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PRESENT DAY SOCIAL AND INTELLECTUAL UNREST

A Series of Three Articles

By Dr. Sherwood Eddy

And the Regular Contributions of the Witness Editors

Current Comment

By the Observer

Sir Philip Gibbs has been writing about European conditions in the Saturday Evening Post, and if he is not absolutely pessimistic, he is certainly not reassuring. The other day I heard a well-informed speaker, who had spent over a score of years in the Orient, tell a luncheon club of representative business men that Europe was doomed. Another war was coming. European civilization was passing, he said, and a new civilization was rising on the top of the ancient civilizations of China and Japan and India. Industrialism was being born there. In a very few years he claimed that our principal trade would be on the Pacific—the Atlantic trade would shrink beyond belief. Tourists would visit the ruins of Europe as a matter of historical interest only.

What do you think of that?

A minister was fervidly addressing a group of young business men, and some not so young, at a recent Y. M. C. A. meeting. "Sermon—Saturated Pagans," he called them, and I thought it quite clever. So did the audience. They applauded vigorously. And I am sure that minister will give that address again—and say "Sermon-saturated Pagans" again, too. He made a distinct hit.

But I came home in a reflective mood. I feel very glad that the good custom of our dear Church frowns on applause in Church. It is not reverent—and it is very bad for the preacher. He begins to search for "telling phrases."

A preacher, in this church at least, is not seeking the approval of the congregation, far less their applause. His business is to preach the Gospel of a crucified and risen Savior—the Gospel of the Kingdom. When the Savior preached and taught, He attracted crowds. Sometimes they commented in awe-struck wonder. "Never man spake as this man." Sometimes they followed Him for days, eager to catch every word. Sometimes they left Him, in mingled amazement and disgust. In Nazareth they put Him out of the Synagogue, the common people "would not stand for Him" there. In Jerusalem they tried to stone Him, and in the end it was the populace that shouted, "Not this man, but Barabbas."

And all the while, He attracted and trained disciples. He gave them the most intensive training the world has ever known.

And the servant is not greater than His Lord.

I have no particular quarrel with the phrase, "Sermon-saturated pagans." No doubt there are a good many people to whom it may be applied. And irony and sarcasm can occasionally be used, even in preaching, with telling effect. But such occasions are very rare, and, if a preacher is habitually sarcastic, he may keep a crowd amused or entertained.

In that applauding audience of some two hundred men there were few sermon-saturated pagans. Most of them applauded the cleverness of the phrase. Many thought it a good joke. And that



Rt. Rev. F. W. Keator, D.D.

is quite in line with the tendency of our times. Heaven and Hell have lost significance. The name of God, the name of Christ, are spoken lightly on the playground. The sermon is the classic joke, and those who discuss preaching most flippantly are all too often the clergy themselves and good lawyers who are regular Church-goers. They mean no harm. At heart they are reverent and sincere. But the late Dr. Marcus Dods is said to have advised all his students to "magnify the office of preaching." Sacramental religion will not suffer if we follow that advice. And laymen can help greatly. If congregations expect a real "Message," their pastor will be stimulated and encouraged to prepare sermons on their knees, as well as at their desks.

Let's Know

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

WASHINGTON'S DEATH

A couple of weeks ago I received three separate copies thru the mail of "Our Sunday Visitor" (a Roman Catholic weekly). This particular issue was devoted to a collection of accounts of the conversion of various persons to the Roman Church. Sandwiched in among the conversations is a story about George Washington, reviving the curious tale that on the night of his death a Jesuit priest, Father Neale, spent four hours with him, after being hurriedly brought across the Potomac River from Maryland. The article goes on to say, "If Washington was received into the Church on his death-bed, he was but returning to the Church of his forefathers."

The only authority for this legend that I have ever heard lies in a rumor which was current among some negroes in Maryland to the effect that shortly before Washington's death a boat had come across the Potomac to the Jesuit rectory at St. Thomas and had carried back Father Neale, who spent several hours with the

dying statesman. We do know this; in the morning of the day when Washington died his secretary sent a boat to Port Tobacco, Maryland, to bring Dr. Brown to Mount Vernon and that Dr. Brown was one of the attending physicians during the last hours of Washington's life. It is very easy to see how a little negro imagination might develop the rumour out of the fact.

Fortunately Col. Tobias Lear, who was Washington's secretary, has left a detailed account of all that happened during the General's last illness, including a record of all persons present, and showing that he was in personal attendance during the whole time.

Rawlings, one of Washington's overseers, was sent for to bleed him before the doctors arrived. Dr. Craik, Dr. Dick, and Dr. Brown were the physicians who ministered to him ceaselessly. There is no period of four hours in the entire day which escapes the careful attention of this chronicler. He tells of the personal ministrations of Mrs. Washington. He describes the bleedings, the blisterings, the administering of different remedies. He remembers how the General called for his two wills and asked for one to be destroyed in favor of the other which was later. He speaks to Mrs. Lewis, who was ill in another room, and of the servants, Caroline and Cyrus. He mentions the General's request to keep his body for three days in a vault for fear of premature burial. He recounts the patient's actions, his words, his appearance. But nowhere in all this scrupulously detailed description is there a hint of the presence of Father Neale.

Colonel Lear then proceeds to a similar description of the burial service. Four clergymen of the Episcopal Church officiated, namely the Rev. Messrs. Davis, Muir, Moffat, Addison. The members of the Masonic Lodge, of which Washington had been Master, were in attendance in a body and the Masonic ritual was added to the usual Church service.

George Washington was baptized when two months old in Washington parish—the name of the parish itself bearing witness to the churchmanship of the family. His father had been a vestryman. John Washington, first of the line in America, was the son of clergyman in the Church of England, the Rev. Lawrence Washington. Young George was instructed in the Church catechism by the Rev. Charles Green in Truro parish. In manhood he was a regular worshiper and at least occasionally a communicant. He was an active vestryman in Truro parish and also Fairfax parish. He drew the plans himself for a new Church building and regularly contributed to Church expenses.

Washington was born in a Church family; he was baptized in the Church; he was bred in the Church; he was a regular worshiper in the Church; he was a communicant and an officer in the Church; he contributed to the Church; he was buried by the Church. All this is authentic history. How utterly absurd a bit of negro gossip sounds beside it.

The Washington Memorial Chapel built at Valley Forge by the Episcopal Church is the most fitting memorial which could be devised for this sturdy and loyal Churchman.

The Council's Work

By Mr. Alfred Newbery

EIGHT CENTS IN THE FIELD

When you have broken down that objection to foreign missions which says, "Let the heathen be happy in their own religion," you meet another one which says, "Well, charity begins at home." And after you have labored let us suppose successfully, with that, your opponent retires to his last entrenchment and from there he shouts, "Well, anyway, only eight cents out of every contributed dollar reaches the field."

That is a difficult position to assail because it involves a definition of overhead. And there are as many definitions of what is overhead as there are heads to look up and see it.

But instead of defining overhead, suppose we define the field, for all along we have been talking as if the field were the "foreign" field. It is much more than that.

To begin with there are fifteen missionary districts in the United States, most of them in the West. A missionary district is to the general Church what a mission is to a diocese. Just as a diocese encourages and supports a mission until it becomes a self-supporting parish, so the general Church takes care of the missionary districts until they shall become dioceses.

Then there are dioceses which have within their borders vast missionary problems too great for them to solve alone. Examples are the support of educational institutions, negro work, work among the foreign born and work among seamen. Such dioceses—there are thirty-eight of them—are partially aided from the general funds, not only because their own funds are insufficient, but also because these problems are part of the responsibility of the whole Church.

It is only an accident of geography that gives one diocese a tremendous population of negroes and another diocese practically no negroes. But the message which the Church has for those negroes is the message of the whole Church and the responsibility for delivering the message rests upon the whole Church in the nation.

So there are those two big fields in which the National Council is instructed to set up work as well as in the "foreign" field. We shall call them "domestic missions."

