTICUT

FOUNDED 100 YEARS AGO

For information address the Registrar

BERKELEY DIVINITY SCHOOL

Middletown, Connecticut

Address:

Rev. WILLIAM PALMER LADD, Dean

The Protestant Episcopal Theological Seminary in Virginia

For catalogue and other information address the Dean,

REV. BERRYMAN GREEN, D. D.,

Theological Seminary,
Alexandria, Va.

Episcopal Theological School Cambridge, Massachusetts

Affiliated with Harvard University.

For catalogue, address
THE DEAN

Virginia Episcopal School

LYNCHBURG, VIRGINIA,

prepares boys at cost for college and university. Modern equipment. Healthy location in the mountains of Virginia. Cost moderate, made possible through generosity of founders. For catalogue apply to

REV. WILLIAM G. PENDLETON, D. D.,
Rector.

ST. FAITH'S

A Home School for Girls
Saratoga Springs, New York

Thoroughness of instruction, Definite Church Teaching, Invigorating Climate. Provincial School of the Synod of New York and New Jersey.

Rev. Charles H. L. Ford, Principal

CHURCH SCHOOLS IN THE DIOCESE OF VIRGINIA. (Inc.)—Pres.—Bishop of Va. Episc. Ch. ownership; health; scholarship; culture; beauty. BOYS: St. Christopher's—\$650. Richmond; Christchurch—\$400. Christchurch P. O., Middlesex Co. GIRLS: St. Catherine's—\$800. Richmond; St. Anne's—\$500. Charlottesville; St. Margaret's—\$450. Tappahannock. Essex Co. Catalogs from Principals.

THE PICTURE TELLS STORY

Let Your Parish See What The Church Is Doing On Five Continents

JAPAN, China, Hawaii, the Philippines, Liberia, Alaska, Brazil, Mexico, Cuba, Porto Rico, San Domingo, Haiti, Panama Canal Zone—

The Church is at work in all these places as well as in this country. Men and women sent by you are laboring there for the spread of Christ's Kingdom.

Wouldn't you like to SEE just what is being done? Wouldn't you like to look in on a service in China? Pay a visit to a school in the Philippines? Go down a jungle trail in Africa with Bishop Overs?

Any Parish or Church School in the country can have an evening in the Mission Field with the missionaries through means of the lantern slide. Hundreds of slides, taken all over the world, are placed at your disposal at a nominal cost. With each set of slides there is a lecture, so that the story of the work can be told as well as shown on the screen.

If your Parish is not already equipped, a lantern can be ordered through the Lantern Slide Bureau at special discount rates. One of the best lanterns on the market complete with carrying case, can be purchased for less than \$45.

Distributing Centers

In order to facilitate the receipt and return of slides, distributing bureaus are located in important centers. Applications for slides may be made to New York or to the following:

Cleveland, Ohio, 8614 Euclid Avenue, Miss Ada J. Crary.

Boston, Mass., 1 Joy Street, Miss Helen N. Mower.

Washington, D. C., 226 Indiana Avenue, N. W., Miss Edith E. Welch.

Rome, Georgia, Mrs. Charles Pitner.

San Francisco, Cal., 3565 Washington Street, Miss Lena J. Gibbs.

Write to the Lantern Slide Bureau for advice about stereopticons, post card projectors and moving picture machines.

SOME OF THE SUBJECTS

Our missions.
Social Results in Missions.

The Story of the Program.

United Thank Offering (2).

Work Among Negroes.

Work Among Indians.
Southern Mountaineers.
The Immigrant (5).

Alaska (5).

Latin America.

Hawaiian Islands.

China (3).

Japan.

Philippines.

Sagada.

Liberia.

Church History (3).

Religious Education.

Church Symbols.

Life of Christ (3).

The Prodigal Son.

The Story of Joseph

The Story of David

English Parish Churches.

Children's Lectures (3).

LANTERN SLIDE BUREAU

Church Missions House

281 Fourth Avenue, New York City