

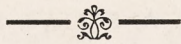


Vol. VIII. No. 24

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# A LETTER FROM BISHOP GORE



“281”

*by Rev. Robert S. Chalmers*

LITTLE JOURNEYS TO  
THE FAR EAST

*by Rev. George P. Atwater*

THE WORD OF GOD

*by Rev. Frank E. Wilson*

THE FOREIGN DEVIL

*by Mr. Alfred Newbery*



NEXT WEEK

Science and Religion

By

*William S. Keller; M. D.*



## Current Comment

By the Observer

From the New York Times I learn that the world registration of automobiles is 17,000,000, and the United States registration is 14,500,000. In other words no less than 85 per cent of the automobile registration of the world is owned in the United States. Here, surely, is food for reflection.

About one-sixteenth of the population of the world resides in our country. Eighty-five per cent of the world's automobile registration is here. It is, of course, obvious that we are the richest country on the face of the earth and equally obvious that we have made for greater material progress than any other nation. What does it all involve?

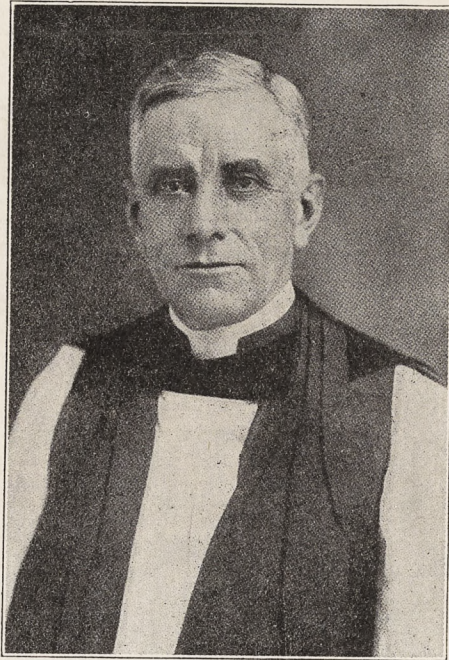
Here comes our friend the politician. He sees in it the evidence of our country's greatness and wants to know what the people expect of him. He has no ideas of his own. Then comes the conservative business man, member of the Chamber of Commerce, several luncheon clubs, a great golfer, especially on Sundays; a vestryman too, and he believes in supporting the Church. He wants (and gets) a liberal Rector. Not that he cares whether his Rector follows the banner of the modern Churchmen's Union. He knows little about that kind of liberalism, except, that he thinks "all this newspaper row darned silly." No, what he means by a "liberal" rector is a good fellow who will give him the "glad-hand" when he comes to Church, and make a joke about his frequent golfing expeditions on Sunday morning.

He read these statistics too, at the Country Club last Sunday after his morning game of golf. "Great, I call it. No nation on earth can begin even to compete with America. And I tell you fellows we never would be where we are today but for the wisdom and foresight of Washington and Monroe. Keep out of the European muddle, I say. Keep on keeping out. If those fellows would get to work, they would be happy and contented and prosperous in just no time at all. I tell you I am again this whole League of Nations-World Court business, absolutely!"

Is it Christian? Is it a Christian attitude?

In the Atlantic Monthly for January there is an illuminating article entitled, "A League Picture." I venture to quote the two concluding paragraphs:

"The world has made a beginning of co-operative thinking. For four years men have sat side by side, discussing the world's business; they are already at work preparing for the Fifth Assembly. Gradually the feeling of solidarity, still faint, is growing. To this feeling the Corfu incident oddly enough, has done an incalculable service, for it has shown the member States how great is their need of such



Rt. Rev. A. S. Lloyd, D.D.

a political body, and how essential is solidarity in its defense.

"As the years go on, it becomes clearer that the League is neither a government nor a judge; it is a method. It is a method which, in the smaller as well as the larger issues, has shown itself wonderfully suited to its purpose. One can fancy that the thought of Aristotle, were he to visit Geneva, might run something like this: 'The mind of man has at last shown itself equal to working out the political methods by which sovereign States may live together as good citizens. But the spirit of man is weak. He has set up the machinery. Now let him use it.'"

What has the United States to fear from co-operation in such an enterprise? Is the richest and most powerful nation in the world afraid to join the League? Today, we can join on our own terms. Joining on our own terms, we could assure both success and permanence.

If the League succeeds without us, we can still join, but the moral and spiritual leadership of the world will have passed from us. Should the League fail, should it break up do we imagine that our riches, our material prosperity, will be any compensation for the knowledge that the weak, poverty-stricken nations of Europe, striving to rise above ancient hatreds and the memories of two thousand years of war, striving to realize an ideal of world peace given to mankind by an American President, found themselves impotent, because the American nation declined to make common cause with them?

Would George Washington call the League of Nations an entangling alliance?

There is no Every Member Canvass in Wilmot, S. D., because there is only one communicant. This one, however, is a lady who fixes and assumes and pays an annual pledge of \$25. If there were a million more like her!

## Cheerful Confidences

By Rev. George Parkin Atwater, D.D.

### LITTLE JOURNEYS TO THE FAR EAST

One of the distressing things to me about reading the Church papers is the impression gained from the news articles that the Church everywhere else is in a perfect turmoil of activity and achievement, while my own parish seems to be so quiet and uneventful. It may be only my own fancy, for news reporters are apt to stress the high points. I slip "down east," as we in Ohio say, every once in a while, and attend a service perchance in Boston or New York or Washington. Sitting in a back pew, the Church again reveals itself to me as it did when I was young, and knew but little of what intense preparation was necessary for a service. It is good to be a member of a strange congregation once in a while, and to have a fresh revelation of what the man in the pews sees, and does not see.

This experience is refreshing because I have been somewhat of a stay-at-home so far as preaching is concerned. Only six times in my ministry have I preached on Sunday morning in any other Church than my own, except in a few instances when I was on my vacation and chanced to be invited by the local rector. New York and Boston and Philadelphia seem to be as remote from my ecclesiastical experience as Tokyo, or Hawaii. So I wonder, as I sit in the pew, and listen to metropolitan rectors, whether we are really having the same troubles, and whether the service is against the same background of responsibilities.

I watch them closely as they enter the chancel. Have they had a hectic time with the Sunday School because several teachers failed to appear? Did the treasurer come to the vestry room just before service and announce that the gas bill for the parish house was unaccountably high that month, and some one ought to see that not so much heat was used? (By

### THE WITNESS FUND

In 1922 about \$250 was given by Witness readers to this fund, which is used to pay the subscriptions of clergymen and others who would otherwise be compelled to go without the paper. In 1923 only \$160 was given. We hope that a generous amount will be given this year. A day does not pass without letters from subscribers who want the paper, but are compelled to discontinue. We do not want anyone, really desirous of the paper, to be without it. These readers will continue to receive their copies with a little help from you.

We acknowledge the following donations to the Fund for 1924:

Mr. and Mrs. Stanley Johnson . . . . .	\$10.00
Rev. Chas. L. Widney . . . . .	.50
Bishop Rowe . . . . .	3.00

Total for 1924 . . . . .	\$20.00
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someone meaning the rector.) Did the soloist give the choir leader a fainting spell by being late, which condition was communicated to choir and rector? Were a lot of unusual notices put into his hand, which he must either give, or have a session with someone later? Had he passed through the well known "bustle and confusion" period, with which some services seemed destined to be prefaced? Did he remember just before service something he had promised to do, but had forgotten?

But as the service goes on these thoughts are replaced by others. The romance of the Church comes creeping in. I revive my boyhood impressions when everything that took place in the chancel seemed to have some special appeal. When I first thought of the ministry as a profession, I watched, like a hawk, every detail of a clergyman's actions. They all seemed a part of the profound and fascinating technique of being a clergyman. A sermon manuscript seemed a veritable masterpiece of literary and scholastic production, the very touch of which must be thrilling.

These fleeting revivals of old impressions are very agreeable, and I come back to my pleasant, long, low, ivy covered church, on its familiar corner, with a fresh realization of the fascination of the work in its friendly walls. For the Church is the Church, whether it is sheltered in the large and stately building in the Eastern city, or in our simple structure on Akron's hills. Here may we read the same Bible, sing the same majestic hymns, repeat the same uplifting prayers and kneel before the altar of the same God.

I hope that people all over the land, gathering in their often small churches, remote from the great cities, may realize that while in material length and breadth their Church may differ from the cathedrals and other roomy structures, they all may have in the love and service of God the same spiritual height and depth.

### Let's Know

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

#### THE WORD OF GOD

The other day I was dictating a report for the Diocesan Council. When I looked over the typewritten copy, I found several misspellings, some mistakes in punctuation and a word omitted here and there. Nevertheless it was my report and anyone could understand its meaning and significance.

Perhaps some of you readers have done teaching. Maybe you have lectured to a class and have received written papers on the subject matter of your lectures. If so, you know how some hearers write up your lectures with special emphasis on certain points which happened to interest them particularly, while other hearers respond with a quite different emphasis on other outstanding points. Those papers are your teaching but having passed thru several different minds, you do not expect it to come out in the same identical form in each paper.