If in 1923 you gave a dollar to the National Council to be used in the work of the Church, according to its discretion, thirty-seven cents of it went to "domestic" missions and thirty-five cents went to "foreign" missions. That is a total of seventy-two cents. In other words charity does indeed begin at home, since parish support is for home, and diocesan support is for home and thirty-seven cents out of each dollar given to the Council is for home in the shape of "domestic" missions.

But that accounts for only seventy-two cents of the dollar. Have we come at last to overhead and is it twenty-eight cents on the dollar?

Here is the manner of the expenditure of the other twenty-eight cents. Relig-

Our Bishops

The Rt. Rev. Frederick William Keator, D.D., was born in Honesdale, Penn. October 22, 1855. Attended Yale College from which he received his degrees of L.L.B. and D.D. Attended the Western Theological Seminary. From it he received the degree of S.T.D. Ordained Deacon in 1891, Priest the same year. Consecrated Bishop of Olympia January 8, 1902. His first parish was Alton, then Freeport, both in Illinois. Then followed St. John's Church, Dubuque, Iowa.

As Bishop he had his residence in Tacoma, Washington. He was President, Chaplain and a member of many institutions and organizations on the Pacific Coast. While visiting his son in New Haven, Conn., he was taken sick with pneumonia and died, December 31, 1923.

His body was taken back to the Pro-Cathedral, in Tacoma, Washington, for burial.

ious Education received four cents. Publicity received three. Social Service received one. The American Church Institute received three. The Field Department, formerly called the Nation-Wide Campaign Department, received two and the Woman's Auxiliary one. To the cooperating agencies, the Brotherhood of St. Andrew, the Girls' Friendly Society, the Seamen's Church Institute, the Army and Navy Commission and the Church Periodical Club, the Council gave three cents. Out of the total of twenty-eight cents this accounts for seventeen cents. Of the remaining eleven cents, two were spent by the Department of Finance, one cent went for interest on borrowed money, five cents to the repayment of debt, two for general administration and one cent is spread over all the items in fractions.

This does not mean there is no overhead. Overhead there is and it is bound to exist. People must keep books and keeping books may seem so remotely connected with the spread of Christ's Kingdom as to be called running expenses. There must be light and heat and they cost money. Any human activity which requires several pairs of hands will also require money for maintenance and equipment. We cannot mean that there is no overhead.

But this does mean that the funds of the National Council are carefully administered, that the field of its work is not merely the foreign countries where Christianity is still in its beginnings but also, and to a much larger extent, the whole of our own country and its possessions. It is manifestly unfair to say that whatever money reaches China is for work and all the rest is spent in getting it there. The Council's field is the Church's field—whatever place and whichever people need the gospel and the grace of Our Lord Jesus Christ. For administrative purposes it may be split into geographical or other divisions, but there is only one field and one mission.

Your dollar is spent not only that those

in darkness may see the Light, but that the unchurched of our own people may learn anew of the Kingdom of God, that the different races of men in our borders may learn the best that is in us while we cannot prevent their experiencing the worst, that the serious separation of true religion and education may be overcome, that the conscience of a group of men may come nearer the standards of individual living, that the isolated and the forgotten on land and on sea may be cared for, that your witness to your God may be carried by your agencies to all those who are your brethren, of your race and of other races, in your land and in other lands, that all men may know Him for their God and themselves for His people.

Cheerful Confidences

By Rev. George Parkin Atwater, D.D.

QUESTIONS FOR THE CHILDREN

Last year I printed in this column a list of questions for Sunday School children. I discovered that they were widely used. So I venture to print another list. Teachers are invited to try an examination with a class, and to correct the papers according to the answers which will appear in two weeks in the Witness. If any paper has every question answered correctly, and the teacher will send me the paper with the name and address of the child, I shall publish it in this column, and also send a little gift to the first five children whose papers are considered the best, judged by neatness, and spelling, as well as by the correctness of the answers.

(1) What Bishop is the President of the National Council of the Church?

(2) Can you learn from the Prayer Book on what date Easter-day falls in 1925?

(3) What is a font?

(4) Spell out the full word of which "Gal." is the abbreviation. See Prayer Book, page 93.

(5) How many days are there between Ash Wednesday and Easter-day?

(6) Why do Churchmen observe the first day of the week as a Sacred Festival?

(7) Who instituted the Sacrament of the Holy Communion?

(8) What do you mean by the word Sacrament?

(9) What is a Collect?

(10) What event do we commemorate on Good Friday?

For questions (2) and (4) the Prayer Book may be consulted. The teacher, in sending me the paper, thereby assures me that the child had no assistance in answering the questions. Address the envelope containing the papers to me, at Akron, Ohio. It will reach me. The postmaster knows me, as he was once a police officer.

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An Amendment to Prevent Child Labor

By Belva E. Cuzzort

President Coolidge, in his first message before the Congress of the United States in joint session, declared that an amendment enabling Congress to legislate in behalf of children who labor should be adopted. In this declaration he is supported by a great majority of the American people who disapprove of slavery in any and every form. More particularly is he supported in this pronouncement by the Church people, labor unions, and nationwide women's organizations.

At the time the members of the Sixty-eighth Congress and their families and camp-followers were gathering at the National Capitol, some 647,000 child laborers were making their exodus from the farms to await the passing of the winter. Some of these children of fifteen years and younger will attend school this winter; in those states where the school laws are lax, many will be put at labor in other lines. Last year, before Congress closed on the 4th of March, thousands of these tots had begun their long season of work on the farm fields. This is the prospect also for the coming spring.

Since 1919, there has been in existence an international labor office whose membership includes representatives of fifty-five countries, and which sponsors the 14-year age minimum for working children. Twelve western countries have reached this standard. The United States has no national standard. Its Congress cannot legislate on the matter. Twice it attempted to do so, enacting laws regulating the age and the length of the working day of child wage earners. The United States Supreme Court decided that such legislation was unconstitutional. Except for thirteen states which have the standards for child labor which Congress twice tried to provide for the entire nation, hundreds of thousands of children in the richest industrial country in the world can be and are exploited for the sake of their labor.

Indeed, exploiting child wage earners is

an increasing American sin. Among groups of children large and small, and even with the lone child laborer, this shameful industry writes itself over the nation's life. In a western grain state, a ten-year-old boy, hardly able to keep the March wind from blowing him away, plows through a long day in a semi-muddy field. A lad of the same age had cut sprouts for thirty-five days before the 4th day of March. Hundreds of families migrate from their city quarters to the truck farms of Maryland, New Jersey, Virginia, and other sections and take up their abode in crowded, airy, cold and unsanitary farm shacks and barns long before winter snows are past, and the children shiver by night and work by day. Before summer brings its heat, these children, numbering several thousand, are already fatigued from picking strawberries and lettuce, weeding and hoeing truck farm vegetables.

What did Congress seek the right to say in the matter? Simply that children below a certain age should not be long day toilers on farms, in factories, offices and street trades. Until there is a constitutional amendment granting Congress the power to pass legislation protecting children who labor, the nation is helpless to provide for the welfare of these children.

During the last session of Congress, seventeen joint resolutions proposing amendments to the Constitution to give Congress the power to legislate in behalf of children wage earners were introduced in the House and five in the Senate. A rush of business, and the session ended without the amendment being enacted. The nation's legislative body is again assembled, but it is not of its nature to push a matter by self-winding. It has grown accustomed to the Bedlam in the Capitol halls and hears the loudest and most persistent sounds. Selfish interests are forever on the job acclaiming their wants. The individual Congressman has little chance to exercise his own perspective. Who would have his expression on the child labor amendment reach the attentive ears of representatives and senators should give the matter the necessary thought. The proposal for a Child Labor Amendment is supported by many classes and groups throughout the country. Before the growing ugliness of the child labor situation is removed from the nation's industry, the support will have to become an individual and united movement. Among numerous national organizations such a movement is crystallizing.

