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# THE ONE AND THE NINE

By George H. Thomas

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## THE SCRIPTURE LESSON AND RULE BRITTANIA

By A. Manby Lloyd

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## NICEA AND NEW ORLEANS

By George P. Atwater



## Cheerful Confidences

By Rev. George Parkin Atwater, D.D.

NICEA, A.D. 325—NEW ORLEANS, A.D. 1925

A few years ago (1907) the entire land was interested in the Jamestown exposition, celebrating the first permanent settlement of English colonists on our shores, at Jamestown, Virginia. With that colony came the Episcopal Church, and we took fitting recognition of the event.

Later we observed the landing of the Pilgrim fathers at Plymouth. These were days of national significance.

Our Church has the opportunity to celebrate in 1925 an anniversary which will make the years 1607 and 1620 seem quite recent by comparison. And it will be an anniversary in which every Christian may rejoice, because it will commemorate an event of utmost significance, namely the determination by the universal Church of the fundamental faith of the Christian Church.

I refer of course to the Council of Nicea, held in the town of Nicea in the year A.D., 325, under the presidency of the Emperor Constantine.

I will not anticipate the fuller treatment of this subject by even a sketch of that Council. This is only an appeal to the Church to take advantage, quickly and boldly, of this opportunity.

The result of such a celebration of the 1600th anniversary of the Council of Nicea would be many. I can suggest but a few.

(1) A return of the thinking of our people to the historic nature of the Christian faith.

(2) A study of the Nicene Creed, which issued from that Council, and which (slightly modified later) became the faith of the Church.

(3) A wider knowledge of the historic character of the Episcopal Church, and a banishing of the myth that a reprobate King of England, Henry VIII, founded the Church.

The method of the celebration might include the following features:

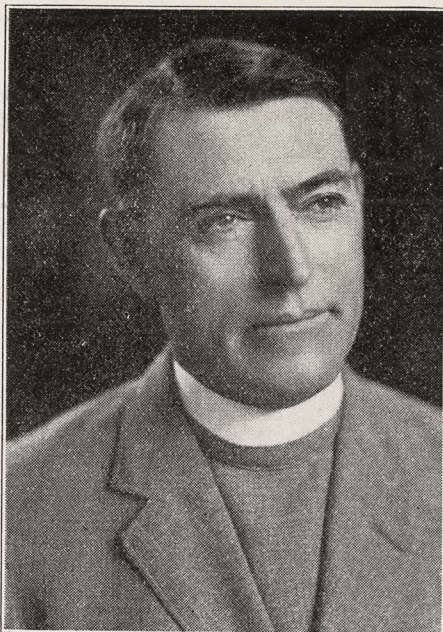
(1) Nation-wide publicity in newspapers and magazines.

(2) Pageants, to be held in every parish, and to be repeated at the General Convention. We have not quite enough Bishops to reproduce the Council exactly, but enough for a mighty pageant to which the whole nation would give heed.

(3) A plain, simple, picturesque pamphlet, setting forth the relation of our Church to the Council of Nicea. Every rector ought to have a sufficient quantity of these pamphlets to place one in the hands of every school child in his community.

Our Department of Religious education should act at once with a manifesto, proclaiming the celebration, and making the bold and aggressive claim that the Council is historically a part of our antecedents and of our heritage.

Some layman could bring to himself the gratitude of our million communicants were he to provide funds for the printing



Rev. W. Postell Witsell

of a pamphlet which could be distributed in large quantities.

We should act at once, and with vigor. A dilatory policy will rob us of an opportunity which will not come again in our life-time.

## Penal Conditions

By W. S. Keller, M. D.

Have you ever thought—

Why we send wrongdoers to Prison?

What happens to them in Prison?

What happens when they come out?

To the first question there are four possible answers: (a) To punish them; (b) To reform and restore them; (c) To warn other; (d) To protect society.

To the second question the answer is practically unvarying: They are crowded into cells with all sorts of criminals, usually in complete idleness, often in dirt and semi-darkness.

To the third question the record of second and later offenses suggests the answer: They are out of money, out of health, out of self-respect, out of a job, out of everything except new ideas of crime and a possible desire for vengeance.

How does the present system work? Young people, sometimes for a slight offense, spend long, empty days with men old in crime. They go in, wayward boys and girls; they come out, confirmed criminals. Idle hands, long-accepted "tools of Satan," are almost the only hands in prison. In Ohio, in the State Penitentiary at this time about 700 inmates are not employed in any way. Cleanliness, the handmaid of godliness, is wholly out of reach of most prisoners. Even ordinary decency in personal habits is impossible of attainment. As dirt and disorder accumulate, self-respect evaporates. Iron Discipline, repressive of all natural and human impulses, destroys personality and creates psychopathic con-

ditions. After a year of confinement, few prisoners are normal. The prisoner will not be coddled. He should not be brutalized.

If there is any one thing settled beyond question in criminology it is that the criminal, so called, is the product of society, and in caging him like a beast, society in its blindness and brutality but bruises the body and scars the soul of its ill-fated in punishment for its own sins.

"If life, human life, is the most precious thing in the world, then the primitive prison pen is the most wicked thing in the world, for it blasts and ruins, pollutes and destroys the lives that are committed to its pestilential moral and physical atmosphere."

Life in prison is too artificial an existence. After all we must remember, criminals are not essentially different from other persons. They are just out of step with the community.

Sending them to prison does not help them. It does not deter them from repeating the offense by the memory of punishment, nor deter others by the example.

Does the Church favor the present prison system?

Surely the principles of Jesus rebels against the present method of incarceration.

It was not the method in the teaching and the practice of Jesus of Nazareth, master character builder of the ages.

Next week we will consider: "What better way is offered?" In these two articles we are following the program of the Ohio Committee on Rural conditions, annual meeting held in Cleveland, Ohio in March 1924.

Please renew your subscription promptly upon the receipt of a notice.

## Our Council

William Postell Witsell was born in South Carolina in 1874. He was educated at South Carolina Military College, Hobart College, University of the South and the General Theological Seminary. After teaching at the Porter Military Academy he became the rector of the Church of the Good Shepherd, Columbia South Carolina, which he left to become the rector of St. Paul's Church, Meridian, Mississippi. In 1911 he accepted the rectorship of his present parish, St. Paul's, Waco, Texas. Mr. Witsell has attended all of the sessions of the Province of the Southwest since its organization, and has represented the Diocese of Texas at three sessions of the General Convention. He is also a member of the Executive Board in his diocese and of the National Council. He is the author of a recently published book, "Our Church, One Through the Ages."



## Where It All Happened

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

### IX—ESDRAELON

Armageddon!

It is a portion of Palestine which deserves separate attention, partly because of its peculiar position and also because of its fascinating history. If it is true that Palestine was the cock-pit of the ancient world, then it is also true that this is the cock-pit of Palestine.