Such considerations must be born in mind when thinking of the Holy Scrip-

### Our Bishops

Arthur Selden Lloyd, Suffragan Bishop of New York, was born in Virginia in 1857. He graduated from the Virginia Seminary in 1880, and became the rector of St. Luke's Church, Norfolk, where he remained until 1900, resigning to become the General Secretary of the Domestic and Foreign Missionary Society. In 1909 he was consecrated Bishop Coadjutor of Virginia, but he was called back to New York in 1910 to be the President of the Board of Missions. At the formation of the National Council, Bishop Lloyd returned to parish work, but was again called back to New York when elected a Suffragan Bishop of the Diocese. He has received numerous honorary degrees and is the author of a book on Missions.

tures. The position of the Episcopal Church regarding the Bible is best indicated by the statement which is signed by all candidates for Holy Orders before their ordination to the diaconate. It is found in Article 8 of the Constitution of the Church:

"I do believe the Holy Scriptures of the Old and New Testaments to be the Word of God, and to contain all things necessary to salvation; and I do solemnly engage to conform to the Doctrine, Discipline, and Worship of the Protestant Episcopal Church in the United States of America."

To this might be added the sixth Article of Religion in the back of the Prayer Book which reads as follows:

"Holy Scripture containeth all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of Faith, or be thought requisite or necessary to salvation."

God reveals Himself in many different ways—in nature, in human history, thru inspired men and women, and finally, of course, in our Lord Jesus Christ. The Bible is the record of God's revelation of Himself. It is not an exhaustive record but it sketches the stages of preparatory revelation leading up to Christ, outlines the life and teaching of our Saviour, lays down the general principles of Gospel interpretation, and pictures the Church as the authorized disseminator of the Good News. The Bible does not tell everything but it does tell of the growth and development of the human realization of God. Naturally it is not always told in exactly the same way but from various points of view. Trifling differences or superficial inaccuracies in no way detract from the main elements which underlie the whole progressive account. Difficulties over the Bible usually come from efforts to use it as it was never intended to be used. It is a religious exposition; not an historical treatise or a scientific analysis.

It is quite true, then, to say that the Bible is the Word of God.

Bible is the Word of God. But it must be remembered that a word is an expression of thought and that the Bible may be a thoroughly reliable expression of God's thought without being verbally infallible. The Word of God is not mechanically identical with the words of the Bible. St. John calls our Lord Himself the Word of God.

Our correspondent this week has put his question in rather a difficult form. "The Anglican Church says that the Bible is the Word of God, but she also declares if I am not mistaken that the Bible is not infallible. How do you reconcile these statements? Is God a liar?"

A too literal use of language is as bad as one that is too loose. The Bible is the Word of God, as the Church teaches. But that fact is not impaired by fluctuations in verbal usage. In fact the very meaning itself is dependent on changes in combinations of words every time the Bible is translated into a new tongue. A literal translation of many Hebrew idioms would mean nothing at all in other languages. Indeed there are similar changes required in a few centuries in our own English. Three hundred years ago "by-and-by" meant immediately. So when our Lord is reported to have said, according to the Authorized Version, "the end is not by-and-by," it wasn't what He said at all according to our present use of English.

Among certain savage tribes there is an ancient custom which says that the name of one who has died must never be used again. Many instances are known where the king was named something like "Child of the Sun." When the king died the whole tribe had to forbear using his name and a new word was invented for "sun." This sort of thing has happened so often that travellers in remote lands say they have found almost new dialects developed in the course of a number of years. Suppose some good missionary translates the Bible into such a dialect. A generation later it would fail entirely to tell the truth to those people. Yet who was unreliable—God or the people? Which was infallible—the Word of God or the words of a changeable language?

#### SCHOOL OF INDIAN CLERGY

We have once again a Seminary where our Indian candidates are to be trained for the ministry. The Parshall Memorial Divinity School opened late in the fall at White Earth, Minnesota, in the Diocese of Duluth, with five or six students, men previously in service as lay readers. The warden is the Rev. E. C. Kah-O-Sed, one of our Indian clergy, and his wife is matron. The Rev. W. K. Boyle is also in residence, while the Bishop and the Rev. Dr. Heagerty, missionary for Indian work, and the Rev. William Elliott come as visitors and special lecturers. The school is for men of the Indian race only.

As Dr. Heagerty reminded them on the opening day of the school, fifty years ago a similar school was started at White Earth, which produced men who were a credit to their race, some of whom are still living, trusted and honored by the



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## "281"

By Rev. Robert S. Chalmers  
Dean of St. Matthew's Cathedral,  
Dallas, Texas

281! Familiar now to most of the lay folk of the Church as to the clergy. We used to say 281 Fourth Avenue, and to talk to our congregations about the Church Missions House, but now 281, that is quite enough for identification. One of the great and glorious results of the Nation-wide Campaign.

And now, unless one is greatly mistaken, historic and romantic 281 is developing a dual personality! Surely nothing could be more interesting! Here is the Rector, or the Church School Superintendent, or the leader of the Mission Study Class. On the wall are maps and charts and diagrams. And in the most central and conspicuous position hangs a picture of the great building which is the Church's headquarters. From this building the missionaries go forth. Here the world-wide interests of the Church are administered. Here the National Council meets (pictures of Bishop Gailor and Mr. Franklin are in order here). Here the great detail of all the beneficial work of the Woman's Auxiliary is planned out in careful detail. And here is where the Lenten offering is received only to be sent out again all over the world to our missionaries to help them in their work.

And here the Departments of Religious Education and Social Service have their headquarters too—the reader can fill in the rest for himself.

That is one personality—and a fine one. It must not be lost sight of. The whole Church ought to know about the work done at headquarters.

The other personality of 281 is not quite so easy to describe, but is none the less important to understand, and none the less real, if one may judge from what one hears quite often and occasionally reads.

Where a group of clergy are found enjoying a smoke after the arduous work of a summer Conference Day (one Conference cynic remarked that it is a sign of the times, how many of them smoke Dun-

hill pipes) where two priests and two laymen sit down at the nineteenth hole—after a men's Club dinner—in the hotel lobby after Diocesan Conventions and Provincial Synods—these are the places and occasions when you may discover the other "personality" of 281.

Bureaucrats; a lot of arm chair theorists who know nothing of parish life; swivel-chair secretaries whose sole business in life is to think up useless tasks for already over-worked parish clergy; executives who are without experience of parochial life; a lot of women playing politics to get control of the women's work of the Church; the most wasteful and extravagant administration the Church ever had; whipping up the Church to a feverish excitement once a year over the Nation-wide Campaign and then camouflaging it as a spiritual effort.

One could continue, but that is probably enough. These things are being said, and said frequently. They occasionally appear in print—even in the Witness—never as a direct attack upon the national administration of the Church, but frequently by way of hint and innuendo.

Now it is possible that the time may come, and may come soon when there will arise in the Church, a strong and determined opposition to the National Administration of the Church. There may be an administration group, and an anti-administration group. But that time has not yet arrived.

The actions of the National Council or of any of the departments may warrant criticism. In that event criticism should be explicit, frank, fearless, and at the same time constructive. At present that type of criticism is conspicuous by its absence. Instead, we content ourselves with calling names, and, I shall not say throwing stones, but rather acting like a small boy with a pea-shooter. The only result is irritation throughout the Church, and an extreme sensitiveness on the part of 281, which in turn tempts the small boy with the pea-shooter to repeat his attempts until his marksmanship is quite perfect. Let us put some plain questions to ourselves, and try to answer them fairly.

Does the Episcopal Church require a National Administration? If it does, and I think there will be few who doubt that, then the National Administration can only be successful if it commands the loyal support of the whole Church. Has the present Administration a right to the confidence of the Church at large? I submit that it has. It inherited from the old Board of Missions a large deficit. During its first two years of office that deficit was reduced by approximately one-third. A year of great financial depression, coupled with a good deal of Diocesan selfishness, which took away from the National Administration a certain amount of money for Diocesan enterprises, made the deficit assume its original proportions. What then? Should the National Council proceed to recall missionaries, close up mission stations, and abandon great enterprises? Does anyone seriously recommend this? Should the National Council, for instance, tell the Departments of Mis-

sions and Religious Education to say to our student workers, "Tell the students of this year and next year that the Episcopal Church cannot afford to send out any more young men and women into life-work at home and abroad for Our Lord. We can use a few young men as theological students—that is all. Others may go into business or professional life, or seek service with the Y. M. C. A., the Y. W. C. A. or perhaps one of the Protestant denominations?"

Because the National Council refused to do this, I submit it has a strong claim to our confidence. Great economies have been effected, but the Council has not permitted itself to be stampeded into disastrous abandonment of the work of the Church.

What do we propose as a substitute for the Nation-wide Campaign?

What alternative policy do we suggest for the Department of Missions?

Do we propose to abandon the Department of Religious Education? Do without one? I could fill a whole issue of the Witness with criticisms of that Department, yet I believe that it has done the finest and most constructive work of any group in any Christian communion in America entrusted with the promotion of Christian education. Should the Council abolish the Department in the interests of economy?