On November 11, representatives of twenty-five organizations, comprising the Permanent Conference for the Abolition of Child Labor, met in the Executive Council Chamber of the American Federation of Labor Building, Washington, D. C., and agreed upon the form of amendment to have introduced in both Houses during the present session of Congress. Included among the organizations and government bureaus represented were the Federal Council of Churches of Christ in America,

Federal Children's Bureau, American Federation of Labor, National League of Woman Voters, National Child Labor Committee, National Women's Trade Union League, National Education Association, Federal Woman's Bureau, National Consumers League, United Mine Workers of America, International Iron Moulders Union, United Textile Workers of America, and the Joint Congressional Committee of Woman's Organizations. The first four of the list are making the child labor amendment the center of their battleground during this session of Congress.

From the pulpit, through church papers, and by co-operation with other groups fostering child labor legislation, the Protestant Churches of the country are espousing the cause of wronged American working children. The National Council of Catholic Women, at their annual convention in September, made the child labor amendment outstanding in their proposals for legislation.

The National League of Woman Voters, at its annual meeting held last spring in Des Moines, to which delegates from congressional districts throughout the country were sent, voted to give the child labor amendment first place in its legislative slate. The National Education Association is sending literature on child labor in the United States to its more than 500 crusading units for education, encouraging the teachers of the country to identify themselves with groups in their respective communities which are supporting legislation in favor of a child labor amendment. In a similar manner, the membership of other organizations is being reached, and the ultimate result will be that the Congressmen will learn how their constituents feel in this regard.

The co-operative efforts of the various groups concerned with bettering the conditions of the more than a million child laborers in this country between the ages of 10 and 16 years do more than present a harmonious and united front to Congress, though this is necessary and important. The various angles of the problem are aired and the population is enlightened and sees from a national, humane and economic standpoint the situation of the immature American wage-earner who now awaits for a fair and rightful chance, because of the lack of knowledge on the part of Americans.

Every one of the seventeen different groups making up the joint congressional committee of Woman's organizations, have agreed on the child labor legislation. Such harmony has existed only once in the history of this committee. This was when the Maternity-Infancy Act was up for passage. The co-operation of these various groups, aided by the expression of opinion of all who are sufficiently interested to write or wire their representatives in Congress on the proposed Child Labor Amendment, will most likely pass and the way will be opened for striking the shackles from hundreds of thousands of children who now labor without other hope.

Social Service

By William S. Keller, M. D.

ONE DIVORCE FOR EVERY EIGHT MARRIAGES

At the recent annual meeting of the Associated Charities of Pittsburgh, Bishop Mann was the principal speaker and sounded a grave warning of the threatened demoralization of modern life through the gradual disintegration of the home. "Steady demoralization is threatening our country," he said; "not from lawlessness, nor disrespect of the prohibition amendment, but because of the weakening of the influence of the American home and the lowering of the standards of family life. That there is one divorce for every eight marriages is an indication of a serious condition that threatens the integrity of our homes."

Through the columns of *The Witness* the Social Service Editor has sounded a note of warning on numerous occasions. We have published article after article reminding our Church constituency that families must be kept intact and its members must be helped to maintain their self-respect and sense of honor. The much heard of lawlessness and disrespect of prohibition does not compare in importance with the vital need of keeping up a wholesome and constructive family life.

This is not an easy task. It requires whole hearted co-operation with all our church social agencies, including the splendid ideals of the Church League for Industrial Democracy that have so forcibly been brought to our attention recently by the newly elected Field Secretary, the Rev. Wm. B. Spofford. It requires also a sympathetic co-operation with all scientific, secular, social agencies. Last year at the Annual Conference of Social Work, the General Secretary of a well known "Society for Organizing Charity" said, "Home is the place where, when you have to go there, they have to take you in." It is yours. Nothing can alter this fundamental fact. You can be as naughty as you like; you are still a member of the family. You can even, if you please, be a behavior problem; it is still your home.

Social Service work is unique in the extent and the intimacy of its acquaintance with the life of the home. It knows the family in times of crisis and of strain. It has witnessed the influence of the Church, the life of the neighborhood and environmental conditions, upon the life of the family. It witnesses the influence of the life of the family upon the life of the individual, of parents on children, of parents on each other, and of children upon each other. It has had abundant opportunity to witness the effect upon the mother, of the separation of her children from her. It has likewise witnessed the effect upon the character of the father.

Social Service has the distinction of having applied anew the art of scientific discovery to the family. It sees it as supremely the place for the culture of the individual. It sees the home as meeting the needs, as no other institution of society can meet them. "It sees it fulfilling the fundamental desire of every human being to possess and to be possessed, to be pre-eminently himself and to be part and parcel of the life of others, to have an

anchorage no matter how far he may depart from it, to be secure and yet to be free."

Nothing in the family structure is more vital to the life of the family than the quality of this influence of each individual upon each other individual.

This calls for a reciprocity of understanding. "Each member of the family must afford each other member a free opportunity to be himself, to express himself, to function at his higher capacity as a human being." "The life of the family depends upon individualization by and of each member of the family."

In life outside of the home there is no preparation. Efficiency through standardization is a common slogan. In industry, quantity, even when we talk quality. In business, law and regulation. Likewise in our churches, we are labeled, as, either high or low churchmen, and more recently, as either modernist or fundamentalist.

Much independent and constructive thinking has been lost for ourselves by driving people into conventional modes of thought through fear of being called Bourbon, Bolshevik, or Communist.

There is a wonderful opportunity of working out a study in theological schools, of the family as a social unit, a study of family life in the light of the religious life. It is too much to ask, that theological schools should do this? The Church is the logical custodian of the home. The minister has too long been "dubbed" the handy man around the community house. He should stand forth as a great specialist in the world, an authority in the art of home making and family life. Scientific development of the spiritual life and conduct, and the development of family ideals through religion, is a field still in its infancy.

A modern religious leader should be a scientific servant of men. Theological schools should train men to be leaders of churches. Trained with the conviction that churches are not institutions for merely upholding things that are a matter of history, but that they shall also act as agencies for social and religious research and even greater powers for practical education, prevention, and social protective measures.

And so I remind you, in all fairness, "One divorce for every eight marriages" is a pitiful reflection upon the sentimental and thoroughly unscientific approach the Church has made to this terrible scourge that is disintegrating family life.

In the March "Bible" number THE MAN OF RECORDS

Dr. G. Campbell Morgan,
and Northfield addresses by Rev. James Reid,
Dr. John A. Hutton, and others. All in addition
to regular departments of daily readings,
S. S. helps, etc.

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Labor and Booze

By Warren S. Stone,
Grand Chief of the Brotherhood of
Locomotive Engineers

It may seem a far cry from Organized Labor to the question of prohibition. Many, perhaps, do not believe in Organized Labor, but the people of this land are more vitally interested in the organization I have the honor to represent than I possibly could be as executive officer.

The Brotherhood of Locomotive Engineers is an organization of 90,000 men, employed on the 2,768 railroads of the North American Continent, handling the transportation of three great countries, the United States of America, Canada, and Mexico.

Every time you take a railroad journey you ride behind one of the men I represent. You want them to be skilled men; keen, cool, bright, wide-awake men of the very highest type, men who can think and act quickly, men with nerves of steel.

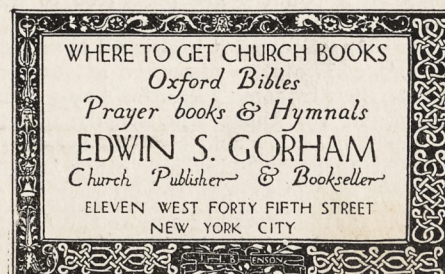
You are vitally interested in all of this because into their keeping you trust all that you hold dear on this earth—the lives of your loved ones—and they bring them back safe to you again or die at their posts of duty, as many of them do each year. There is not a case on record where one of them betrayed this trust. There are hundreds of cases on record where they went down to death that the people entrusted to their care might live.

When you realize that on limited trains the engineer must pick up and correctly interpret on an average of three signals per minute, each of which spells the difference between safety and disaster, you can understand why every sense must be alert.

FELLOWSHIP

"We need everywhere the formation of voluntary groups, united in devotion to common causes, who shall act as ganglia, nerve-centres of fellowship, in our sadly divided body of humanity, centres of salt and leaven, which shall gradually permeate the whole mass with their own spirit of fellowship. . . . Such is the Church League for Industrial Democracy."—Bishop Williams, late Bishop of Michigan, in "The Gospel of Fellowship."