"Esdraelon" is its proper name. It means "God's sowing" and indicates the natural fertility of the plain. Like a rough triangle it cuts across from Mount Carmel to the Jordan River, separating the hills of Galilee from those of Samaria. From the eastern side the plain of Jezreel slopes off to the Jordan, ending in an abrupt drop over a high cliff. Thru a narrow opening on the southern side of the triangle the valley of Dothan opens out. The west corner of the triangle follows the Kishon into the seacoast plain of Acre. In spite of its fertility the Esdraelon has never been really cultivated, neither have there been any number of permanent settlements attempted in it. People are not likely to choose a natural battlefield for a permanent habitation.

Coarse, rank grass grows abundantly in the plain. Here and there is a little clump of trees and there are occasional signs of swampy ground. Broad trails, rather than roads, run over it and when it is not a battlefield it is an important highway.

Thirty-three hundred years ago Deborah and Barak led the Israelites in a decisive battle against the Canaanites across this Plain. Down along the muddy Kishon River they drove them to a swift and disastrous defeat. Sometime later came the Midianites from the other side of Jordan. Gideon was the hero of that day. Just at the foot of Mount Gilboa he tested out his soldiers at a spring of water and then burst into the Midianite camp in the darkness of night with his three hundred picked men. On this same Mount Gilboa, Saul and Jonathan met their tragic end in a battle with the Philistines who had come up thru the Samaritan hills from their cities on the southern sea coast.

Josiah, the good king of Judah, rashly ventured to oppose the passage of an Egyptian army across Esdraelon and was slain in the battle of Megiddo, thereby putting an end to what promised to be a revival of a far better state of affairs in Jerusalem. It was over the same ground that Jehu came driving furiously to overturn kings and slaughter foreign priests. In the Macabbean days Esdraelon saw battles between Egyptians, Syrians and Jews. Pompey and Vespasian built Roman military camps at strategic points in the surrounding hills. A few centuries later hordes of Arabs swept in and drove before them Christian settlers who had appropriated the land. Then, later still, the Crusaders incorporated it into their Christian kingdom of Palestine and there they fought bitterly against Saladin and



- |                |            |
|----------------|------------|
| 1—Mount Tabor  | 5—Shunem   |
| 2—Mount Gilboa | 6—Nain     |
| 3—Jezreel      | 7—Bethshan |
| 4—Megiddo      |            |

his Saracen hosts who came in just as the Midianites had done in the days of the Judges. Esdraelon was the scene of Napoleon's failure in his attempt to conquer Palestine from Egypt. And last of all came that calamitous rout of the Turkish army in the fall of 1918 when Allenby's cavalry swept across this same historic plain and rounded up 25,000 Turkish captives.

It is no wonder that St. John turns to Armageddon (the Hill of Megiddo) when he wants to symbolize the last great struggle when the enemies of God shall be finally and completely overthrown. There is probably no other one spot in the world where so many vital causes have been won and lost as in this "inland basin" cut by the muddy ditch of the ancient Kishon.

At the head of the valley of Jezreel lies the city of Jezreel itself. Here Ahab and Jezebel lived in their royal palace and cast envious eyes on the neighboring vineyard of Naboth. Across the valley of Jezreel is Mt. Moreh or Little Hermon with Shunem at its foot where Elisha was always welcome in the Shunammite woman's home. Endor, where Saul consulted the witch, is on the slope of this mountain and around on the northern side is the little village of Nain where our Saviour stopped the funeral procession and restored her son to a sorrowing mother. Beyond Moreh, at the northeast corner of the triangle, is lofty Mount Tabor, the meeting place of Deborah and Barak and according to one tradition the scene of our Lord's Transfiguration. Down the valley of Jezreel towards the Jordan River is the interesting city of Bethshan where promising excavations have recently been made. It was on the walls of this city that the bodies of Saul and Jonathan were hung by the Philistines after the fatal battle of Mt. Gilboa.

The hill which is topped by Nazareth stands on the northern side of Esdraelon. This great plain was a common sight to the Boy Jesus. There, spread out before Him was a panorama of the life and death struggles of His people. And there His own sacred feet were to tread in the wake of patriarchs, judges and kings as He perfected the will of the Heavenly Father "for us men and for our salvation."

## The Lesson of the Two Keys

By Rev. Thomas F. Opie

"What's the matter, friend?" I asked one who stood dejectedly, fumbling in his pockets. "Lost my key—and can't get my car started." "Didn't you have an extra—a second key?" "Yes, but I had them both tied together!" I could not resist the impulse to tell him how foolish it was to have both keys on the same ring—lose one, lose both! How senseless! But it happened!

Now, these keys we shall call Faith and Hope. It is a good thing to have these two important keys somewhere about your mental and spiritual make-up. They both will usually "fit" in the same lock of emergency and crisis—and they are invaluable. But what a pity it is that most people keep them tied together so securely that when one is lost or temporarily misplaced—both are gone. Do not keep both your keys on the same ring!

Faith is easy in the face of Hope—but it is when Hope seems vanquished, that Faith is most needed! Many people keep them both on the same string—but why? The Faith that cannot survive the temporary loss of Hope, is weak in ineffectual.

"Brave Admiral, what shall we do when hope is gone?"

The words leapt like a leaping sword—"Sail on! Sail on! Sail on!"

Columbus kept his Faith, even when Hope seemed gone forever—and it was that Faith which "gained a world"—and "he gave that world its grandest lesson: 'Sail on!' When our sails are full of good hope and all goes well in peace and calm, Faith comes easy—but it is when storms are gathered and waves are roaring and our craft is crashing that we must have the courage to sail gaily on!

When business is bad, when the bank account is overdrawn, when death comes and takes away baby, or wife, or husband, or other loved one—when Hope seems buried with the clay of the departed one—then it is that Faith must come to the fore—faith in God, faith in Ultimate Good, faith in friends and faith in self. God spare us from loss of these bright keys both at the same time.

And when Faith burns low and has seemingly been lost entirely, "Hope may yet prove to be the key that opens the door of Peace, Joy, Calm Content. It is the Hope that 'springs eternal in the human breast' that we want—and we should use all diligence to insure ourselves against keeping Faith and Hope so dependent each on the other as to be left entirely to the mercies of an "outraged fortune" when one is lost, by losing both! This is the lesson of the keys. Mind that you do not lose them both at the same time!

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## Editor:

Rt. Rev. Irving P. Johnson

Managing Editor:

Rev. William B. Spofford

Associate Editors:

Rev. George Parkin Atwater

Rev. Robert S. Chalmers

Rev. George Craig Stewart

Rev. Frank E. Wilson

Rev. Gordon Reese

Dr. William S. Keller

Mr. Alfred Newbery

## The Editorial

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

### THE ESSENTIALS OF THE KINGDOM

It is a curious thing that those intellectual folk who are most inclined to discredit Holy Scripture and to exalt the principle of evolution in organic life should be incapable of seeing that there is an organic development in the spiritual kingdom which Christ founded, so that the vine which He planted had the seed within itself, bearing within itself the process of sustaining its own life.

They set up a thing of straw and then proceed eagerly to destroy it.

The thing of straw which they set up is that the Church is committed to verbal inspiration of Holy Scripture whereas the Church is the body which produced Holy Scripture and therefore cannot be founded upon that which it created.