And ought not the Department of Social Service to be expanded instead of restricted?

No, there may be bureaucrats at 281. It would be difficult to eliminate them from any centralized administration. But 281 is doing its duty by the Church. Are the Dioceses and Parishes doing their duty by the Church's Missions? That question needs an answer. It needs study and prayer, and careful examination.

## CHURCH IN ATLANTA HAS COMMUNITY PROGRAM

The Church of the Epiphany, Atlanta, has just installed a pipe organ in the auditorium of its parish house which at present is being used for services until the new church is built. The organ, however, was built expressly for the parish house and will remain there after the church is erected. This parish has recently called an assistant for the rector and a large community program has been outlined for the coming year.

## ST. LOUIS CHURCH HAS FINE REPORT

St. George's Church, St. Louis, is rejoicing over the splendid reports that were read at the annual parish meeting January 14. A delicious dinner was served at 6:30 p. m.—the young girls of the church serving—after which reports were read for all the different organizations. Comparisons that were made between reports of last year and this year, showed in every case, a decided improvement. It was announced that the church building is now free from the debt it has carried for so many years.



## The Mission Field

By Mr. Alfred Newbery

### THE FOREIGN DEVIL

A Chinese street. A procession of pupils, teachers and friends. Servants bearing long poles on which were twined strings of exploding firecrackers. In the midst, in a sedan chair, carried on the shoulders of four coolies, I rode, stately.

Curious people gathered in the doorways to answer the universal query, "What is the matter?" They shouted their answers to others inside. For the first third of our journey to the wharf, there was no difficulty. Bystanders said correctly, "Liu hsien sun (that is myself) is going back to his native country." During the second third of the way, we were not so well known. There it was, "Han hsien sun (the head of our mission station) is going home." And in the last third, we were not known at all. "Yang gui dz huei goh," "some foreign devil going back to his country," was the opinion of the doorway sages.

Now this is a parable. It pictures the mind of some people in the Church. To them the parish is quite familiar. The diocese is more vague, but they know the outstanding figures. But of the general work of the Church, they know practically nothing. It is some "foreign devil."

Not that such a one has no ideas on the general work. The word "missions" is an old friend. It is apt to mean to him foreign missions, and concerning foreign missions, he may have any or all of three quite definite ideas. The first is that the heathen ought to be let alone. Let them be happy in their own religion. What right have we to impose our ideas on them?

The second is that at any rate charity begins at home. While we have so much to do in our own cities and rural places, while there is all the suffering in our own borders of which we hear so much, why do we not set our own house in order? And the third is that anyway only eight cents out of every dollar contributed, gets to the foreign field.

To these may be added the ruinous effect of the white man's civilization on the native, as witness the Hawaiians; a statement of Napoleon's about the danger of waking up the millions of the Orient; a third or fourth hand story of the comfort and ease of the life of missionaries surrounded by a retinue of servants; the suspicion of "rice" Christians, heathen who are baptized in order to get a good job through the missionary's influence.

I have put these in their most exaggerated form for rhetorical reasons. But in some form or other, in whole or in part, they are widely maintained. They may be heard in any smoker after the question of prohibition has been fully disposed of. You can hear them crop up on the way home from church. You can read them in the joke columns, or see them portrayed on the stage. They have been in the air a long time. Meanwhile, to be sure, the Church's work has gone steadily on. The Church's mission to the multitudes of the

heathen who though made in God's image are without the knowledge of Him, has been effectively preached and by many effectively prosecuted. It is being done today more effectively, perhaps, than ever before. But the objections are still widely current, and it is to them that we should vigorously address ourselves.

For they are in some measure true. It is true that the heathen are in a kind of contentment to which the impact of Christian life is a shock. It is true that we have a tragically large task to do in the land in which we live. And it is true that only a portion of our contributions reaches the foreign field. The other things said and believed have truth in them also. If Napoleon did say it is a dangerous thing to awaken the vast populations of the East, he was right. It is. The sad degeneration which has too often followed contact between the white man and a so-called inferior people is not to be denied. It can be proved. Doubtless, also, there are or have been "rice" Christians in the foreign field, and even unworthy missionaries.

But they are not true in the way that they have been interpreted to be true. Nor is the real truth in them a help to the position of the person who maintains them. But true, or not, they are important. People hold them. People pass them on.

It is a comparatively small matter that they hinder the support of the general work of the Church. It is a very big matter that they lie heavy on the heart of Jesus Christ; that because of them He should see His own children blocking the way to others of His own children; that because of them, people are shut off from sharing in His joy, the joy of welcoming into His Kingdom those that are afar off as well as those that are nigh.

They are signs over the doors of human hearts, marked "No Entrance." Let us take them down. Because of them only one-third of the Chinese city feels our influence, only one-third of the Church membership does the work of the Church. In this column we shall talk about ways of removing them.

## Our Young People

By Rev. Gordon Reese

### DIOCESAN CONVENTIONS FOR YOUNG PEOPLE

Within the last few years there has developed in connection with the annual Diocesan Conventions of our Church, Diocesan Conventions for Young People. Bishop Wise of Kansas was one of the first to realize the possibilities of such a gathering of young people and started it some few years ago with a Diocesan Conference for boys; this was followed by a Diocesan Conference for young people. Bishop Quin of Texas was another one who saw the value of such work and was willing to pioneer, overcoming obstacles, making mistakes, but, best of all, getting the young people. Following is a report of the secretary of one of our diocesan young people's societies who successfully has conducted four or possibly five Diocesan Young People's Conventions. Here's how they did it.

"You ask for a report as to how we did it in our diocese. First of all, we had the Bishop send out a letter of invitation to every boy and girl over 14 years of age and up to 21 years of age to be present at our first Diocesan Convention. This was followed by a second invitation from the committee of boys and girls in the city where the convention was to be held. In each invitation there was a postcard asking for a reply as to whether they would

## Rev. George Craig Stewart

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be able to attend over Friday, Saturday, and Sunday, this Diocesan Convention.

"In the city where the convention was to be held there was appointed the following: first, a General Chairman of the Diocesan Young People's Convention. This was followed by the appointment of the following committees: first, the Hospitality Committee. The duties of this committee were to file the names of the boys and girls as they were received and provide entertainment for them in the homes of the boys and girls during the period of the convention.

"Second, there was a Program Committee. The duties of the Program Committee were as follows: evolve a program or group of programs for three days that would arouse the interest and challenge the mind of the youth of the diocese in Christian service.

"Third, there was the Banquet Committee whose duties were to provide plans for the conducting of an opening banquet Friday night and breakfast and luncheon Saturday.

"Fourth, the Automobile Committee. The duties of the Automobile Committee were related very closely with those of the Hospitality Committee and together they co-operated in getting the boys and girls to the homes of their host or hostess and back to the depot Sunday afternoon after the convention was over.

"The entire work of the convention was done by the young people. At the Friday night banquet several of the speakers were young people. The Diocesan president of the young people presided at all the meetings or appointed someone to preside. The reports Saturday morning of the convention, which were always interesting, were given by the young people.

"The Bishop always spoke at least once during the convention, usually the closing service. Celebration of the Holy Communion was held Saturday and Sunday mornings. A model young people's meeting was held in order to demonstrate to those who had no society how one might be conducted in their parish. Duties of committees were outlined by special speakers. The organization was thoroughly discussed and plans were made for the summer conferences or camps which were held.

"Our Diocesan Council was always held in January and our camps were conducted immediately after the close of school. This, I think, gives you an idea of our diocesan councils."

This year Texas has invited the Province of the Southwest. The Second Province will have theirs shortly. The Province of the Middle West is planning their Diocesan Council and the South and the Southwest are also planning to have the young people Get-Together. What does this mean? Simply that unless something is done real soon to give the young people several great national or international ideals, our young people's societies may be developing along the line of endeavor, which, if later a national organization were started, might make it difficult for them to co-operate together.

The slogan at the leader's conference in New York in October was "A national organization for young people by 1925." This means that at New Orleans there will come together a group of leaders and, we hope, a group of young people, for too long the Church has planned work for young people instead of with young people. If this is to be a national organization for young people then let us plan now to have the young people present as far as possible, following the plan of one who has conducted the Diocesan Council, namely that of putting the young people on the program and allow them to conduct their own convention. It is true some mistakes will be made, but with some suggestions of those who are interested in young people and who are recognized by the young people as their friends and advisors, surely the work will go forward.

It is hoped that dioceses which are unorganized will through their Department of Religious Education begin now some kind of a young people's organization which will be represented at New Orleans in 1925.

## Social Service

By William S. Keller, M. D.

### A CHANCE TO HELP

The question is frequently asked: What is Social Case work? and, How does social work enter into a Church program? Recently in the City of Portland, Oregon, a social worker assisted by the Rev. Thomas Jenkins, St. David's Episcopal Church, has circularized the clergy and interested laymen of our Church regarding the deportation of a family that lives in St. David's parish.

A short statement of the case follows: "Joseph and Sybilla Meyers of 349 East 82nd St., Portland, Ore., have been ordered deported by the United States Immigration Service.