Literature of the League may be had for the asking. Address the Secretary,
6140 Cottage Grove Ave., Chicago



We who have spent most of our lives in the cab of a locomotive know the infinitesimal fraction of a second that oftentimes means safety. That alcohol slows down the brain action is conceded by all.

So ten years before the churches began preaching prohibition; years before even the railroad officials began issuing orders about drinking, the Brotherhood of Locomotive Engineers were fighting the drink evil. A law of the organization that has been in effect during the twenty years I have been the executive, reads as follows:

"The use of intoxicating liquors either on or off duty is prohibited. It shall be the duty of his division (lodge) to investigate any violation of this rule and if the member is found guilty he shall be expelled. Any division (lodge) failing to enforce this law shall have its charter suspended by the Grand Chief Engineer."

You could not put it much stronger than that, and I can say to you without fear of contradiction that law is rigidly enforced. Again, the Brotherhood of Locomotive Engineers at their International Convention in 1918, with 902 votes present, by a unanimous vote of all delegates declared in favor of nation-wide prohibition. I know of no other international organization that has gone on record on this all-important question.

We hear much at the present time about the personal liberty of the individual and the infringement upon his personal rights by the enactment of the prohibition law. All law is the will of the majority and is enacted for the benefit of the majority, and the minority obeys—a technical violation of the personal liberty of the individual, perhaps, but all civilization rests upon the principle of laws enacted for the repression of the interests of the few for the benefit of the great majority.

In other words, the greatest good for the greatest number. I am sure the wildest exponents of the theory of personal liberty would not agree that one of the engineers I represent would have the right to exercise his personal liberty and take two or three drinks before starting from the terminal with the limited.

Every law-abiding citizen who loves his country and is interested in its future welfare is vitally interested in the enforcement of the Eighteenth Amendment. In my opinion the future of our country depends entirely on the enactment of fair laws and the enforcement of the same. As a matter of fact, all laws should be rigidly enforced, and should we by chance happen to have a bad law or laws, the thing for everyone to do is to obey such laws or law, and work with all his might along legal channels to have such laws abolished.

Civilization and civilized nations can only exist so long as the people of a country obey the laws of the country. If the people of a country are permitted to disregard or disobey certain laws, it is sure to have the effect of bringing all laws into contempt. The utter disregard of our prohibition law in some localities has a very bad effect, for those who openly violate the prohibition law will have no hesitancy in violating or breaking any other law or laws that do not happen to suit them.

If the fact is brought home to the American people that it is the intention of our state and national officers to rigidly en-

force the prohibition law, I am certain it will create a more respectful attitude toward the general laws of this country.

Our nation will never reach the heights to which it can go until we have rigid law enforcement and universal obedience to the law. Every law-breaker, regardless of his social position, or whether he be rich or poor, should be required to pay the penalty of the law he has violated, and when every violator is made to pay the penalty of the broken law, it will not be very long until the American people will have a more wholesome respect for our laws than they have at the present time.

There are some people laboring under the delusion they are going to have the prohibition law modified or abolished. Some one should wake them from their Rip Van Winkle sleep. I wish they could go with me for thirty days as I travel over this broad land of ours and see the homes being erected everywhere; note the accounts being opened in the savings banks; see the children taken out of the sweatshops, well-fed, with shoes and warm clothing to wear, going to school and getting an education; see prosperity, happiness and sunshine now existing where formerly there was only squalor and misery—all of this as a result of prohibition. Why, they had just as well talk about stopping the waves from beating on the shore or the sunlight descending from heaven, as to stop the onward march of the prohibition movement. We are not going back to the old conditions of things with their misery, want and poverty. Never again! Prohibition has come to stay.

CHANGE CANONS IN THE DIOCESE OF ALABAMA

The Ninety-third Annual Council of the Diocese of Alabama met at Saint Mary's Church, Birmingham, January 23-25.

The day before the Council convened, a preliminary meeting of the clergy was held at the Church of the Advent, Birmingham. There were optimistic reports of increasing receipts and pledges for the Church's Mission. The Bishop Coadjutor announced that during 1923, receipts for this purpose exceeded the pledges by about \$10,000, and that the Church School Lenten Offering was larger than that of any other diocese in the province.

The Council directed the Auburn Building Committee to proceed at once to build a \$40,000 church and parish house at the Alabama Polytechnic Institute. Consent was given to spending a larger sum than was previously contemplated for the erection of a home for the Bishop-Coadjutor in Glen Iris Park, Birmingham.

The chief work accomplished by the Council was a thorough revision of the canons. There were many verbal alterations, and the many canons similar to those of the General Church now included in the diocesan digest were omitted. Four important new canons were adopted.

An executive council was constituted consisting of the Bishop Coadjutor, as Ecclesiastical Authority, the secretary and the treasurer of the diocese, the Standing Committee, and a clergyman and a layman from each convocation, elected by the Council.

The number of the convocations was

reduced to three, and the deans made elective. The hope was expressed that each of these convocations might eventually become a diocese.

A commission on church arts and architecture was created, to which all plans for building and improvements must be submitted. The findings of this commission are to be advisory only in the case of self-supporting parishes, but obligatory upon missions and parishes receiving diocesan aid.

An improved method of indicting a clergyman for trial and for selecting an impartial ecclesiastical court was adopted. The opinion was freely expressed upon the floor of the Council that this new canon will make it extremely difficult to place a clergyman on trial for any cause other than crime or immorality.

Miss Augusta Martin spoke of the new work which she is undertaking for the diocese among the mountaineers of northern Alabama. So great was the enthusiasm that she aroused that the appropriation by the Board of Missions for her work was supplemented by a liberal subscription raised upon the floor of the council. The Rev. R. A. Pearce told of his self-sacrificing work among the sailors at Mobile, and the improved basis upon which this work has been put by the Bishop Coadjutor. It is now affiliated with the Seaman's Church Institute, and is housed in a fine new home on Government Street. The Rev. Robert W. Patton delivered an address upon the missionary work of the Church, more especially among negroes.

SERMON BY BISHOP MANNING IN A PAMPHLET

The sermon by Bishop Manning, dealing with the creeds, which was reported in *The Witness* for last week, may be secured by addressing the Bishop's Office, Synod House, New York City.

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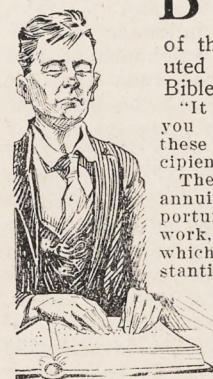
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THE WAY OF LIFE

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

FRUITION

The Christian Life, as we have indicated, is more a matter of spiritual agriculture than it is of mental gymnastics.

It consists of some special knowledge of spiritual values; of much monotonous toil in spiritual effort; and of a harvest, the character of which will be largely determined by the efforts of the workman. I do not know who is responsible for the fiction that secular knowledge, or worldly culture, or exact scholarship will produce a spiritual harvest.

Gentlemen farmers are not the persons who fill the granaries of the world; neither do we gather from our Lord that they fill the granaries of Heaven. They have their use, but Christ did not seek their aid to prepare the treatise on spiritual agriculture, known as the Gospels. "Whatsoever a man soweth, that shall he also reap", and our Lord's parables deal largely with the fruit that we produce from our lives. We are to meet Him in the harvest and we are to bring our sheaves with us.

The parables which contain denunciation are largely of this character.

Dives was not, so far as we know, a man who gained his wealth improperly. He merely failed to use it intelligently. He failed to see the opportunity for service that was laid at his gate. He woke up in a place of torment. The man with one talent was not a thief or a drunkard so far as we know. He buried his talent because it was a little talent. He woke up where there was weeping and gnashing of teeth.

The five foolish virgins were not wanton women as far as we know, but, when they tried to enter, the door was shut. They had no oil in their lamps. Empty heads and empty hearts!

The fig tree was cursed because it bore no fruit.