The Church has the greatest veneration for Holy Scripture and believes that it "contains all doctrine required as necessary for eternal salvation"; but in setting forth this statement the Church does not abrogate its own right to interpret Holy Scripture, for the Church had already determined that which was Holy Scripture and that which was to be excluded therefrom.

It is characteristic of indolent minds that they desire an infallible machine, which shall automatically produce truth in even lengths and create a mechanical uniformity of thought and action which will remove all charges of inconsistency or irregularity.

It is an age in which a tendency to standardization is making human nature about as interesting as pickets on a fence.

If one female bobs her hair, they all must bob, and if one man creases his trousers they all crease them in the same way.

We educate our children in standardized schools so that they come out as like as peas in a pod, and we resent any other kind of school.

It is impossible to find a candidate for

the Presidency because our statesmen are all politicians of about the same dimensions and our brilliant men are all corporation lawyers.

The Roman Church has reduced the beauties of all ritual to the limitations of one liturgy and the sects have each one standardized religion until it has become dead dull and monotonous.

Fortunately the flowers still manifest a pleasing diversity and the birds have not standardized their plumage.

As a nation we are as standardized as the nuts and cranks of a Ford factory, following half a dozen patterns of dull uniformity.

"The glorious liberty of the Sons of God" is something that we are unable to comprehend; and if Peter and Paul have a difference of presentation they are necessarily bitterly antagonistic to one another.

We are incapable of understanding that "unity in diversity" and "diversity in unity" is what makes life interesting, and that God never intended that dull souls should pull everyone down to their own level of mediocrity.

We are so afraid of the judgment of dull people that we fall over one another in our effort to be like the rest.

Originality is dubbed eccentricity and people who refuse to merge into stupid conformity to commonplace standards are looked upon as queer and uncharitable.

It is this fear of being out of step that has prevented our Church people from setting forth definite convictions about the Church.

We are not like Roman Catholics, although some well-intentioned ecclesiastics seem to feel that it could be delectable if we were.

And we are not like the various denominations although some of our careful people insist that we ought to be.

The Lord forbid that we should take either as our standard.

We do not believe that an infallible pope or an infallible book has measured out our lives into a religious lock-step of dull repetition. We believe that the Church is a vital social organism; founded by Christ; endowed by Him with the Holy Spirit and therefore capable of producing a diversity of gifts but the same spirit.

It is this spontaneous diversity which is the charm of the Church and makes it to be "the shadow of a great rock in a thirsty land."

The spirit of the Church resists with all its might the effort of tedious people to standardize it.

Why, then, do certain book-worms insist that the Church shall follow a pattern as recorded in Holy Scripture?

They tell us that they cannot accept this verse of St. John or that statement of St. Paul and then proceed to inform us that the priesthood and the altar and the sacraments are not an integral part of Holy Scripture and that they are therefore excrescences on the simplicity of the Gospel.

Having discredited the testimony of St. Luke, they invoke his simplicity.

If he was a false witness as to the Virgin Birth what is his value on other

matters? Why bother with him at all?

This is not the position of the Church, but, as has been well said, the arrogant assumption "of a fraction of a fragment of the Church. What then, is the Church's position in these matters?"

First, that these witnesses are true witnesses of the beginnings of Christianity.

Second, that the seed of every doctrine necessary to salvation is to be found in the divinely safeguarded testimony of Christ's chosen witnesses. That they do not lie and are not mistaken as to essential facts.

Third, that Christ gave to the Church the power of self government, self development and self expression. When the Church changed from the Hebrew Saturday to the Christian Sunday as its day of worship, it acted upon powers conferred upon it by the Master. When the Church decreed that infants should be baptized and not left outside the covenant, it was acting within its powers.

When baptism by pouring was authorized, the Church had the right so to do.

When the doctrine of the Blessed Trinity was set forth at Nicaea, the Church was acting under the guidance of God's Holy Spirit to bear witness to truth.

The Church is not a static institution, compelled to copy a preconceived pattern but the Church is a living organism, capable under the guidance of the Holy Spirit of expressing itself from age to age in new developments of the original faith.

It is a living Church, not capable of inaugurating new essentials, but perfectly capable of developing the seed implanted in it.

Like Burbank, the Church can develop a seed, but may not manufacture one.

"I believe in the Holy Catholic Church" as a living vitalizing organism, planted by Christ and capable of endless expression of that which was committed to its trust.

I do not believe that a copy of the primitive Church is the primitive Church, because to copy is not to be incorporated in an institution. The people of Africa might copy the United States of America, but that would not make them it.

Let the Church assert its tenable position and cease to envy carbon copies of the original.

It is a vital organism; it does express itself whether it is so regarded; and it has nothing to apologize for in its assertion that Christ planted a living organism in a world of organisms.

The very liberty of the Church is its credential. Manifestly such liberty does not include the right to manufacture seeds of truth, but it does permit the development of the seed which Christ planted therein. This is the essential of a Kingdom in God's universe.

### THIS IS OUT OF THE ORDINARY— HENCE 'TIS NEWS

Louisville's largest theater, playing to crowded houses, announced through the press. "No performance on Good Friday."



## The Task of the Church

### The One and the Nine

By Rev. George H. Thomas

To win the world for Christ is a task. No amount of man power can do it. But without man power it is a hopeless task. We are workers together with God. The initial cost was the death of His Son. Is the Church at work?

Popular opinion that the clergy live an easy life has some relation to fact. There are overworked clergy and there are clergy in city and country Parishes who do not make a task of their office. The standard of labor is highest in mission fields and highest of all in foreign missions.

I have often told the story of the Medical Missionary whose arduous duties are the sanitation of a Chinese Compound, the health of the staff and their families and students of the University and who after the day's work, seven days a week, spends his "idle hour" holding a clinic at the Gate for hundreds of afflicted folk who congregate and the passers-by. "As many as came to him, he healed them all."

The Church at home is blessed by men in hundreds and women in tens of thousands who give their idle hours to the task of the Church. I think of the youth, who are acolytes, the Church treasurer, the Lay-reader, the Bible Class leader, the fifty thousand Church School teachers, Brotherhood men, Guilds, District Captains and some vestrymen, a mighty army who do according to the time at their disposal. Most that they do sustains and extends the Kingdom of God. These Church members live up to the injunction of the first Sacrament, "remembering always that Baptism doth signify unto us our profession."

Their ratio is still about one to nine. The Church is about ten per cent mobilized for the Task. This is a fact the National Council and the Quota System has brought the whole Church to face. There is a deal of waste and inertia to overcome at the home base before the Task will be done in any degree commensurate with the sacrifice and death of Christ.

It is easier to be critical than creative. Nevertheless pessimism in search of a corrective is nearer to the truth than optimism that is complacent. If the preface is gloomy it is a protest against a settled gloom. The national curse now is laborers who don't labor. The Church and the Trades are underproducing. One symptom is the deficit of the National Council. Another is scarcity of clergy. Bishop Overs says, "The demand for the Gospel is greater than the supply."