"Mr. and Mrs. Meyers are uncle and niece. They have been living together since 1911, under common-law marriage. They have since gone through a formal wedding ceremony. There are four children, all healthy and above average intelligence; three of them were born in this country.

"At the time they decided to live together as man and wife they were on a large wheat ranch in the interior of Canada, many miles to the nearest railroad, where no minister or justice was available.

"Since coming to Portland they have bought and paid for their home; they subscribed liberally to various issues of Liberty Bonds, and they have won the respect of their neighbors as being a pure-minded, law-abiding family, thoughtful of one another's interests and modest in forming new friendships.

"If this family is deported, the children, three of whom are American citizens, will become illegitimate, and the parents, perhaps, forcibly separated.

"If the foregoing is a proper statement of the complaint, we, the undersigned American citizens, while upholding the authorities in the strict enforcement of the immigration laws, believe that in this case fair play and common sense should temper justice. We ask that the deportation proceedings now pending against them be dropped."

The Rector of the parish says:

"The case of Joseph and Sybilla Meyers has been referred to me for an opinion as to the wisdom and justice of their deportation. This man and woman, with their four children, live in the parish of which I am rector, and are known by several members of my congregation; being also known by myself.

"While in no sense condoning their original act of marrying, they being closely related, I am of the opinion, all things considered, that no good would be accomplished for society or for the people themselves by deportation.

"Their house is a model of neatness and good judgment, and their reputation among those who know them best is above reproach. Their children seem quite normal and healthy and are unusually well cared for. The years they have lived here show them to be law-abiding and thrifty people.

"The American Government being inclined to mercy in the administration of justice, would do wisely, in my opinion, in extending to this family the freedom of our country."

The Social Worker says:

"Having agreed to act as Godfather for one of the children mentioned in the enclosed petition, I appeal to the clergy of our church to support me in an effort to save this family from deportation.

"We may disagree as to the legality of common-law marriages; we may look differently upon niece and uncle marrying, but most of us will agree that it is one thing to follow a code of conduct under the conventionalities of the town or city, and another thing to feel the same restraint in the unbroken country to the north, where neighbors are few, distances long and cold and wind bitter.

"Joseph and Sybilla Meyers are of the sturdy pioneer type which made our country. They are the kind of people we need more of today.

"But whether they are guilty or not guilty of a crime, the children are innocent and we must save them."

The Social Service Editor of The Witness wishes to commend and congratulate these two splendid gentlemen for the Christian charity they have extended to this family.

This is certainly a case where the "sense of the law" and not the "letter of the law" should be applied.

May we ask all interested Church persons to write immediately to your Senator or Representative at Washington with the request that your "protest to deportation" be placed in the hands of Hon. James J. Davis, Secretary of Labor.



## THE WAY OF LIFE

By Rt. Rev. Irving P. Johnson, D. D.

### IX. OBEDIENCE

It is said of the Christ that "He learned obedience by things that He suffered," and it was said by the Christ, "If ye love me, keep my commandments."

He expected obedience from His apostles and when He sent them forth in His name, He said to the apostles, "As my father hath sent me, even so send I you."

In the organization of the Christian Church there is a note of authority pervading it.

Children are to obey their parents; wives are to be subject to their husbands; servants are to obey their masters; citizens are to obey the civil authorities; churchmen are to respect those who are set over them in the Lord.

Of course those in authority have an equal obligation to love those who are in any way subject to them.

Disorder and confusion are abhorrent to Christ.

He draws a distinction between deference to lawful authority, and a servile truckling to the viciousness of those in authority.

"The Scribes and the Pharisees set in Moses' seat; whatsoever they bid you, that observe and do, but do not you after their works."

There never has been a worse hierarchy than that of the Jewish Church in the days of our Lord, and yet Christ was scrupulously careful to discriminate between their lawful authority which was to be respected and their lawless deeds which were to be disregarded.

"The powers that be are ordained of God," and even such civil magistrates as disgraced the Roman Empire are to be respected as ministers of God in the sphere of their lawful authority.

When St. Paul would depict the horror of chaos and disorder, he uses such language as this: "In the last days perilous times shall come for men shall be lovers of their own selves; disobedient to parents; traitors, heady, high-minded, having a form of godliness but denying the power thereof."

It would be difficult to give a more accurate description of the days in which we live, when discontented and querulous people are demanding every form of license and calling it liberty. Of course no one really wants to obey anyone else, and each form of disobedience begets further disorder.

Men disobey God's commands, and children disobey ungodly parents.

There can be no joy without order and there can be no order without obedience.

This is true even on a camping trip and it is far more true in all departments of life.

Of course it would be delightful to obey, if there were only perfect men to exercise authority. But "man being in honor hath no understanding and may be compared to the beasts that perish."

There is no place in which a man is so prone to play the fool as when he is invested with authority; but since the world is so thickly populated with potential fools, it is apparent that some foolish people are going to exercise power.

The recent outcry in the Church against bishops in authority has no doubt some justification in fact, yet who would chose those who berate them to take their place?

There is no more intolerant ruler than a commune or a soviet. They are far more despotic and unreasonable than the most arbitrary tyrant.

It is not easy to exercise power.

If a ruler be firm and resolute, he is called tyrannical and if he is weak and vacillating he is called a fool.

Timid rulers have brought more sorrows on humanity than arbitrary men.

St. Paul fully realizes the difficulties when he says:

"For Christ must reign until he hath put all enemies under his feet. The last enemy that shall be destroyed is death."

He says this right after saying that Christ "shall put down all rule and all authority and power." Unquestionably rule and authority and power have usually been an enemy to the man who is seeking righteousness. But bad as he has been, the arbitrary ruler has not been as cruel as the irresponsible mob.

The hardest question which confronts a Christian is this obligation of obedience and it is hard to lay down principles for the guidance of the individual, but one can establish a few.

First, It is better to obey a lawful ruler in unlawful things than it is to defy a lawful ruler in that which is within the realm of his authority.

One can always obey without imitating evil rulers and one can feel that he has placed the order of society before the indulgence of self. It is so easy to persuade ourselves that we are being imposed upon when as a matter of fact we are merely

lawless, respecting no authority but our own sweet will.

Second, It is of the nature of discipline in the home, the school, the army, or the Church that we submit to irksome authority, for it is only when we do that which we are disinclined to do that we really learn obedience by the things that we suffer.

Third, In any event we must not disobey the lawful exercise of authority just because we are outraged at the lawless assumption of power on the part of evil rulers.

"To obey is better than sacrifice," because sacrifice without obedience produces that peculiar type of ecclesiastical mind which theoretically desires authority and actually abuses it.

Self-will is the most dangerous tendency of human folly and obedience is the natural enemy of self-will.

If the attainment of a chastened and disciplined character is one of the chief objectives of the Christian life, it can best be attained by resolutely accepting a rule which is distasteful to us, providing that it is a power ordained of God.

Without obedience to parents, teachers, masters and rulers in Church and state human nature becomes irresponsible, individualistic and insolent.

The scholar, soldier, or saint, who is perpetually abusing the rule that is over him, becomes discontented, querulous and censorious.

He loses something fine in human nature which strict obedience bestows upon men. We cannot practice obedience unless we recognize some power outside ourselves to which we voluntarily submit.

This power is administered by human instruments and is therefore a fallible power, liable to error and grave injustice. St. Peter has summed up the case most affectively.

"Submit yourselves to every ordinance of man for the Lord's sake, whether it be to the king as supreme; or governors, as unto them that are sent by Him for the punishment of evil doers and for the praise of them that do well."

"For so is the will of God that with well doing ye may put to silence the ignorance of foolish men: as free, and not using your liberty for a cloak of maliciousness, but as the servants of God."

"Honor all men. Love the Brotherhood. Fear God. Honor the King. ~~Servants be subject to your masters with all fear; not only to the~~



good and gentle but also to the forward.

"For this is thankworthy, if a man for conscience toward God, endure grief suffering wrongfully.

"For what glory is it, if when you be buffeted for your faults, ye shall take it patiently; but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God.

"For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow His steps."

In short, the practice of obedience is attended with greater blessings than are the evils of suffering wrongfully under unjust rulers.

It is only as we submit ourselves to authority that we ever attain any quality which entitles us to command.

If Jesus could learn obedience by the things that He endured, it is not unreasonable that His disciples should learn obedience in the same way, and one will fail to attain to the stature of Christ until He has accepted the yoke of Christ.

If we are going to obey, we must find some authority outside our own selves or obedience will degenerate into mere self-conceit and self-will.

It is an essential part of a soldier's training that he learn to obey and we are soldiers of Christ who have voluntarily assumed His discipline.

#### BISHOP GRISWOLD TO HELP IN WESTERN MICHIGAN

Bishop McCormick sailed January 14 on the Empress of Scotland for his visitation of the American Churches in Europe and for consultation with the Eastern Orthodox Bishops in Egypt, Syria, and Palestine. He expects to land in Alexandria and visit Cairo, going overland to Jerusalem. After stopping in Constantinople and Athens, he plans to begin the regular visitations of the European Churches at the Church of the Holy Spirit, Nice, early in March, and passing on into Italy, Germany, and Switzerland, to reach Paris for Easter at the Pro-Cathedral of the Holy Trinity where the Convocation will meet during Easter week. The Bishop hopes to be home in May. During his absence Bishop Griswold of Chicago will help this diocese in case of need of Episcopal service.