Our Lord's description of the judgment was based on the principle, that those who had fed the hungry, clothed the naked and visited the unfortunate had laid up for themselves treasures in Heaven, while those who fed themselves, and clothed themselves and confined their social activities to their own little clique, had no treasure in Heaven.

It is all put on the very sound basis that each soul is a garden and God expects it to bring forth fruit.

That is good farming even if it is

unpopular philosophy and God seems to judge us on the same principle that we judge our servants.

He casts out the unprofitable servant.

It is a significant fact that Christ seems to find profitable servants in the most obscure and unpromising places.

A widow with two mites; a woman of the town with a box of ointment; a publican with a heart and a conscience; a Samaritan with a thankful gratitude; a thief with a humble acknowledgment of sin; were the ones whom our Lord designated as having won distinction from His observation.

Life is not, as so many religious persons imagine, merely the absence of vices; it is rather the presence of certain virtues which virtues consist in using our head and our heart to render deeds of worship and service.

So the man who has learned how to treat the soil of his own soul, breaking it up with penitence; irrigating it with the grace of His Holy Spirit and exercising himself in cultivating deeds of generosity and kindness is the one who will bring forth fruits meet for repentance.

A useless life is one which is devoted solely to its own ornamentation and comfort. How thoroughly God must repudiate those who, having much as stewards of His vineyard, use the product of the vineyard solely or chiefly for their own delectation.

Surely the time comes when these may be no longer stewards and when they must give an account of their stewardship.

There are two perversions of blessings against which Christ specifically warns us in a single chapter of St. Luke's Gospel. The two chief motivations of human life, are, getting money and getting religion.

He does not seem to be so much interested in the amount of each that we may get as he does in the use to which we put that which we have secured.

To attempt to get more of these riches than we can profitably cultivate seems to be as fatal to our spiritual solvency as would be the case if we acquired a larger acreage than we had the ability to farm.

We become bankrupts as did the steward in the parable.

It is not how much money or how much religion we have acquired; it is rather how we have used that which we have.

If our religion produces bitterness,

hatred and uncharitableness it would have been better if we had had less religion and a better harvest.

If our money produces vanity, arrogance and self indulgence, it would have been better if we had had less money and more fruitfulness.

So Christ says, "Beware of the leaven of the Pharisees, which is hypocrisy". Now hypocrisy is the perversion of religious wealth.

The Pharisee was religious, but his religion made him hate Christ and induced him to urge that Christ be crucified. It would have been better for the Pharisee if he had been a pagan.

"Beware of Covetousness,"—which is the wrong use of money.

Both of these riches, spiritual and material carry with them a certain responsibility for their use, and our harvest will be judged by the way in which we have used the riches entrusted to our care.

The whole thing seems so fair and so simple.

You are stewards of God, entrusted with certain riches—

Like a steward you may use them for the purpose for which they were entrusted to you—or you may use them for your own self indulgence.

The day will come when you can be no longer steward—and then you will have to give a full account of your stewardship.

It may sound foolish, but I would rather be a pauper, buried in a potters field if I had really loved God and my fellowmen, than to be entombed in a mausoleum, having been a wealthy and cultivated scientist, who had had no care for God or man.

For after all, man's knowledge and power stop at the open grave.

No philosophy exists that can forgive our sins, raise us from the dead, or impart to our corpse eternal life.

It is only the power of God which can enter here and as it gives new life to the corn of wheat which dies and is buried alone, so can God through Christ impart to faithful servants, if He will, the forgiveness of sin, the resurrection of the body and life everlasting.

I prefer therefore to entrust my future life to the power of God as exemplified in Jesus Christ than to the wisdom of men as shown in modern philosophy, for I know the limitations of the latter and I believe in the fruition of the former.

The Church Congress to be Held in Boston Announces Program

Many Topics Dealing With Present Controversy In the Church Find Places on an Interesting Program

The program for the Jubilee Meeting of the Church Congress, to be held in Boston, April 29th to May 2nd, has been announced. The program at the opening meeting is to consist of a greeting from Bishop Lawrence of Massachusetts, and an historical paper on the history of the Church Congress by the Rev. Roland Cotton Smith, D.D. This meeting is to be held on Tuesday evening.

The program for the morning consists of a series of Round Table Discussions, beginning at 10 o'clock, and lasting until one, when the delegates have luncheon together. Two major topics have been chosen for these conferences, first, "The Person of Christ in the Thought of Today" and, second, "Christian Marriage." On Wednesday morning, under the first topic, the Rev. Burton S. Eaton and the Rev. George A. Barton will lead in a discussion of the subject, "What Do the Gospels Teach Us?" Under the second topic the Rev. Milo H. Gates and Dr. Katherine B. Davis will lead in a discussion of "Divorce and Remarriage." On Thursday the Rev. Frank Gavin and the Rev. Kirsopp Lake lead in a discussion of "How Far Is the Language of the Conciliar Decrees Relevant to Modern Thought." At 11:30 that morning the subject of "Birth Control" will be discussed, with Dr. Louis I. Dublin and Dr. Robert L. Dickinson leading.

"The Creeds" is the subject for the last morning of the Congress, Rev. Angus Dun and Rev. M. Bowyer Stewart leading the discussion. The closing subject on Friday morning is "Eugenics," with Rev. Robert P. Kreidler and Dr. Howard J. Banker for leaders.

In addition to these Round Table conferences an effort is being made to have several popular public meetings. On Wednesday afternoon Rev. Selden P. Delaney and Rev. Percy G. Kammerer are to speak on "The Value of Auricular Confession." That evening the topic is one growing out of the present controversy, "Shall We Discontinue Making Creeds a Requisite of Church Membership?" The speakers are to be Bishop Arthur Hall of Vermont and Rev. George C. Foley. On Thursday Rev. John Howard Melish, Miss Mary Van Kleeck and Mr. William H. Barr are to

address the Congress on "The Christian Approach to the Solution of Industrial Problems."

The final meeting of the Congress is to be held on Friday afternoon when another subject growing out of the present controversy is to be discussed, "How Shall the Church Deal With Fundamentalism." The speakers are to be Judge Augustus Hand and Mr. Rosewell Page, with a third speaker to be announced.

The General Chairman of the Congress is Bishop Slattery, while the Secretary is Rev. Samuel M. Dorrance, 316 East 88th Street, from whom further information may be secured.

ALL DONE IN A FEW MINUTES

Four hundred and fifty men and women dined together in the Parish House of St. Luke's, Evanston, last Monday night (January 28) and before they left they recorded pledges of one hundred and sixteen thousand dollars towards the quarter of a million which the parish has set out to raise as a thank offering for the twentieth anniversary of the Rector, Doctor George Craig Stewart.

The dinner, which is an annual event—a complimentary dinner given by the Vestry—was served by members of various guilds of the parish. In the dining room, Dr. Stewart presided; while in the auditorium, where tables were also set, Bishop Griswold, Suffragan Bishop of the Diocese, the Rev. E. J. Randall, Executive Secretary of the Diocese, and the Assistant Clergy of the Parish, Frs. Nitchie and Kennedy, were in charge. A special table was set for Zone Captains and Lieutenants.

A pleasant surprise came to the Rector and his family when, at the conclusion of the dinner, a great cake alight with twenty candles was borne in by the

Verger-Emeritus, who was followed by a photographer to flash-light the astonishment of the Rector.

Immediately after the dinner, the parishioners, seated in zones, crowded the auditorium and took a lively part in the nominating of Wardens and Vestrymen.

Following the brief reports by the Rector and Treasurer, Dr. Stewart spoke of the Anniversary Celebration, announced the gifts already made, and called on any others who wished to subscribe to announce their offering. At this juncture, Father Nitchie, the Senior Assistant, mounted the stage, drew back the curtain, thereby revealing a great board which he had prepared, and donning overalls he proceeded to paint out thousand-dollar blocks as quickly as they were subscribed. All this was going on while the tellers were out counting the ballots, and before they returned to report on the election one hundred and sixteen thousand dollars had been subscribed.