#### The One and the Many

As to the Task itself, it is best defined in the Bible. "Follow me," is the first word we have about it from the Head of the Church. "Do this in remembrance of me," is the last word. These two commands, one to the individual, one to the corporate Church, are the best definitions of the nature and scope of the Task. Personal holiness is the task of the Church. Corporate action is the task of the Church.

My observation is there is no measure of the Church's ability for the Task so accurate as the number who habitually come to the Holy Communion. I have not quoted the last words of St. Matthew's Gospel which refer to the task of the Church. Someone might object "the great commission is an interpolation." It was also addressed to the corporate Church. But the two Sacraments themselves which have escaped the blue pencil surely command a continuous and missionary life on the part of Christ's disciples.

Personal holiness and the Sacraments are the best the Church has to give to the world.

In a newspaper article one cannot write an exhaustive history of the Church's Task. I am calling attention to the Task, as it comes off the lips of the Saviour, one the primitive Church lived up to very well and may well be a guide to us today. Not only are these Words a statement of the Task that is Scriptural, but they were the unified task of the Church before there was any Christian Bible. Behaving and feeding is the Task today's Church would do well to pray to God for grace to do. Whether it is "the Ladies' Aid," awful name, or the National Council or the House of Bishops, the main business is behaving themselves and feeding others.

#### The Task Is One and Indivisible

The Task of the Church is not divided. It is one. It divides only in the sense the sun breaks into myriad rays out of the one great solar body. The sun's radiation penetrates every corner and does the needful things for our life upon earth. In the same way the one task is Christ and, as the Church, its clergy and other members, dispense the essential glory and nature of His Body, they reach out and touch neighbor and world. They do whatsoever things are needful to give abundant life to people. The Task is one. And it is when we pull away from the task in its simplicity we pull away from one another and we pull down the greatness of the Church's mission.

The Church's public utterances in particular should ring with the greatness of the Task and their burden to the public be the holiness of men and the holiness of society and the power of our Lord and Saviour Jesus Christ to do this for us and for all. For the task of the Church is to

win the world for Christ and the world is not attracted by small things.

#### Labor Saving Devices

The simile of the diverse action of the sun brings us down to earth. The task of the Church today is sometimes a very homely one. One is bookkeeping. One is quotas. One, alas, is management. One priorities, though these are all on paper. One is Secretaries—note the capital S. These are real. One is finding one's way through a maze of Bureaus to ask a plain question and being turned back without an answer. One is a discussion group, which is one of the best methods of doing the task ever invented. These things needs must be. We read the Kingdom of God cometh without observation. Yes, but not without organization. At least Jesus did not think so when He organized the Apostles and sent them forth. It is futile to kick against the pricks. The money end will not take care of itself. Money doesn't flow out of alms basins. It has to be collected. Compare what goes into Alms Boxes nailed to walls and Alms Basins pushed into pews. The temperalities of the Church are a measure and symbol of its spiritualities. The Parish House is a symbol of the Church's sanctity. When I visited "the laboratory" of the Iolani School, Honolulu, a lean-to with an equipment about the size of my boy's Mysto-Box and when I saw the dark and overcrowded quarters of some of our Schools

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in China where the Church is making children blind, my exclamation was "the Church has no soul." "The things that are seen bear witness to the things that are not seen."

In today's complex world there is no visible measure of the Churchman's abandonment of self to the task, like money. It is a part of the costs. It is one of the arduous human sacrifices without which the Task is hopeless. Its collecting and disbursing is one of the offices of the Church. Large offerings speed the task of the Church. Secretary and stenographer and the "office" once "the study" is the task of the Church and exemplifying the figure St. Paul uses and the figure Ezekiel uses of a living organism.

These observations fit the season of Lent and Easter. The Church's children are working hard for \$500,000 for children's schools, hospital wards, and orphanages. The faithful are praying, giving and fasting and keeping in mind in Lent the Easter offering, devoted to advancing the task of the Church. The potential strength of the Church will appear at the Easter Communion.

Other contributors to the columns of "The Witness" will do better than I at presenting the Task of the Church, but no obligations can displace these primitive and current ones of behaving ourselves like Christians and feeding and giving others the Bread of Life.

#### GIVING THE EXCEPTIONAL MAN A CHANCE

Filled with a conviction that in most American colleges the brighter students were being held back by the stiff routine of class-room work, St. Stephen's, the Church's college for men at Annandale-on-Hudson, N. Y., last year adopted a scheme, with which Smith College and Swarthmore College were also experimenting, whereby students of special promise might in the last two years of their residence, be relieved from class obligations and put on individual work under the general direction of a tutor. The results have been so highly satisfactory, and have aroused such general interest, that the College has felt the Church at large should appreciate the scheme. Of course it is nothing new in education. Oxford and Cambridge have followed it always. To put it into practice in America, against the whole tendency of this country to treat college men as units in a larger whole instead of as individuals, has required a certain amount of daring. The authorities at Annandale are of the opinion that the experiment could not have succeeded in a large university, for lack of proper supervision on the part of tutors. It has been found, incidentally, that this sort of work requires much more from the instructors, both in learning and character, than the old class-room scheme of things and that therefore the scheme would probably fail where inexperienced young instructors are in charge of classes.

There are 16 men taking these courses at the present time: three in Classics, five in French literature, two in Sociology, two in Biology, and four in English literature.

## The Scripture Lesson and Rule Britannia

By Rev. A. Manby Lloyd

Mr. H. G. Wells gave up the anthropomorphic religion, which we call the Catholic faith, long, long ago, but it seems no bar to his burning incense at the shrine of his old schoolmaster, Sanderson of Oundle, who he worships as a modern saint.

Sanderson, no doubt, was a remarkable man, who took trouble with his boys and loathed the cramming system. His ideals are well exemplified by the following specimen of one of his Scripture lessons. The lesson was given on the morning after Empire Day (which has ousted Ascension Day from some clerical calendars) and was recorded by one of his boys.

"Now yesterday was Empire Day. Why did you want me to put the flag up? 'Rule Britannia! Britannia rules the waves!' Is that not it? (Yes, sir!) Dear boys! I wouldn't throw cold water on it for worlds. Well, you had your flag. It didn't fly. There was no wind behind it. There was no devil to blow it. Dear boys, you wanted that flag for a reason I think a shade wrong. The new world won't come until we give up the idea of conquest and extension of Empire; no new kingdom until its members are imbued with the principles that competition is wrong, that conquest is wrong, that cooperativeness is right, and sacrifice is the law of nature. Now, how do the Seven Beatitudes read with 'Rule Britannia'? Now you say you believe in your Bibles; you say you are Christians. Pious Christians. You would be most annoyed if I called you heathen. Well, if so you believe that these are right. . . ."

And then he repeated the Beatitudes, concluding each with "Rule Britannia"! Of course it sounds incongruous. Try it for yourselves:

"Blessed are the pure in heart, etc."

Rule Britannia!

"Blessed are the peace-makers . . ."

Rule Britannia!