#### HALF OF THOSE CONFIRMED FROM OTHER CHURCHES

Confirmations in the Diocese of Western Michigan during 1923 numbered 521, 58 per cent of the candidates having previous training in the Church, the balance coming from twelve denominations, except thirty who had no previous religious home.

## Bishop Charles Gore Explains Position on Creedal Statements

Men have not in Fact Believed in the Incarnation who Disbelieved the Virgin Birth, says Theologian

Bishop Charles Gore has been quoted by opposing controversialists in the Church as an authority who supports their position. We are very glad therefore to publish a letter from him, as well as a letter from Mr. Haley Fiske of New York, to whom the letter was written.

New York, Jan. 23, 1924.

To the Editor,  
The Witness,  
Dear Sir:

As an old friend and admirer of the Right Reverend Bishop Gore, of England, I thought it only right to send to him a copy of Bishop Lawrence's recent book and to call Bishop Gore's attention to the use made of a short passage in one of his books by the Bishop of Massachusetts; I also sent to him clippings from some of the New York papers reporting the addresses of several clergymen of New York in regard to the same passage, and have received from him a reply, of which enclosed is a copy. It seems only right that the papers which have given publicity to the statements of Bishop Lawrence and other clergy should have the statement of Bishop Gore as to the meaning of the passage in his book and as to his own position in respect to the Virgin Birth.

Respectfully yours,  
Haley Fiske.

Dear Mr. Fiske:

You are quite at liberty to publish this letter if you wish.

I cannot understand how Dr. Lawrence, the Bishop of Massachusetts, can have said that, in defending the doctrine of the Virgin Birth, I had come to the conclusion "that there is no essential connection between the belief in the Virgin Birth and a belief in the Incarnation." It is true that the belief in the Incarnation was not

based upon belief in the Virgin Birth, as it was upon belief in the Resurrection. For the Incarnation was believed in for (perhaps) 30 years before the fact of the Virgin Birth was widely known through the publication of the Gospel of St. Luke. There were reasons why the manner of Our Lord's birth was kept private at the beginning. There were also reasons why the faith of the Church should be made to rest on public events, to which the Apostles could bear witness within their own experience.

But we have good reason to believe that St. Luke's narrative of the birth contains the testimony of the Mother; and that St. Matthew's rests upon the witness of St. Joseph. And the fact of the Virginal Conception of Christ was no sooner heard than it was welcomed by the Church and taken up into its Creed. It has seemed to all successive generations that the belief in the Incarnation was so congruous with belief in the Virgin Birth that the former could hardly have taken place in any other manner. It has also seemed that the birth of the New Man must have involved something discontinuous as well as something continuous with the old sinful humanity. In *Belief in Christ*, p. 279, I have written that the Virgin Birth will be found by anyone who believes in Christ as the second Adam, the sinless man, something "in the highest degree acceptable and congruous in His case, if not rationally necessary." In fact men have not in fact believed in the Incarnation (with very few exceptions) who disbelieved the Virgin Birth.

Yours faithfully,  
Charles Gore.

### Religious Perplexities

By

L. P. JACKS

Principal of Manchester College, Oxford, and Editor of the Hibbert Journal

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## Specialist on Rural Churches Enters Plea for Wiser Spending

Two-Fifths of all Rural Churches are Today Standing Still or Losing Ground the Figures Show

"One vital cause of present rural depression is the alarming surplus of unproductive country churches," says Dr. Edmund deS. Brunner of the Institute of Social and Religious Research, New York, who, as director of the town and country studies of the organization, recently completed a survey of the rural church situation in the United States during which data were collected in 1,000 counties and more intensive studies made in 179.

This survey reports that home mission societies of the various denominations are among the worst offenders against the prosperity of the rural population by aiding the competitive fight for existence of unnecessary and chronically unsuccessful churches. It says that the burden of the support of these non-productive churches, partly subsidized by home mission societies, falls upon the rural population, increasing existent financial depression.

"One-fifth of all rural churches receive home mission aid," states Dr. Brunner. "Of these subsidized churches, a large number are in active competition with other subsidized churches. A considerable proportion of the aided churches are of the chronically non-productive sort. It almost appears in many districts that the fewer churches a country is economically able to afford the more it is apt to have. Subsidized competition is sometimes even found between churches of the same denomination, and very frequently between those of almost identical doctrines. Out of 211 aided churches in certain typical counties, it was found that 149 could be dispensed with without essential loss. The use of home mission money to further unproductive competition is difficult to justify, especially in view of the hardship it works upon the rural population."

Only one person out of every five of the rural population is a church-goer, and this decline in church attendance is partly the fault of the churches themselves, says this survey, since the average country church has failed to adapt its program to the changed conditions of rural life.

Two-fifths of all rural churches are today standing still or losing ground, the figures obtained in the survey show. Seven out of every ten rural churches have only a fraction of a pastor apiece. These pastors, moreover, are so badly paid that one-third of all rural ministers can live only by working at some other occupation.

One-fifth of all rural churches have no Sunday school. The old adage, "Train up a child in the way he should go" is being largely disregarded by the rural population. The young people's movement has

failed to take hold also in the rural sections.

"The average church provides a program that ignores the yearnings and ardors of youth," says the survey. "The Roman Catholic and the Jewish communions have more to teach Protestant bodies in this field than in any other."

### PROF. JOSKI SPEAKS AT PEORIA, ILL.

Prof. Samuel L. Joski, who occupied the chair of English Literature in the University of Bombay, spoke before the Men's Club of St. Paul's Church, Peoria, Illinois, last week, on "The Religious History of India."

Drawing a comparison between the eastern and western roles of religion, he declared that in the Orient the people tried to make life happy and live in understanding with nature. In the western country, which embodied Great Britain and the United States, he declared that the theory seemed to be to overpower and overcome nature instead of living in accord with it.

Religion in India, he said, was the conception of God in man, while here it seemed the visible aspect and outward display through large gatherings, was the idea of religion. He said that while the people of India were illiterate and could not read or write, that they were nevertheless intelligent. He told of teachers going from home to home to enlighten

them on religion and other subjects. He spoke for more than an hour and at his conclusion his audience applauded him warmly and he was pronounced one of the most remarkable speakers that had ever been heard in this city.

Although an Indian, Prof Joshi was educated at Columbia University, N. Y. After his graduation he returned to India and took a position on the faculty of the Bombay University. More than two years ago he came to this country under the auspices of the Church of England. He was first exchange professor with the University of Nebraska and this year is exchange professor with the University of Colorado. He has spoken over the entire country and also lectures in the General Theological Seminary in New York.

The meeting was open to the public and while two hundred reservations were made it was essential to set extra places to accommodate the throng.

### NEW ORPHANAGE IN GEORGIA

The treasurer of the Appleton Church Home, Macon, Ga., the diocesan orphanage has reported that work has started on the new orphanage to be located on the outskirts of the city of Macon. The buildings are to be completed by the time the diocesan council meets in St. Paul's Church, Macon, May 12, 1924. The cost of the orphanage will be 60,000.00.

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# GENERAL NEWS OF THE EPISCOPAL CHURCH

## CHURCH IN JAPAN PRESSES FORWARD

Not often do epoch-making events come in pairs, as they did in Japan in December, when on the 7th Bishop Motoda was consecrated in the little Church of St. Timothy, Tokyo, the only one of our church buildings surviving, and on the 11th Bishop Naide's consecration took place in Christ Church, Osaka.

In the Oriental setting of a Japanese city, while motor cars and rickshaws mingled outside, picturesque throngs of men and women crowded the two churches on the two great occasions, and before representatives of the English, Canadian, Chinese, Russian, Greek and American Churches, the two Japanese were consecrated by Bishop McKim, Bishop Heaslett and Bishop Lea. Indescribable emotions must have been felt, especially in Tokyo where despite earthquake and fire, poverty and death, the Church moves slowly but steadily onward.

The two services were in Japanese, except Bishop Gailor's sermons, which were interpreted. Bishop Naide's robes were those which the first bishop of Japan, Channing Moore Williams, when he resigned in 1889, laid aside with directions that they were to be kept for the use of the first native bishop of Osaka.

The Governor of the Prefecture of Osaka, the Mayor of the city and other distinguished guests were among the five hundred who attended a dinner at noon following the service in Osaka.

## BISHOP GARLAND THANKS HIS ELECTORS

Bishop Thomas J. Garland, Suffragan Bishop of Pennsylvania, was elected Diocesan at a special convention last week. In thanking the convention Bishop Garland said:

"I fully appreciate the great honor which, by your action, you have conferred upon me. It is the second time that I have been elected to this Diocese on the first ballot, which is something unprecedented in our history. No one realizes better than I do, the grave responsibilities, cares and burdens that must be borne by the Bishops of this metropolitan Diocese and, in all humility, I may say that no one is more fully conscious of his limitations.