VALUE OF WORK AMONG THE INDIANS

Bishop Burleson of South Dakota, speaking in All Saints Church, Palo Alto (the seat of Stanford University), had an object lesson in the congregation before him as he emphasized the value of the Church's work among the Indians. The physical director of Stanford University is an Oneida Indian, whom the Bishop had known in his boyhood and who received his first education in our mission school. His wife is a Sioux Indian from the Sisseton Reservation in South Dakota.

The Witness

An Experiment in Religious Journalism

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THE WITNESS

6140 Cottage Grove Ave., Chicago

American Christians Must Aid the Starving Children of Germany

Dry Bread With Thin Coffee Without Any Milk is the Diet of Thousands of Innocent European Children

"The gas-pipe is for many the last resort. Suicides are increasing daily."

"Such is the vivid word picture of conditions in Germany due to starvation as painted by the Rev. Dr. Ernest Lyman Mills, director of the appeal issued by the Federal Council of Churches for the starving children of Germany. This statement was made to him by one of the most prominent pastors in Frankfurt.

"Through the depreciation of money, old men and women have seen the savings of a lifetime wiped out, and they are now starving. All they saved is insufficient to buy one loaf of bread, according to a superior nurse in Stuttgart," continues the statement being sent to thousands of pastors. "The ghost of starvation is visiting many families," declares the Nurnberg Children's Aid Society in a report quoted.

Dr. Mills spent the last four years in Germany. When conditions were beginning to be critical the Federal Council of Churches cabled asking him to make an investigation as to whether conditions were actually such as to call for help from the

American churches. He made a trip through the affected regions and found the direst need.

During his investigation he not only saw the bread lines and visited the families in need, but also verified his investigations with study of the reports of the various municipal governments and then checked on them with pastors, teachers and social workers. In describing conditions in the statement issued today he lets a pastor, a superior nurse and a social worker paint word pictures of the needs, all of which he verified:

"From a Pastor in Frankfurt: 'Thousands of children have to live exclusively on dry bread and thin coffee, without any milk, and in insufficient quantities. In my Sunday school are children the sight of whom makes me cry. Suicides are increasing daily. The gas-pipe is for many the last resort. Hunger and cold have killed thousands and will kill many thousands in the coming winter.'

"From a Superior Nurse in Stuttgart: 'I can hardly find words to express the

feelings when one sees our dear old people staggering along the streets, half starved, thinned, with a desolate look in their eyes; when you see them in their unheated rooms with empty cupboards and almost no furniture because they had to sell everything they could. Hundreds of thousands of them have worked and tried to save something for their old age. Now all is insufficient to buy one loaf of bread.'

"From the Nurnberg Children's Aid Society: 'During the last months especially the ghost of starvation has visited so many families whose children live in unheated rooms. Teachers, doctors, sisters and directors of relief organizations cannot find words to describe the conditions of the bodily and moral weakness of the children, always due to underfeeding. Hundreds of children have no shoes whatever, no stockings, only one shirt and in some cases none at all. Some cannot attend school on account of this lack of clothes. Needless to say that weakened bodies are too much subjected to all sorts of diseases. A large percentage of the children go to school without breakfast, others without dinner, and ninety per cent of the Nurnberg school children have not seen any milk for weeks and months.'

Elsewhere in this issue of "The Witness" is an appeal issued by the Society of Friends (Quakers) which, because of the urgent need and the effective work done by this religious group, should meet with a generous response. Money sent to The Witness will be forwarded and acknowledged in our pages.

A Challenge to Christian People

comes in the need of 5,000,000 German children who are in danger of starvation.

SHALL WE BE GUIDED BY OUR PREJUDICES

when human lives are in the balance?

Shall we, like the Priest and Levite, pass by when we see these children being robbed of their birthright?

By a special tax levy on incomes, the German Government has been able to feed 500,000 children for five months. German farmers have taken 300,000 children into their homes. Still, there are several million who are hungry and who have no means of getting food.

Here is an opportunity to carry a message of good-will and brotherhood. Send contributions to:

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CANONICAL CHANGES IN OKLAHOMA

The thirtieth annual Convocation of the Missionary District of Oklahoma met in St. Matthew's Church, Enid, on January 23-24. The opening of the Convocation was preceded by a celebration of Holy Communion with the Bishop as celebrant, assisted by the Rev. Chas. K. Weller of Enid, the Rev. Franklin Davis of Oklahoma City (St. John's), and the Rev. Rolfe P. Crum of Tulsa. Immediately after the celebration the Bishop read his annual address. He said, in part, that this was one of the best years the District of Oklahoma had known since he had been its bishop. The growth and development of the Church in the whole state was very gratifying and gave promise of the great things which would be done in the coming year. Advances had been made all along the line, and while our cords had not been extended beyond the bounds of need, our stakes had been strengthened to a great extent.

At 11:30 Convocation was called to order and a roll of the clergy revealed that there were 20 of the 23 clergymen present. The committee on lay credentials met and reported that there were sufficient accredited delegates present to constitute a quorum and the President declared Convocation canonical organized.

The Committee on Canons reported many, and, in some cases, radical changes in the existing canons. These were found to be necessary if the District is to keep pace with the growth of the work in the state.

The reports submitted from the several standing committees show that Oklahoma is going forward in the matters of Church Extension, Religious Education, at a great rate.

THINGS ARE DOING IN TEXAS

Rt. Rev. Irving P. Johnson, D.D., Bishop of Colorado, and editor of the Witness, conducted a most successful and inspiring Mission at Christ Church, San Antonio, beginning Sunday, January 20th, and closing the following Sunday, the 27th.

The Twentieth Annual Council of the Diocese of West Texas convened in San Antonio on Thursday, January 31st., continuing through Friday, the 1st of February. Rt. Rev. William Capers, D.D., Bishop of the Diocese, presided over the sessions of the Council.

The opening service was held at St. Mark's Church, at half past nine o'clock in the morning. Bishop Johnson preached the sermon. Bishop Capers celebrated the Holy Communion, assisted by the Rt. Rev. James S. Johnston, D.D., the retired Bishop of the Diocese, and the Rev. S. Arthur Huston, the rector of the parish.

The Council was well attended, both by the clergy and the laity of the Diocese. Reports from the various Diocesan officers, including the Bishop, showed that the Diocese had been successfully at work and that decided progress had been made on the advanced lines of the missionary work of the Diocese. The note sounded by all speakers was that of optimism and great encouragement.

The Woman's Auxiliary met at the same time of the Council, holding its sessions in

the Parish House of St. Mark's Church. On Friday evening about three hundred of the young people of the Diocese met in the Parish House of St. Mark's for a delightful dinner. The principle speaker at the dinner was the Rt. Rev. Clinton S. Quin, D.D., who spoke upon the subject of the organization of the young people into the Young People's Service League. Immediately after dinner Bishop Capers and Bishop Quin conducted a devotional service in St. Mark's Church and Bishop Quin explained the principles upon which the Young People's Service League should be organized. There was much enthusiasm manifested on the part of the young people present. Nineteen of the parishes and missions of the Diocese were represented.

NEW ORATORY FOR HARVARD STUDENTS

Nestling back against the University Press on one hand and the Cambridge car barns on the other, stands the new, unpainted "Cambridge oratory" where the Episcopal Society of St. John the Evangelist, known as the Cowley Fathers, has just begun to hold services for Harvard students, faculty and any others desirous of attending. The building faces the Charles River, on the Cambridge side of Memorial Drive, formerly known as the Charles River boulevard. It has a fine view across meadows and river to the Harvard Stadium, and is a five-minute walk from Harvard square.

Masses, according to the high church ritual used by the order, are said every morning, including Sundays, at 7:30 o'clock. The south end of the building contains two small bedrooms, and, as a small stove is installed in the little reception room into which the front door opens, very comfortable living quarters are possible. It is the fathers' desire that no student shall ever call and find the building closed, except possibly on Sundays when the fathers are attending services at their church on Bowdoin Street, Beacon Hill.

The Episcopal Diocese of Massachusetts has long worked with Harvard students through St. Paul's Society, an organization for Episcopal men at the college, and probably a number of these students will be among the worshippers at the new oratory.