\* \* \*

There is a perfect epidemic of "strikes." The very success of the London transport-workers' strike, who secured a weekly advance of \$1.50 has encouraged other

groups to "try it on." Hence the silly and unauthorized strike of the Wembley Exhibition workers, and the wanton and wicked strike at an asylum which left 600 lunatic patients without adequate attendants. Needless to say, neither the government nor the trade unions are responsible for these anarchic proceedings, which are engineered by communists, always a thorn in the side of labor.

The government threw out a challenge to its opponents when Mr. Wheatley moved the second reading of the bill to amend the Rent Restriction Acts. It was proposed that no evictions be granted in cases where the failure to pay rent could be traced to the failure to obtain work. This roused the Liberal and Tory camps, who joined forces for once, arguing that landlords could no more logically be called upon to provide free shelter for the unemployed than the baker can be compelled to provide them with free food.

To escape the dilemma Mr. Clynes offered to make the rent in question a charge upon the community was ruled out, and the bill was sent "upstairs," to be dealt with in committee.

\* \* \*

Mr. Ramsey MacDonald has received a welcome recruit to the "labor" ranks in the person of Mr. Oswald Mosley, Independent M. P. for Harrow, who has crossed the floor of the house and sat yesterday (April 3) for the first time on the government benches, next to Mr. Kirkwood. For a long time Mr. Mosley has been a brilliant debater and critic of the late Coalition governments, and it is a piquant situation, for he is son and heir to Sir Oswald Mosley, and a son-in-law of the Marquis of Curzon, who is the last word in high and dry Toryism. It is this dribble of the more independent thinkers from the ranks of the old historic parties—begun by men like Lord Haldare, Lord Parmoor and Col. Wedgwood—which will eventually solve the three-party difficulty.

The three-party system is against na-

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ture. Has not our great satirist, W. S. Gilbert, told us that every little boy and girl that's born into the world alive, is either a little Liberal or a little Conservative!

Without wishing to assume the prophets' mantle, one is pretty safe in saying that the future lies between Conservatism and Labor. There may be inner "cults," but government cannot be carried on under the three-party formula, which means a perpetuation of the idea of a party in office, but not in power, as we see today.

\* \* \*

Though Bernard Shaw poses as a pagan, some of us regard him as a Catholic who has lost his way. "Back to Methuselah" has been followed by his "Joan of Arc," in which Mr. Shaw once more pays his tribute to religion. He can no more keep away from the study of Mediaevalism than the moth can keep away from the flame of the candle.

An excellent criticism of the new play by Mr. D. L. Murray in the "Church Times" tempts me to quotation:

"Joan's revelation is certainly a puzzle to those who wish to make division between it and her, to believe in her mission and disbelieve in her Voices. Mr. Shaw hacks at the knot imperiously enough with the sword of that Mid-Victorian Rationalism whose present day survivors are funnily called Modernists. . . . In the first scene she retorts that it is only through imagination God can speak to the soul. They used to read the Hibbert Journal, then, at Domremy. Later on, in a passage of exquisite though laughably Tennysonian beauty she tells how the Voices are wafted to her in the notes of the Cathedral bells.

"Mr. Shaw is religious . . . but in his quest there always intervenes an obstacle that we know to be fatal. It is the notion that you can worship God and Mammon. That was the burden avowedly of the "Gospel of St. Andrew Undershaft," the millionaire armament-worker in *Major Barbara*, but when Mr. Shaw worships Mammon, he does not worship gold; that were idolatry to be abhorred of all men of sense. He worships not the symbol, but the reality symbolized. Mammon means power and resource, and ineradicable is his conviction that God must make terms with those who control the power and resources of the world. Anyhow, in *Saint Joan* our old friend Undershaft reappears as Dunois, the Bastard of Orleans—who is ready enough to make trial of the maid's enthusiasm, as he would of any new explosive, and he even orders her to the Church to pray, as he would his other soldiers to the trenches. But he holds by it that God must respect the big battalions . . ."

"It may be answered that this is only the truism that saintliness should not despise common sense. But I cannot help reading something deeper into it. I feel that the lopsidedness of all Mr. Shaw's strictly religious plays comes from the attempt to reach a truly spiritual vision of the universe and its purpose, which shall yet somehow find room for the Will to Power, he based in fact on faith, hope and—cleverness."

## The Council's Work

By Alfred Newbery

### THE NORDIC NUISANCE

He says all the great men of the world have been Nordics. It does not make any difference where the great man was born or under what name, he can be proved by our friend to have been of Nordic blood. Dante and Christopher Columbus, Julius Caesar and Napoleon were all Nordics. This of course has to be,—because by definition, the Nordics are the only ones to amount to anything. So we have a "make the world safe for Nordics" philosophy and a "save America for the Nordics" national policy.

But when that tiresome gentleman has gone home and left us in peace we can get down to brass tacks and note that whatever their inheritance, or capacity, we have within our gates a varied population who have come from other lands, Nordic, Alpine and so forth, or whose parents did, and that they make an unavoidable appeal to our Christian love, our patriotism, and our self-interest, as well as to our prejudices.

With their children the white foreign born make up almost forty per cent of our population. They are forty million strong. Some of the largest cities of the world are in the United States. In certain of our cities they constitute eighty per cent of the population.

Sometimes they bring standards that are not our standards. And we are worried. They naturally cling together, strangers in a strange land, and make racial groups. And we don't like racial groups. They print newspapers in their own language and build up a constituency throughout the country perpetuating and propagating their own ideas. And we wonder what they print and feel alarmed about it. The Poles have one hundred newspapers in the United States with a circulation of a million and a half. The Greeks have twenty-six.

"Why I went down town Saturday night," says a neighbor, "and will you believe me, I didn't hear a word of English spoken on the street. I got frightened. I felt like a stranger. I'd like to know what the world is coming to."

The answer is a simple one. The world is coming to our doors. In fact the world has already arrived. And if you feel like a stranger as you do your shopping amid the clatter of a dozen European languages, what does the poor foreigner feel amid the indifference and self-centered bustle of an American city? Is it any wonder that he seeks his own kind? Is it any wonder that he likes to hear his own tongue, to read his own language?

Look at him in the railroad train, marked and ticketed like a lot of freight.

And then look at your fellow citizens about you and guess what the foreigner is reading in the faces around him. It will not be long before he learns that Swede and Greaser and Greek and Wop are derogatory terms, that he is going to be viewed with suspicion or at least coldness simply on the ground that he is a foreigner. To be a foreigner is a social error.

This social isolation is wide-spread. Because of it there grows up a resentment against the coldness of Americans. It is partly responsible for a decline in Church loyalty. They become unchurched.

If the foreign-born present a moral, political and industrial problem to the American citizen, it is because the spiritual opportunity they present has not been met.