"At this solemn moment I think of the history of the past; of our first Bishop, the saintly William White, a most remarkable man to whom history has not yet done full justice; of Henry U. Onderdonk; of that great organizer, Alonzo Potter; of the eloquent William Bacon Stevens; of that just and Godly man, Ozi William Whitaker; of one of the noblest hearted men whom it was ever my privilege to know, Alexander Mackay-Smith; and then, of the last Bishop of Pennsylvania so well known to you all that I do not need to speak of him—one who came to you so well equipped for the work of



DIGNITARIES AT JAPANESE CONSECRATIONS

his Episcopate through years of training in theological seminaries.

"I may safely say that I know more about Pennsylvania than any other Bishop who has been elected (with the exception of Bishop White and Bishop Stevens). I have lived here since I was a child and my family has been identified with the state for one hundred and fifty years and from the days of my childhood, I have had a love for Pennsylvania. No other Bishop has been elected who has had the advantage of such affectionate and personal relations with the whole body of his clergy and with a large number of laymen. I have been deeply touched, especially during the last few days, at the spontaneous manifestations that have come to me from so many people testifying to their affection and loyalty. Knowledge of this personal devotion on the part of so many will ease the burdens of the arduous duties of the Episcopate.

"In the trying positions in which I have been placed, not only during my Episcopate, (but even before that time), in the performance of my duties in this Diocese, I have been singularly blessed in having a true help-mate who has been to me a solace and a help and a comfort in time of trouble and an inspiration throughout my ministry.

"I am profoundly glad that my election has not been by any party in the Church; that among my dearest friends are representatives of all types of Churchmanship. We all believe the same faith and we bear witness to the world of our unity. I trust that the Holy Spirit will lead us to that deeper unity without which progress is not possible.

"With that simple faith which I was taught at my mother's knee and which has been my guide through life, I believe that God gives heavenly wisdom and His grace and strength to all those who do His will. And I will look to Him for strength to fulfill the greater responsibilities which have been laid upon me. By your action you have made it possible for me to con-

tinue my services in this Diocese which I have loved and in which I have labored for the past thirty years. If confirmed by the Bishops and the Standing Committees I will accept the election, knowing that I may confidently count on that same spirit of co-operation that has never failed me in the past.

"And now, my brethren, may grace, mercy and peace, be unto you through God the Father and our Lord Jesus Christ."

## CAMPAIGN FOR BISHOP TUTTLE MEMORIAL

The movement to raise a great popular subscription with which to erect a memorial in St. Louis to Bishop Daniel Sylvester Tuttle, late Presiding Bishop of the Protestant Episcopal Church, has crystallized and taken definite shape. The movement is to be world wide, and its organization is to proceed immediately.

The official name of this world movement is to be the Bishop Tuttle Memorial and Endowment Fund, and the date of the intensive campaign has been fixed at October 12 to 31. The memorial will be a great beautiful building to be erected in connection with Christ Church Cathedral, which was his Cathedral for thirty-seven years. Its purposes are to memorialize the life and work of Bishop Tuttle, to serve as headquarters for the Diocesan organizations, to serve the city of St. Louis, and particularly the dense population in the neighborhood of Christ Church Cathedral, as a social center for all sorts of community activities, and to be used for national gatherings.

Frederick Foote Johnson, Bishop of Missouri, will be the national chairman, and W. Frank Carter of St. Louis chairman of its campaign committee. Its committees will include prominent citizens both in and out of the Protestant Episcopal Church in St. Louis and throughout



### BISHOP BLAIR ROBERTS VISITS GRAND RAPIDS

On Monday, January 14, the Men's Clubs of St. Mark's Pro-Cathedral and Grace Church, Grand Rapids, met at a supper in St. Mark's Parish Hall at which Dean Jackson presided and the Rt. Rev. W. Blair Roberts, Suffragan Bishop of South Dakota, was the guest of honor. The clergy of the Diocese were invited and several were able to attend. About sixty men of the two parishes listened with profound interest to the Bishop as he drove home the value and necessity of missions to business, health, political purity, and morality, as well as to Christian religion. The discussion that followed showed how deeply impressed were the hearers by the Bishop's direct, manly, forceful argument. On Tuesday morning, after an early celebration at 8 o'clock, the clergy breakfasted with Dean Jackson at the new Morton House and spent the forenoon in a meeting of the Diocesan Clericus and in delightful and profitable conference with Bishop Roberts. In the afternoon the Bishop met with the Woman's Auxiliary, interesting and inspiring the women as he had the men. He preached on the previous Sunday at Grace Church, whose rector, the Rev. G. P. T. Sargent, had been his friend and classmate. The following Sunday he preached at the Pro-Cathedral. He came to Grand Rapids as substitute for Bishop Burleson, who was prevented from fulfilling his engagement by a call to the deathbed of his honored mother in California.

### BOY CHOIR BRING PARENTS TO CHURCH

St. Thomas' Church, Thomasville, Ga., has had a very successful season with its Boy Choir of about twenty members, and at the Vesper services every Sunday many relatives and friends of the boys who never before attended services have become quite regular. A very successful sacred concert was given at St. Thomas' in December when selections were given by all of the organists of the town, and a chorus was selected from all of the choirs. The offering for the poor of Thomas County amounted to \$100.

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### THE MISSION FIELD

A new department is, with this issue, added to The Witness. Readers are quite right in telling us that we do not have



Mr. Alfred Newbery

enough in the paper about the foreign field.

The column, "The Mission Field," is edited by Mr. Alfred Newbery, who thus becomes a member of The Witness editorial staff. Mr. Newbery is at present the assistant secretary of the Department of Christian Social Service, a position which he took after having spent several years in the foreign mission field.

## Rheumatism

### A Remarkable Home Treatment Given by One Who Had It

In the year of 1883 I was attacked by Muscular and Sub-Acute Rheumatism. I suffered as only those who are thus afflicted know for over three years. I tried remedy after remedy, but such relief as I obtained was only temporary. Finally, I found a treatment that cured me completely and such a pitiful condition has never returned. I have given it to a number who were terribly afflicted, even bedridden, some of them seventy to eighty years old, and the results were the same as in my own case.

I want every sufferer from any form of muscular and sub-acute (swelling at the joints) rheumatism, to try the great value of my improved "Home Treatment" for its remarkable healing power. Don't send a cent; simply mail your name and address, and I will send it free to try. After you have used it, and it has proven itself to be that long-looked for means of getting rid of such forms of rheumatism, you may send the price of it, One Dollar, but understand I do not want your money unless you are perfectly satisfied to send it. Isn't that fair? Why suffer any longer, when relief is thus offered you free? Don't delay. Write today.

Mark H. Jackson, 532-K Durston Bldg.,  
Syracuse, N. Y.

Mr. Jackson is responsible. Above statement true.

### NEW FORM OF CHILD LABOR

Rice growing and the rice harvests are exceedingly important matters among our Igorot friends in the Philippines. When the rice is nearly ripe, the birds come to devour it, and must be kept away.

"The little children," says The Diocesan Chronicle, "are given a part in this work. They are stationed in the fields to scream at the birds. They try to out-do one another in volume of noise, and the result is that even a hungry bird is forced to flee to the mountains. Vacation in our out-station schools is influenced to a great extent on the time when screaming must be done."

### ORGANIZE A MEN'S CLUB AT CARLISLE

A meeting of men was held in St. John's Parish, Carlisle, Pa., recently, at which addresses were made by the Rev. Malcolm DePui Maynard, of Bellefonte, and the Rev. Archibald M. Judd, executive secretary of the Diocese. Refreshments were served by the women of the parish, and individual talks were given bearing upon the Church's work, and the method for doing it. As a result of the meeting, a Men's Club was formed. Much interest and enthusiasm was evident, and it is believed the club will become a potent factor in the life of the parish.



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### AN INTERESTING SERVICE IN MICHIGAN CHURCH

The Feast of Lights took place for the second time in Christ Church, Adrian, on the Festival of Epiphany, which is kept annually as the "Name Feast" of the parish, instead of a patronal feast. The rector of Christ Church was the first to introduce the service in the diocese of Michigan, and with the permission of the late Bishop Williams worked out a ceremonial distinctly different from that usually followed. It is not a pageant, but an office with sacramental elements. There are no costumes except the vestments of the choir officers of the Church. The men who bring forward the offering of the people symbolize, without attempting to represent, the Magi, and "depart another way" by leaving the sanctuary through the sacristy. Then come twelve more men, significant of the number of the Apostles, with candles which they hold up before them as they kneel at the rail. The rector lights these with the large candle that has been burning alone on the altar,—the only light in the church. Passing through the choir in silence they light the candles in the front row of the kneeling choirsters, and then pass to the nave, where they also light the candles of the people kneeling in the front pews. Each person, on receiving the light, rises from his knees, turns, and lights the candle immediately behind him. Then he remains standing, facing the east. Thus the light spreads, like the teaching of the Church. When all have received the light, Nunc Dimittis is sung, and is followed by the Nicene Creed. Then a prayer is offered, a blessing is pronounced upon the people kneeling with their lights, and the Procession of Lights begins. This takes the choir and congregation out of doors and starts them homeward, bearing the flickering lights through the dark, snow-covered streets. The distance over which the lights are carried without going out has been surprising in many cases. All this part of the service is preceded by a psalm, a lesson, a litany for missions, and a sermon. The people put on their wraps while the alms are being gathered, and at the same time are supplied with candles, while the electric lights are turned off. The effective use of the mystery of darkness and silence during the spreading of the light gives this service a remarkable power.