Plans will take more definite shape when Father Spence Burton, new father superior of the order, arrives here from the San Francisco next Wednesday.

PARISH READING CIRCLES IN ARIZONA

One way to get the people of your parish to read good books is to read with them. The Rev. E. W. Simonson of Douglas, Ariz., has had an enjoyable as well as most profitable time with groups in his parish who met with him to read and study Bishop Gore's two latest volumes. The books were read through with time allowed for discussion at each session. The rector brought in other books for brief review, amplifying various points. Several people who were unable to attend the class read the books by themselves, a few extra copies being passed about in order. There was no difficulty in maintaining a serious interest, which was reflected in the general talk of the community.

DEDICATION OF NEW CHURCH IN CLEVELAND

On Sunday, Feb. 3, the Right Rev. Wilson R. Stearly, D. D., Bishop Coadjutor of Newark, N. J., dedicated the new Church of the Incarnation, Cleveland, Ohio. This will complete the plant started under the Rectorship of the Venerable Gerard F. Patterson, now Arch Deacon of Ohio, some twelve years ago. At that time a very unique and compact parish house was erected, including church auditorium and guild rooms, choir rooms, offices and kitchens. The congregation of the Church of the Incarnation has used this building with general satisfaction, but a time has come when the congregation exceeds the capacity of the parish house and it was necessary to erect the present new church. This new building has been built under the rectorship of Rev. A. R. McKinstry, and it is a building of brick and stone, built along the lines of so-called English Gothic structures. The architect, Mr. Chas. Coveney, of the old Boston firm Brigham, Coveney and Bisbee, designed the church and has superintended the construction. The auditorium will seat close to four hundred people and has a place for a gallery to include fifty or seventy-five more. The undercroft is large enough to accommodate five hundred people and will be used frequently for parish gatherings and especially for church school work. This gives the Church of the Incarnation a plant worth well over \$100,000 and one which will be ample to take care of the needs of the great community in which it is located. The Rev. Mr. McKinstry has resigned the rectorship of the parish following the dedication of the new church, to accept the position of Corresponding Secretary of the Field Department of the National Council of the Episcopal Church, with headquarters in New York City. His successor, the Rev. Chas. C. Jatho, of All Saints Church of Worcester, will take up his residence in the parish February 11.

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. W. Holmes	\$ 1.00
Miss Edith Adams	1.00
Mrs. Josiah Anstice	12.00
George W. Willard	5.00

Total for 1924\$61.50

POINT OUT VALUE OF CONTROVERSY

The winter meeting of the Archdeaconry of Harrisburg was held in St. Luke's Church, Mount Joy, the Rev. P. H. Ashton-Martin, rector, on Tuesday, January 29th, Archdeacon William Dorwart presiding.

At the afternoon session, at which Bishop Darlington was present, a resolution was adopted congratulating the Rev. George Israel Browne, former rector of St. John's, Lancaster, on his complete recovery from a recent illness. An interesting feature of the afternoon session was the reading of a paper prepared by the Rev. Henry Lowndes Drew, rector of St. John's, Lancaster. The subject of Mr. Drew's paper was "The Present Crisis in the Episcopal Church," and contained valuable suggestions as to how the present crisis should be met. Mr. Drew's contention was that the present crisis should not be ignored, but that the Church should adopt some constructive policy by which this and future issues may be met. He deplored the fact that under present condition, it is most difficult to get the Church to present an united front in dealing with problems confronting us. The paper provoked a very lively discussion. Many felt that the present crisis in the Church has been of some value, inasmuch as it has stimulated the laity to a greater interest in the intellectual basis of the Christian religion.

It was also felt that the present crisis has resulted, in some measure, in a quickening of the devotional life. As in the early history of the Church its spiritual life was at the highest level when Christianity was undergoing cruel persecution, so the present unsettlement indicates that the Church is on the verge of a great revival or quickening of its devotional life. The day is at hand when this Church of ours will be aflame with a Divine passion for the salvation of souls.

DISCUSS LAW ENFORCEMENT IN PENNSYLVANIA

The Convocation of Scranton met in St. Mark's Church, Dunmore, the Rev. Eugene A. Heim, rector, last month. The congregation had just completed the repairs and changes of their basement at a cost of about three thousand dollars. The rector and congregation received the congratulations of the Convocation on the fine improvements.

The chief topic of the Convocation was an address by Major Adams, the head of the Pennsylvania Constabulary. He spoke very forcibly upon the subject of law enforcement. The Convocation received a picture of the difficulties, another of the threats of his life and his men, another of the large bribes offered by those who seek immunity. It was a marvellous revelation. But the Major contended that if the good people of the State would stand by the officers, would be willing to give testimony and to serve on juries, and to sign the letters they write by the hundreds telling of violations, the law could be enforced. Notwithstanding the aloofness of many good men and women, the Major told of the progress that was made in many parts of the State and that victory would crown the efforts

of the forces for the right.

Diocesan missions were the principal topic of discussion at the Convocation of Reading, which met in Holy Apostles' Church, St. Clair, the Rev. John R. McCrory, rector, on the 22nd and 23rd of January. A number of the clergy pledged their support and opened their parishes to the Archdeacon to solicit funds to carry on the Diocesan building program for this year. Three churches are to be built.

MEMORIAL SERVICE FOR MISS EMERY

On February 18, at 9 o'clock in the morning, in the chapel of Church Missions House, 281 Fourth Avenue, New York, there was unveiled a tablet commemorating the work of Miss Julia C. Emery, who was for 40 years general secretary of the Woman's Auxiliary. Many of Miss Emery's friends attended the service.

The tablet was erected by the following women, who were members of the Executive Board of the Woman's Auxiliary at the time of Miss Emery's death: Miss E. D. Corey, Mrs. R. W. B. Elliott, Mrs. M. C. Adams, Mrs. Loaring Clark, Mrs. Hermon Butler, Mrs. F. L. Bishop, Mrs. J. McE. Ames, Mrs. L. F. Monteagle, Miss L. C. Sturgis, Mrs. A. S. Phelps, Mrs. C. R. Pancoast, Miss N. H. Winston, Miss Elizabeth Matthews, Mrs. H. L. Burleson, Mrs. F. J. Foxley, Mrs. F. B. Stevens.

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By Rev. F. E. Wilson. \$1.50, postage, 10c.

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Psychology and the Christian Religion

A Word-Map of the Old Testament

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By Rev. C. E. Hudson. \$1.35, postage, 10c.

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A TRAGIC COMEDY FROM CHINA

A curious little tale is told in *The Girls' Friendly Record* for January by Miss Sally Peck of Kyoto. The head of the day nursery, a trained Japanese nurse, on one of her visits found a woman who was about to throw away a very charming baby. Because of some combination of inauspicious circumstances it was absolutely essential that the baby should be discarded to appease certain devils. The only possible way out of it would be if the baby were left at some point where four roads met, and some one found it and brought it to the mother, who could then "adopt" it with a clear conscience.

The nurse learned where the baby would be left, Miss Peck kindly hid herself near by, an old woman came along and put the baby down and marched away without looking back. A crowd gathered, Miss Peck collected the baby, returned to the day nursery, dressed it in warm clothes, took it to its erstwhile home and explained to the mother in politest Japanese that this was a very nice baby she had found in the street. The baby was adopted with due solemnity and all was well—except that the home was a pitiful poverty-stricken place in which to bring up the poor little baby.

NOTES FROM DIOCESE OF OREGON

With the election of trustees for a Convalescent Home in connection with the Good Samaritan Hospital, steps are being taken for its establishment in permanent

quarters. For the erection of a suitable building, Miss Catherine Percival of Portland has presented a site consisting of four lots and \$1,500 is also available. The fund will be enlarged as rapidly as possible, that the long felt need of such a permanent home may be supplied.

Bishop Sumner completed the tenth year of his Episcopate on the Feast of the Epiphany, and a committee has been appointed to prepare a suitable program for the observance of this anniversary.

The Portland Clericus has elected as its officers for the present year the Very Rev. H. M. Ramsey, chairman; the Rev. W. B. Everton, vice chairman; and the Rev. E. H. Clark, secretary-treasurer.