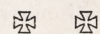
Your Church has been trying to meet this spiritual opportunity not by a patronizing Americanization but by establishing cooperation between the foreign-born and the native-born Americans. The Foreign-born Americans Division of the Department of Missions of the National Council has been working quietly and efficiently along two channels, with the foreign-born themselves, and with Americans for the sake of the foreign-born. Its knowledge of conditions among the racial groups has served the United States Government, and has been appreciated by the Home Missions Council of the Protestant Churches. It is in touch with the ecclesiastical status, both here and abroad, of the various churches that use a foreign language. It has helped, guided, cooperated with bishops, priests and theological students and with the leading laymen of sister Churches, like the Orthodox and the Armenian. It has published bi-lingual tracts and services.

And on the other hand it has furnished to dioceses and parishes and to Church organizations, surveys of their fields of work among the foreign-born, methods of starting, plans for organization and trained leadership.

The general reader would do well to read "Foreigners or Friends," published by the Division, and to acquaint himself with a carefully worked out Christian approach to this problem the existence of which tests alike our religion and our democracy.

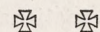
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## BISHOP PAUL JONES STIRS ENTIRE COMMUNITY

A week's preaching mission that met with gratifying results was brought to a close on Palm Sunday in Christ Church, Winnetka, Illinois, the Rev. E. Ashley Gerhard, rector. Described by the missionary, the Rt. Rev. Paul Jones, as "an adventure in community thinking" it held the close attention and gained a generous response of the people of this typically conservative suburban parish. Bishop Jones laid the foundation of the week's discussion of Passion Sunday by two stirring addresses on "The Simplicity of God" and "The Divinity of Man." These were followed on successive evenings during the week by addresses and discussion on such subjects as "What is the First Century Gospel worth Today?" "Reducing the Spiritual Death-rate," "Industrial Teamwork," "The One Human Family," "Better than Punishment," and "The Blasphemy of War." At the morning and evening services on Palm Sunday the mission was brought to a close by addresses on "The New Way of Life" and "The Conquest of Fear." Discussion group meetings were held on Monday, Wednesday and Friday mornings on "The Place of Theology in Religion," "The Place of Organization in Religion," and "The Place of Ethics in Religion." There were also two services for the children of the community.

It is doubtful if anything has ever taken place in this parish which has more deeply touched the spiritual life of its people. There were manifest differences of opinion on many points between the missionary and his hearers. But the tolerance of Bishop Jones, his clear sincerity, his courage, his obvious willingness to serve his ideals at whatever cost to himself gained their inevitable response. He demonstrated in himself the power of that Christian Quality which again and again he described as "creative good will."

## BISHOP ACHESON RAPS THE SENATE

Bishop Acheson, in a sermon preached in Christ Church Cathedral, Hartford, on Good Friday, denounced the senators of the United States for their action opposed to the "gentlemen's agreement" with Japan. He said that Christian sentiment should be aroused to express itself as opposed to the action of the Senate, which he characterized as thoroughly unchristian.

Admiral Count Gomer Yamamoto, former Premier of Japan, has said: "It is most regrettable that the Senate should have voted exclusion when the same results could be accomplished without hurting the pride of the Japanese race. Such action was unnecessarily harsh. But the worst hurt was not inflicted upon Japan, but on the cause of international peace. It will take years for the Japanese to forget this insult and rally again to the support of co-operate peace effect. No amount of Christian preaching or missionary work can convince us now that Christianity in an effective preventive of wars and racial struggles."

## Impressive Service as Bishop Garland is Installed as Diocesan

Twenty-five Bishops, Prominent Citizens, and Hundreds of Church Leaders Fill Church of the Holy Trinity

The installation of the Rt. Rev. Thomas James Garland, D. D., D. C. L., as Bishop of Pennsylvania, was one of the most outstanding events in the history of this "Mother" Diocese of the American Church.

Twenty-five Bishops of the Church accepted invitations to take part in the Installation and many of the Clergy from other Dioceses were present. The installation took place at 10:30 A. M. on St. Philip's and St. James' Day, Thursday, May 1, in the Church of the Holy Trinity, 19th and Walnut Sts., Philadelphia. The City of Philadelphia was represented by its Mayor, the Hon. W. Freeland Kendrick. The Hon. Gifford Pinchot, Governor of Pennsylvania and a Churchman, was also present.

In addition to the Bishops and priests from other Dioceses and from the Diocese of Pennsylvania, the guests included the Lay Deputies to the Special Convention which elected Bishop Garland, ministers of other religious bodies in Philadelphia and vicinity. The entire service was broadcast by radio, through a control station in a room fitted up in the church building for that purpose. An outstanding feature of the ceremonies was the processional which started from the Parish House of Holy Trinity more than a city block away from the church. Motion pictures of the Procession were taken by several of the large producers for exhibition throughout the country.

Bishop Garland was installed by the Rt. Rev. Ethelbert Talbot, presiding Bishop of the Church, and the Rt. Rev. Thomas F. Gailer, President of the National Council, preached the sermon. Bishop Garland was attended by the Rt. Rev. James H. Darlington, Bishop of Harrisburg, and the Rt. Rev. Alex Mann, Bishop of Pittsburgh.

Other Bishops who attended were: Arkansas; Rt. Rev. Edward T. Demby, Suffragan Bishop; Bethlehem; Rt. Rev. Frank W. Sterrett, Bishop Coadjutor, Conn.; Rt. Rev. Edward C. Acheson, Suffragan Bishop, Central New York; Rt. Rev. Charles Fiske, Bishop Coadjutor; Chicago; Rt. Rev. Sheldon M. Griswold, Suffragan Bishop; Delaware; Rt. Rev. Philip Cook, Bishop of the Diocese; Erie; Rt. Rev. John Ward, Bishop of the Diocese; Maryland; Rt. Rev. John C. Murray, Bishop of the Diocese; Massachusetts; Rt. Rev. Samuel C. Babcock, Suffragan Bishop; Milwaukee; Rt. Rev. William Walter Webb, Bishop of the Diocese; Newark; Rt. Rev. Wilson R. Stearly, Bishop Coadjutor; New Jersey; Rt. Rev. Paul

Matthews, Bishop of the Diocese, and the Rt. Rev. Albion W. Knight, Bishop Coadjutor; New York; Rt. Rev. Arthur S. Lloyd and the Rt. Rev. Herbert Shipman, Suffragan Bishop; North Carolina; Rt. Rev. Henry B. Delany, Suffragan Bishop; Southern Virginia; Rt. Rev. Beverley D. Tucker, Bishop of the Diocese and the Rt. Rev. Arthur C. Thomson, Bishop Coadjutor; Southwestern Virginia; Rt. Rev. Robert C. Jett, Bishop of the Diocese; Washington; Rt. Rev. James E. Freeman, Bishop of the Diocese; Western Nebraska; Rt. Rev. George Allen Beecher.

The music was rendered by the Choir of Holy Trinity Church under the direction of Ralph Kinder, organist and choir-master.

Following the service there was a luncheon and reception at the Bellevue Stratford.

The Order of the Procession follows: The Choir; Flag Bearers; Master of Ceremonies and his Assistants; Students of the Philadelphia Divinity School; Clergy of other Communions; Clergy of the Eastern Orthodox Church; Clergy of other Dioceses; Clergy of the Diocese of Pennsylvania; Faculty of the Philadelphia Divinity School; Treasurer of the Diocese; Assistant Treasurer of the Diocese; Executive Secretary of the Diocese; Chancellor of the Diocese; Trustees of the Cathedral Foundation; Standing Committee of the Diocese; The Bishops; the President of the National Council; the Presiding Bishop.