### THE CHURCH AT WORK AMONG PRISONERS

The extension work by Pennsylvania State College among prisoners in the Northumberland County jail in Sunbury has proved a decided success, according to a report made by the college authorities, and received the Rev. B. Talbot Rogers, D.D., a member of the Department of Christian Social Service in the diocese of Harrisburg. The work was initiated by Dr. Rogers. One year has now elapsed since the first courses were offered. A total of 32 men were enrolled during the year. The small number in the county jail, and the divergent interests of the men, make it practically impossible to conduct regular class instruction, so the correspondence method has been followed. Among the subjects chosen are Shop Mathematics, Mechanical Drawing, Automobile Mathematics, Salesmanship, Elementary Mechanics, Electricity, and other applied subjects. The men have shown a decided interest in study, and a willingness to devote time to any courses which may help them later.

Observations of the Department of Engineering Extension based on the experience of the past year, led to the conclu-

sion that much has been accomplished. One of the men finished a course during the term of his incarceration, and immediately upon his release secured a position for which his studies had fitted him.

Similar work has been begun in the Eastern, Rockview, and Pittsburgh penitentiaries. In Rockview there are 150 students enrolled.

### VISIT OF NATIONAL OFFICERS

Trinity Church, Columbus, Ga., has recently had the privilege of a visit from Dr. Robert Patton and Rev. Lewis G. Wood, who presented the program of the Church to the congregation in a very forceful manner.

### ANOTHER PARISH SECURES ITS QUOTA

Grace Church, Grand Rapids, has secured its N. W. C. quota for 1924 in full and has paid also \$2,500.00 toward the building fund of St. Philip's Church for colored people. The Young Peoples' Fellowship of Grace Church have also given two dozen chairs for St. Philip's basement.

# CONFIRMATION INSTRUCTIONS

by

BISHOP JOHNSON

### CHAPTERS:

- |                              |                                |
|------------------------------|--------------------------------|
| 1. A Letter to the Candidate | 11. The Holy Communion         |
| 2. The Meaning of a Name     | 12. The Communion Office       |
| 3. Keeping One's Promise     | 13. Morning and Evening Prayer |
| 4. What We Believe           | 14. Holy Matrimony             |
| 5. Whom We Obey              | 15. Holy Orders                |
| 6. Our Duty to God           | 16. Question of Authority      |
| 7. Our Duty to Our Neighbor  | 17. Principles of Authority    |
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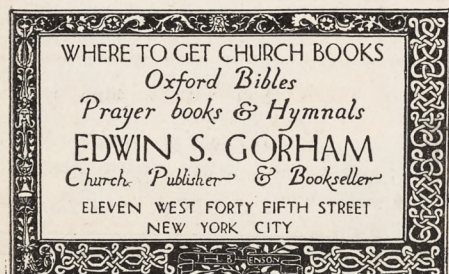
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### SOUTHERNER CALLS HIS OWN TO TASK

Col. A. R. Lawton of Savannah, Ga., spoke plainly on the Negro problem in his alumni address at the University of Georgia. He said in part:

"The race problem in the South is the responsibility of the white race only, and the white race has the higher duty. We are in the ascendancy and no solution or amelioration can progress except on our initiative. While we need the sympathetic cooperation of the Negro, we can make some progress without him; he can make none without us. Moreover the white race has always claimed racial superiority. Those who make this claim must never forget that superiority carries proportionate obligation. \* \* \*

"It is not race pride or race instinct, but race prejudice augmented by want of character that brings to the Negro injustice as between man and man. Even if I would, I could not conceal from you the tendency far too frequent with far too many individuals to deal unfairly in business transactions with the Negro because he is helpless. It is manifested in some shopkeepers (particularly those who give credit), and with some farmers in their dealings with Negro tenants. It is to an appreciable degree more difficult for a Negro than for a white man to obtain jus-

tice in some of our courts, whether on the civil or the criminal side. I do not believe that our judges are subject to this criticism.

"It is not race instinct, but race prejudice augmented by more reprehensible traits that brings to the Negro discourteous rudeness, contemptuous insult and corporal ill treatment. The white man's claim of superiority may be readily refuted by the manner in which he asserts it. Insulting another or wounding his feelings is always to be condemned, but never more so than when it comes from a superior to an inferior. A gentleman should be more careful of the feelings and sensitiveness of one below him than of his equal or his superior. A Negro dare not insult a white man. Fear restrains him. A more commendable spirit should restrain the white man from daring to insult or maltreat the Negro. Let him 'dare do all that may become a man'—remembering that 'who dares do more is none.'"

### NORTH ADAMS, MASS.

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Saint's Days, 10 A. M.

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The Rev. Charles A. Jessup, D.D., Rector.  
Sundays: 8 and 11 A. M., 4 and 8 P. M.  
All Week Days: 8 A. M. and Noon.  
Holy Days and Thursdays: 11 A. M.

### CHICAGO

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Week days: 7:30, 9 and 5.  
Thursdays and Holy Days: 9:30.

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#### SAINT LUKE'S CHURCH

Rev. George Craig Stewart, D. D., Rector  
This year our Parish celebrates the Twentieth Anniversary of our Rector. Past members of Saint Luke's scattered all over the world are sending in their greetings to Saint Luke's and Dr. Stewart. If you have ever attended St. Luke's Church, get in touch with us so you may receive a personal word of greeting from Dr. Stewart.

## CHURCH SERVICES

### ALBANY, NEW YORK

#### THE CATHEDRAL OF ALL SAINTS

The Very Rev. Charles C. Williams Carver, B. D., Dean.  
The Lord's Day: 7:30, 9:45, 11:00 and 4:00.  
Week Days: 7:30, 9:00 and 5:30.  
The Litany: Wednesday and Friday.

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Daily Services: 5 P. M.  
Wednesdays, Thursdays, Fridays and Holy Days, 11 A. M.

### NEW YORK

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Sundays: 8 and 11 a. m.; 4 p. m.  
Daily 12:30 p. m.

### NEW YORK

#### GRACE CHURCH

The Rev W. Russell Bowie, D.D., Rector  
Sundays: 8 and 11 a. m., and 8 p. m.  
Tuesday, Wednesday, Thursday, and Friday, 9 a. m. and 12:30 p. m.

### NEW YORK

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Daily Services: 7:15, 12:00 and 4:45.  
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Sunday Services: 8:00, 11:00 and 4:00.  
Daily Services, 8:00, 11:00 and 4:00.

### CHICAGO, ILL.

#### GRACE EPISCOPAL CHURCH

Wabash Avenue at 15th Street.  
Rev. Wm. Otis Waters, S. T. D., Rector.  
Sunday Services: 8 and 11 A. M.  
Evensong: 7:30—St. Luke's Hospital.

### CHICAGO, ILL.

#### ST. PAUL'S CHURCH

Dorchester Avenue and 50th Street  
Rev. George H. Thomas, Rector.  
Sundays: 8, 9:30, 11 A. M. and 5 P. M.  
Holy Days: 10 A. M.

### CHICAGO

#### THE CHURCH OF THE ATONEMENT

5749 Kenmore Avenue  
The Rev. Frederic S. Fleming, Rector.  
Sundays: 7:30, 9:30, 11:00 a.m.; 5:00 p.m.  
Daily: 7:30, 9:00 and 5:30.  
(Fridays—10:30 additional)

### CINCINNATI, O.

#### CHRIST CHURCH

Rev. Frank H. Nelson and Rev. C. Russell Moody, Clergy.  
Sundays: 8:45 and 11 A. M. and 7:45 P. M.  
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Friday: Devotions, 7:30 P. M.



### THE BIBLE FOR JAPANESE ROYALTY

The American Bible Society is sending from the Bible House in New York, two elegantly bound, stamped, and cased copies of the Bible, as wedding gifts to Prince Regent Hirohito, the future Emperor of Japan, and his bride-to-be, Princess Nagako Kuni. The wedding originally scheduled for last November but postponed on account of the Great Earthquake, is now fixed for February 8th. A committee from representative Japanese Christian bodies in Japan has made arrangements for the presentation of the handsome books.

The wide-spread acceptance of the moral teachings of the Bible is an outstanding feature of Japan's half century of development. The Christian Sunday is observed throughout the Empire. The Sunday school is already a national institution,—the Royal Family contributed \$25,000 toward the expense of the World Sunday School Convention held in Tokyo in 1920. Christian morals and ethics are permeating and silently working in every phase of life from Buddha strongholds to commercial circles.