FIFTIETH ANNIVERSARY OF DIOCESE

Preparations have been begun for the observance of the fifteenth anniversary of the formation of the Diocese of Northern New Jersey, later changed to Newark, the exact date being November 12th. The Bishops have asked that there shall be associated with this observance an endeavor to remove or diminish all Parochial and Mission mortgage debts. A large committee is working out a complete plan and will report to the Diocesan Convention in May. It is proposed to have a history of every parish and Mission Church written and brought up to date.

A remarkable series of articles is being planned for Lent—an ideal time to get the congregation reading substantial articles. Order the Bundle now.

CHICAGO CLERGY HEAR MISSIONARY

The clergy of the Diocese of Chicago met at Holy Cross Immanuel Church on February 11th, for the 200th chapter meeting of the Northwestern Deanery. The Rev. E. L. Souder of Wuchang, China, gave an address on missions and Professor Luckendill of the University of Chicago spoke on "The Bible and Recent Developments in Egypt and the Near East."

DEATH TAKES CLERGYMAN FROM BETHLEHEM

The Rev. Stewart U. Mitman, a prominent clergyman in the Diocese of Bethlehem, died last week after a long illness. He has been known for his work in religious education. For a number of years he was the field secretary of the department of religious education in the Province of Washington. He was also a lecturer at the Philadelphia Divinity School for a time.

DEATH OF CANADIAN MISSIONARY HERO

The Canadian Church has recorded the death of a great missionary hero, John A. MacKay, Archdeacon of Indian Missions in the Diocese of Saskatchewan, for more than sixty years devoted to work among the Cree Indians. He was a native-born Canadian, a product of the work of the earliest missionaries along the Hudson Bay.

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BISHOP MANNING SAYS CHURCH MUST BE PROGRESSIVE

Perhaps never before in its history has the Church had such an opportunity for a great move forward, in the opinion of Bishop William T. Manning.

Bishop Manning spoke at a dinner in the Waldorf-Astoria before several hundred communicants of the Episcopal Diocese of New York, who attended the annual dinner of the Church Club.

"We must make it perfectly clear that the religion of Jesus Christ is not a backward religion," he said, making a strong plea for church loyalty. "I think we sometimes unintentionally give the impression that it is. We must make it clear that the Christian religion is not a merely ecclesiastic or theological religion, but that it makes true humanitarians of us. We must be more ready to bring Jesus Christ into the questions of wages, of economic distribution and of hours of labor."

"I think our most interesting discoveries just now are being made in the field of

religion," said Bishop Manning. "We have suddenly realized afresh what of course is the fact, that religion is the most interesting thing in the world; that whether men believe in it or not, they are interested in it as they are in nothing else."

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Saint's Days, 10 A. M.

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Friday; Eucharist, Thursdays and Holy

Days.

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Holy Days: 10 A. M.

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TEXAS PRIEST MARRIED AT CATHEDRAL

The Rev. Bertram L. Smith, Assistant Priest at St. Matthew's Cathedral, Dallas, Texas, was married to Miss Grace Barry, of Dallas, on Thursday, January 24th. The ceremony took place in the Cathedral, Bishop Moore officiating, assisted by Dean Chalmers. The Presiding Bishop was expected to have taken part, but was confined to the house by a slight cold.

Mr. Smith and his bride were the recipients of many gifts, from the Cathedral Parish, from the Parish organizations and from individual members. He has greatly endeared himself to the whole congregation during his three years' ministry in Dallas, and did exceptionally fine work during the vacancy. There is much enthusiasm over the announcement made last Sunday that he is to continue as assistant to the new Dean.

In addition to his duties at the Cathedral, Mr. Smith is Chairman of the Diocesan Department of Religious Education, and is working hard to secure a Diocesan Summer Conference to be held early in June—probably at St. Mary's College.

RECEPTION GIVEN TO NEW RECTOR

St. Stephen's parish, Wilkes Barre, Pa., gave a splendid reception to the new rector, the Rev. Dr. Flinchbaugh, and his wife, on January 24. The magnificent new parish house, erected at a cost of \$250,000, was opened to the large concourse of people who attended the reception. The two Bishops made addresses, as did also a number of the clergy of Wilkes-Barre, representing the different denominations.

PLAY ACTED IN CHURCH STIRS ENGLAND

Should a play be acted in a church is a question around which a controversy is raging in England. A few weeks ago Hofmannsthal's mystery play, "The Great World Theatre," an allegory featuring the Creation, the World, Wisdom, Truth, Evil, ec., was performed in a church in Leeds, with the approval of the Bishop of Ripon. Some of the clergy have now come forward to protest the showing of a play in a consecrated building. The rector replies that the drama started from the

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Church and that it should return there since there is no more effective way of teaching people. It is reported that the play is to be repeated sometime before Lent.

BETHLEHEM INCREASES LAST YEAR'S PLEDGE

The Executive Council of the Diocese of Bethlehem held its regular tri-monthly meeting in Nativity parish house, Bethlehem, the middle of the month. The Archdeacon, who is also the Chairman of the Nation-Wide Campaign, reported that the pledges to date amounted to \$80,250.79, as against \$77,913.31 for 1923. The final report will probably be about eighty-one thousand dollars. Thus at last the toboggan slide downward has been

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arrested. Every year since the first N. W. C., less and less was pledged.

A budget for the year was adopted. By practicing certain economies and reducing the appropriations of some of the Departments, it is hoped that the present missionary work can be continued, and no special appeals to individuals nor to parishes need be made this year as the Council had to do for the last few years in order to avoid a deficit.

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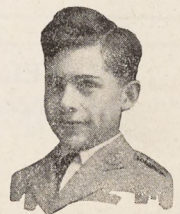
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Odds and Ends

By Grace Woodruff Johnson

At the University of Florida, Gainesville, there is this year a 20 per cent increase in attendance, and 45 per cent increase in the number of churchmen, who form about 10 per cent of the entire enrollment. Holy Trinity Church in Gainesville is taking advantage of the opportunity.

The University of Wisconsin is celebrating its seventy-fifth anniversary this month. Seventeen men were enrolled in the first class, February 5th, 1849. Now there are between seven and eight thousand men and women enrolled.

On Lincoln's birthday, the children from Belding playground, Chicago, with the director, Otto Kiacki, modeled a figure of Lincoln from snow.

The traversing of 14,000 miles of land and sea by telephone and radio in one minute and forty-five seconds was accomplished this past month when a message was sent to Japan from the University of Missouri and an answer received in less than two minutes.

A young man told us the story of an American business man in New York, who was notified that his account in Berlin, Germany, had fallen to 200,000,000 marks, and was consequently too small a sum for them to handle. "And what did you do?" asked the unofficial American reparation's delegate. "I put a dollar bill in an envelope and sent it to them. I heard no more about the matter."

Mrs. Houghteling, of one of the Chicago suburbs, who recently died, left many gifts to religious and educational institutions. Among them, \$50,000 to the Brotherhood of St. Andrew, (with headquarters at Philadelphia), with which to found a

Houghteling memorial fund in memory of her husband, the late James L. Houghteling. She left \$50,000 to the Western Theological Seminary for the founding of a chair of preaching and pastoral care—in memory of her husband.

A small girl in a Western Canada mission district wrote in a history paper, "When William the Conqueror came to England he found no code of laws, and so he drew up the Ten Commandments."

Miss Sui Wang, who came from China fifteen years ago to obtain an education in American colleges, has won a doctor of philosophy degree at Northwestern University. She is the fourth Chinese girl to win this honor in American institutions. She will become a member of the Pekin University faculty, having already written a text book on general science for Chinese high school pupils.

Beautiful chimes from the village church at White House, New Jersey, where only a single bell hangs, astounded its citizens at midnight of New Year's eve. They were explained by the modern magic of the radio. Two townspeople had secretly installed a receiver in the church steeple and caught the chimes of a church in New York where those of Trinity Church and St. Patrick's Cathedral were broadcasted.

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Written after a trip through twenty-two countries of Europe and Asia.

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