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## CHURCH IS GROWING IN CHINA

Every one of the eleven dioceses of the Chinese Church reports progress since the last General Synod, which met in 1920. Among the outstanding advances may be mentioned the following:

Four new churches consecrated and the handsome new plant of St. Mary's Hall built and occupied, in the Diocese of Shanghai. The Church of Our Saviour and Holy Trinity College erected in Canton, and St. Stephen's Girls' College in Hongkong, at a cost respectively of \$45,000, \$125,000 and \$250,000, in the Diocese of Victoria, and an endowment fund for the diocese started, with \$20,000 for a nucleus. In the Diocese of North China work has been started in the Province of Shansi. In the Dioceses of Western China, Kwangsi-Hunan and Fukien there has been marked progress toward self-support; in the last, seven churches have been erected recently with funds raised by the Chinese Christians. In Western China development has been hindered by civil war. The foreign clergy in the Diocese of Hankow are more and more withdrawn from detailed direction of the parishes, which are turned over to the Chinese clergy. In the Diocese of Shantung, contributions to missionary work doubled in 1922 (the last year for which figures are available.)

Figures for 1922 show certain striking increases over 1920:

Chinese clergy, 40 added, 25 per cent increase. Total Chinese staff, 200 added 7 per cent. increase. Confirmed Christians, 3,350 added, 14 per cent increase. Unconfirmed Christians, 4,100 added, 20 per cent increase. Offering for Church purposes, \$30,716 additional, 35 per cent increase.

These figures though approximate show an essentially healthy condition, and may well be cause for thankfulness.

## CHURCH CHIMES STOP THE TRAFFIC

The service of the Dedication of the Carillon of thirty-five bells at St. Peter's Church, Morristown, N. J., on the afternoon of Palm Sunday, was attended by a multitude of people quite beyond the capacity of the church. The bells have been largely personal gifts or the gifts of groups of people, all of them in one or another way memorials. The number of persons represented in the gifts is very remarkable. After a dignified and reverent service in the Church, arranged by the Rector, Rev'd Dr. Brookman, the bells were played for an hour by Frederick Rocke to a great multitude of people. The streets all about the Church and the center of the town were crowded with automobiles, driven in from a large part of northern New Jersey, so that traffic through the center of the town was suspended. It was an astonishing manifestation of interest. A considerable number of our own clergy and those of other Churches were in attendance at the service.

## A Prominent Leader of Women Alarmed by Trend of Modern Education

Declares that Unless Colleges Teach How to Live as Well as to Think They Have Failed of Their High Purpose

Criticizing modern education, Assistant Attorney General Mabel Walker Willebrandt declared at a students' meeting in Washington that many of the larger non-sectarian universities "have sacrificed spirituality to speed and scientific knowledge." She made an eloquent plea for observance of the Prohibition law by students. She stated that only "flippant college men and women" are "wasting golden youth in drunken parties" and that the vast majority are observing and supporting the law.

In her address, Assistant Attorney General Willebrandt said in part:

"Unless colleges teach how to live as well as to think, they have failed of their high purpose. The most alarming phase of modern education is that it has sacrificed spirituality in many of the larger non-sectarian universities to speed and scientific knowledge. Colleges should be centers of spiritual growth. Our lives are after all the channels to express a great beneficent force struggling up from the dark mould of barbarism and antiquity into the blossom of spirituality, civic generosity and simple goodness in private life.

"The charge is flung at college men and women of today that they are flippant, irreligious, superficial and lawless. Unfortunately many are. But we must not forget that the flippant group in each college makes a louder noise and receives more notice than the steady reliable majority that forms the bulk of the young people and among whom are the hope and potential leaders of tomorrow.

"Unless during college years two habits of life are made, fruition of after years is stunted and leadership lost. The two habits of which I speak are a love of work and spiritual development.

"Love of work can only come by necessity—the inward compulsion of having to make good because of hope of parents or financial necessity. It can be developed only by learning to put off a present pleasure for a future good.

"By spiritual replenishment, I mean simply developing the old fashioned or at least some kind of religious life that is based upon conscience, and a responsibility to God and a sense of responsibility arising from the belief that He wants to speak to the world through us. That causes a daily spiritual development of our lives. Usually in college it comes through the churches or emulation of, or inspiration from the life of some holy man or woman. The name of the church or the means of obtaining that side of education is not essential, but that every student

should have during his high school and college days, a definite purpose to use his full spiritual powers is the most essential thing in all education.

"If during college years we can catch the vision and the feeling too that God is struggling to work through us, then our lives become opened out, our 'spiritual intake' so to speak enlarges and the great stock of energy and goodness seeking ever to express itself in a selfish world, finds a channel through us. Thus is character built up; new energies are released; powers unfold; new faith in government and consecration to the responsibilities of citizenship result. Without such definite spiritual experience in the early years of life character becomes hardened, contracted and materialistic.

"The college life therefore that teaches spiritual vision and a love of work is doing more to combat the forces of lawlessness and disorder than any other one agency. Law enforcement is not half so important as obedience to law, and obedience, respect and responsibility to government arises from education and habits of thought and not from 'verboten.'

"The hope of tomorrow is from the products of our schools today. So long as that output is men and women whose lives have been inspired by simple faith and energized by love of labor, ills of government cannot long survive, they will be cured by the healing effect of characterful citizens who move into such localities.

"Only the flippant college man, unaware that on his shoulders rest the responsibilities of government of tomorrow, will waste golden youth in drunken parties. Only the materialistic, who has lost spiritual union, can yield to the orgy of lawlessness in the name of fun.

"The man and woman equipped with spiritual vision and a love of work will transform any locality in which they move. Their lives become broadcasting agencies for decent government, responsibility in public office and respect and support of law and order."

## Cured Her Rheumatism

Knowing from terrible experience the suffering caused by rheumatism, Mrs. J. E. Hurst, who lives at 204 Davis Avenue, B59, Bloomington, Ill., is so thankful of having cured herself out of pure gratitude she is anxious to tell all other sufferers just how to get rid of their torture by a simple way at home.

Mrs. Hurst has nothing to sell. Merely cut out this notice, mail it to her, with your own name and address, and she will gladly send you this valuable information entirely free. Write her at once before you forget.



### CHURCHES BUSY ON PROBLEMS OF THE NATIONS

Twenty-one nations were represented at the meeting of the Management Committee of the World Alliance for International Friendship through the Churches, held in Oxford, England, last week. Dr. Henry A. Atkinson, General Secretary of the American branch of the Alliance who represented the American churches, has just cabled that the conference was one of the most successful in the history of the World Alliance which now has branches in 27 different countries.