Since but one out of three hundred of the Japanese is a member of the Christian Church, the question naturally arises, "Whence comes this Christian influence?" It is largely the result of a wide-spread circulation of the Bible. For fifty years the American Bible Society has been carrying on work in Japan. During this time it has circulated over five million copies. Each succeeding year has witnessed a large increase in the circulation of the Scriptures. During the first half year of 1923, more than a quarter of a million copies were circulated, being more than during any previous entire year. The Great Earthquake has again largely increased the demand far beyond the means of the Society to provide, especially as it is so seriously handicapped by heavy losses of properties, plates, types and stocks of Scriptures, all of which must be replaced before normal supplies can be resumed.

### A SHORT STORY ON LOYALTY

An Englishman, who came to the States in 1860, read in a Pittsburgh paper of the

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consecration of Bishop Whitehead in 1882. This notice turned his attention to his home in England and to the Church in which he was raised for in his efforts to found a home he had neglected the spiritual needs of his family. He now had one of his daughters write to Bishop Whitehead to inquire if a Church was near. After some correspondence, arrangements were made for a visit by Bishop Whitehead. The result of this visit was that all ten children in this family were baptized and confirmed.

These were the first services of the Church in Greene County, Pennsylvania. In time the children married and made homes of their own, some in this county and some going westward. But of those who remained in Greene County, all but one brought husband or wife into the Church.

To these few, two or three families have moved into the county and remained loyal to the Church. They have joined the ranks of the faithful few of the Mission, which was organized in 1892 and have remained loyal.

So for nearly thirty years they have been struggling on, always hoping for the best, compelled to be satisfied with an occasional service and communion, until L. F. Cole died in 1920, when the Archdeacon, Rev. M. S. Kanaga, came for a year.

For many years, they had Church

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school for the children, but now, having been compelled to give up the Church rooms in a then unused school building, they have nothing, the children being sent to other Church schools.

Within the last four years the Guild has been organized, to add to the pitifully small building fund. The Mission is exceedingly fortunate to have among the members, women who have sewed for years, and they are gradually building up a little business, the profits going into their building fund of their mission, St. George's, Waynesburg.

Over-churched communities in the Eighth Province are to be studied by a commission appointed by the provincial synod to report at the next session.

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### TENTH ANNIVERSARY OF THE CONSECRATION OF BISHOP TYLER

On Sunday, January 6, the Feast of the Epiphany, the tenth anniversary of the consecration of Bishop Tyler as Bishop of North Dakota, was commemorated at the 11 o'clock service in Gethsemane Cathedral, Fargo, by the presentation of a Book of Remembrance. The event was also celebrated by a special program at the meeting of the Young People's Service League Sunday afternoon, and a Choral service Sunday evening, with the Rev. S. J. Hedelund of Moorhead as the preacher.

On Monday evening a reception was tendered to Bishop and Mrs. Tyler in the Crypt of the Cathedral; at which there was a large attendance of the Cathedral parish; a number of the clergy of the district; many of the ministers of the other communions in the city, and many friends in the community.

The service on Sunday morning was very beautiful and impressive. Bishop Burleson of South Dakota had expected and planned to be present and preach on this occasion, but was obliged to cancel the engagement on account of the critical illness of his mother, which called him to her bedside in California. Dean Cowley-Carroll preacher on the text, "Lord, Thou has been our refuge from one generation to another."

After the sermon Mr. D. B. Holt, the Chancellor of the District, presented the Book of Remembrance.

Special messages of appreciation and congratulation were received from three of the four surviving Bishops who took part in Bishop Tyler's consecration (the fourth one is in Brazil); several other Bishops, the two former Deans of the Cathedral, the clergy and vestries of the district and from many friends far and near.

### TALKS ON WORK IN OREGON

Mrs. D. D. Taber, United Thank Offering Field Secretary of the Woman's Auxiliary, who is being loaned to the Diocese of Georgia for three months by the National Executive Board, began her tour of the Diocese in Savannah, Jan. 16, to promote the program of the Church. Mrs. Taber has just returned from the district of Eastern Oregon, and an interesting

coincidence developed that on the afternoon that she addressed the women of the combined parishes in Savannah on the work of Eastern Oregon, taking as the subject of her talk "Finding the Old Oregon Trail," the women of this missionary district were meeting to organize their district work. The Bishop of Georgia introduced Mrs. Taber and offered special prayers for the women of Eastern Oregon.

### TRAINING BANDITS FOR CITIZENSHIP

When the bandits in China held up a train last summer and carried many travelers up into the mountains, Miss Mary E. Wood of Boone Library, Wuchang, was right on hand, so The Church Militant of Massachusetts tells, and she promptly despatched a box of books to the leader of the bandits, writing him that she knew he must be very lonely so far up in the mountains and she hoped he might find time to read the books sent to him. And the books she sent included Bryce's "Training for Citizenship," a life of Washington, a life of Gladstone, "Silas Marner," "First Aid to the Injured," and—"Sir Galahad."

### STOWE DIRECTORY IS UNDER WAY

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rectory, which in reality is a "Who's Who in the American Church." The Bishops and clergy are responding quite promptly to the request sent for revision of their sketches or the original write up of the same. He hopes to be able to deliver this book to the subscribers during the month of March but in order to do this, the clergy must make immediate reply to the requests for information. We most cordially urge all to cooperate in the most hearty and enthusiastic way, by responding immediately with corrected data and also a subscription for the book.

Two university students are members of the vestry of the Parish Church at Fayetteville, Arkansas, in which town the University of Arkansas is situated.

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## Odds and Ends

By Grace Woodruff Johnson

"We are glad to note from the figures compiled by the Tuskegee Institute that lynchings have decreased by more than one-half during the past year of 1923. If they could be reduced by the same proportion for 1924, it would indeed be a joyful thing and do much to remove a very ugly blot from the reputation of our country."—Southern Churchman.

How earnestly we wish also, that we could persuade those who are responsible for our national sin of child labor to do something regarding the employment of young children in factories, sweat shops, oyster and shrimp canneries, mills, beet fields and the making of artificial flowers. We understand very tiny tots of three and four years of age can do a certain part of this latter work. And how do we know about all this? It is easily found out and all the statistics given to anyone writing to the United States Department of Labor, Washington, D. C., Miss Grace Abbot in charge of the Children's Bureau.

There is a very enjoyable magazine—The Woman Citizen—published every other Saturday at 171 Madison Avenue, New York City. At one time it was The Woman's Journal, founded in 1870 by Lucy Stone and Henry Blackwell. In it is a snappy little column: "Our Own Dingbats." The writer of this said recently: "We have just met Didunculus and the word is ours. We expect to sound very learned with this word. According to Science Service, the word refers to a bird considered the first cousin to the extinct dodo." In the same issue she speaks of a rookie whose shoes were worn so badly that he remarked: "The bottoms of mah shoes are so thin ah can step on a dime and tell whether its heads or tails."

The Order of the Holy Cross, upon invitation of Bishop Overs, Africa, has begun pioneer Christian work in Liberia. They are living under most primitive conditions and in practical isolation, being the only missionaries in that particular part of the world—their nearest neighbor a native priest who has a school, a two-day's journey away. In spite of many difficulties, they are meeting with unqualified success.

The Rev. Charles T. Pfeiffer and family leave the last of this month for work in San Juan, Porto Rico. He will be in charge of two Churches there. For the last six years he has been the rector of St. John's Church, Somerville, New Jersey.

On the evening of Jan. 19, the ferry boat "Union" pulled out of the slip at Fulton Street, Manhattan, for Fulton Street, Brooklyn, on its last trip. It has gone to join the horse cars in things of the past. This ferry service has been in operation for thirty-eight years.

Another story from Our Own Dingbats: One Negro looked in through the bars of a cell to another. "Look heah, is yo in for life?" "Not me, I ain't," answered the one inside looking out. "Jes' fum now on."

Oxford, London, has called upon John Masefield to deliver the Romanes lecture this year. This is a great honor and he is the first poet to receive the appointment. The great majority of the lecturers have been statesmen, theologians, scientists and historians. The late President Roosevelt, among them, spoke on "Biological Analogies in History." Mr. Masefield will speak on "Shakespeare and Spiritual Life."

Acknowledging a gift of wool and knitting needles, Miss Bartberger of Anvik, Alaska, writes: "All the children love to knit, when I have no needles they use nails."

It is estimated that 75,000 men participated in the Advent Corporate Communion of the Brotherhood of St. Andrew. For weeks in advance cards were sent from the Brotherhood national office to the parishes; and men were called upon at their homes to remind them of the coming event.

The Petrograd soviet has suggested that the name of the city be changed to Lenin-grad, in honor of their late leader Lenin.

A speaker at some banquet told the story of a negro clergyman who had bothered his bishop quite a little with appeals for help. Finally he was told to hold off a while on appeals. His next communication contained this: "This is not an appeal; it is a report. I have no pants."—The Carolina Churchman.

The Cramer Club of Church students at Rice Institute, Texas, raised its own scholarship, \$150.00, for Boone University, Wuchang.

# LENT

## THE SEASON FOR PRAYER, MEDITATION AND STUDY

The Witness will contain appropriate features for the season — features which will make the paper not only a home paper, but one for the class as well.

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