An outstanding feature of the conference was the progress made toward co-operation by all elements of the Christian church and also the co-operation between the churches and the various Labor Movements. Dr. Alexander Ramsay, International Organization Secretary, reported that the condition of the Greek Church communicants under Turkish rule is deplorable and calls for immediate action.

A painful discussion of the Ruhr situation ended harmoniously in the appointment of a special committee to enlist the help of the churches in bringing about a settlement of these conditions. Dr. Atkinson was appointed chairman of this committee.

Dr. Atkinson cabled that great preparations were being made for the visit of Dr. Harry E. Fosdick and Dean Howard Robbins of New York, who will visit Great Britain during the coming summer under the auspices of the Commission on Interchange of Preachers and Speakers. This Commission, which has members on both sides of the Atlantic, has now amalgamated with the World Alliance in Britain and extended its work to all the countries of the globe. The Commission formerly confined itself to arranging exchange of speakers and preachers between the United States, Great Britain and France, but has now amplified its program to include all countries.

The next meeting of the International Committee of the World Alliance will be held in August, 1925, at Stockholm, but there will be several regional conferences during the year, the most important of which will be held in Poland, Macedonia and Hungary.

Dr. Atkinson and Dr. Frederick Lynch of the American branch of the World Alliance also attended the conference on Politics, Economics and Citizenship held in Birmingham, England, and reported that this was attended by representative Catholics, Anglicans and Nonconformists, who showed a most encouraging disposition to work together for the general good.

### ANGLO-CATHOLICS TO CELEBRATE ANNIVERSARY

Anniversary Day will be observed by the Anglo-Catholic Congress of London on July 16th of this year. From the early hours of the morning masses will be said in various churches and in the afternoon there will be a large garden party in Hyde Park, such as was held in the midst of Congress Week last year.

In the evening there will be a meeting in the Albert Hall with speeches and music. The names of the speakers have not yet been made public.

### IN MEMORIAM

Entered into rest on Thursday, April 11th, 1924, at the rectory, the Rev. B. W. Rogers Tayler, D.D., D. C. L., rector of St. George's Church, Schenectady, New York.

"Into Thy hands I commend my spirit."

### OBERAMMERGAU PLAYERS THANK AMERICAN FRIENDS

At a meeting in Philadelphia held at the request of Anton Lang, the Christus of the Passion Play, representatives of the American Friends Service Committee had the privilege of making the acquaintance of several members of the Oberammergau group who are now visiting America.

Anton Lang, who has played the role of the Christ since 1900, spoke with deep emotion of their appreciation of America's help for starving children.

"How truly you are carrying on the work of the Great Master. How happy he must be to see you aiding the sick and the starving. Yes, many of the little children of my country are starving. Think of it! When there is so much in the world, there is so little for them. Why must there be such suffering among three million helpless and blameless bits of humanity? What a pity! What a sorrow! What a future, if their bodies are to be undernourished!"

"You came in our darkest hour and extended the hand of fellowship. You answered the prayer of a million little hearts. You brought bread and help, and even more—you brought hope."

"If we cannot keep our workshops busy, our people must leave our little village and go to the larger cities for work; and then will come an end to Oberammergau and an end to our Sacred Drama. May God save us from such an end!"

"We believe he will answer our prayer, just as he has answered the prayer of our little ones. God touched your hearts and you responded. You have 5,000 feeding stations in our country where homeless children are being fed. For this assistance to our little ones, again and again I thank you!"

### FLORIDA PARISH DOES SOME BUILDING

Under the zealous leadership of Rev. F. A. Shore, a rapid progress has been made in St. Luke's parish, Fort Myers, Florida. From a small mission it has become a progressive parish, its members rejoicing over a large new parish house and a rectory while working toward erecting a suitable Church. The two buildings they have erected cost over \$40,000 and are fully paid for, also are well furnished, the parish house providing temporarily for services.

### MARGARET HALL

Versailles, Kentucky

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### WORKING UNDER DIFFICULTIES

On the line of the Santa Fe connecting Phoenix with Los Angeles, in the midst of the desert and girt about with glorious mountain ranges, is a little place called Salome. There are only a few houses. The place is one of the motor highways, and tourists keep it alive. There had never been any regular religious work there until a few months ago. A Churchwoman had expressed her desire for services and a Church school, and Archdeacon Jenkins of Arizona was able to meet her request. On his first visit he found the only available place was an old adobe store, in temporary use as a school until the new school was built. It was unattractive, but the Archdeacon, quite undaunted, used the teacher's desk for an altar, with a white table cloth, a cross of clean laths, fresh twigs of creosote bush, and an American flag for a dossal. The Holy Communion was administered to six communicants, with a number of reverent children at the back of the room. In the afternoon all the children available were collected, and a Church school organized, with nine pupils and three teachers, the latter being one Romanist, one Episcopalian, and the wife of a Primitive Baptist.

## IMPORTANT EVENTS

### The Church Congress

Which will be reported by the Rev. W. B. Spofford.

### The Priests' Convention

Which will be reported by the Rev. Charles H. Collett.

### The Church Students' Conference

Which will be reported by the Rev. Horace Fort.

— AND THE SERIES —

### The Task of the Church

May 10—MISS LUCY STURGIS.  
May 17—REV. JOHN BUNTING

And others to follow, with a full page for the opinions of our readers on this subject, beginning in the issue of May 10th.

BETTER HAVE A FEW PAPERS AT THE DOOR ON SUNDAY MORNING

## THE WITNESS

6140 Cottage Grove Avenue  
CHICAGO, ILL.



### CHURCH HAS A PLACE FOR CONFERENCES

The National Center for Devotional and Conference recently opened by the National Council at Taylor Hall, Racine, Wisconsin, is already justifying itself and demonstrating its usefulness. Seven conferences of varied character are scheduled or tentatively planned, including a conference for young people, a training institute for Negro leaders, a provincial conference of the Girl's Friendly Society, a retreat for women, and a Field Department School of Methods.

That these successive groups are to meet and have their conference life together in the newly furnished building at Racine, where Dr. James De Koven lived and worked for so many years, is the working out of a desire to strengthen and build up devotional life in national Church work. The plan has been instituted and conducted in the place hallowed by memories of Dr. De Koven, where, surrounded by the spirit and tradition of his life and work, it is hoped that the spiritual values of Church work may be clearly seen above the machinery and the perplexing problems of ways and means.

The Committee in charge of the Hall hope that a definite contribution may be made through the devotional center. Mrs. George Biller is now in residence, and all inquiries may be referred to her.

### CONFERENCE OF COLORED WORKERS IN FLORIDA

The first diocesan conference of colored workers met recently with Bishop Mann at St. Peter's church, Key West. The four colored priests of this diocese attended, with lay delegates from Tampa, Miami, Coconut Grove and Key West, the opening service crowded by the large attendance of the local congregation. Excellent addresses were made by the clergy, and helpful discussion held on topics concerning the conditions, the needs and the opportunities of work among the colored people. This conference was found so satisfactory that its members planned ere adjournment to meet annually, the next meeting to be in Tampa early in 1925.

### SENDING A LIBRARY TO JERUSALEM

The latest adventure of the Church Periodical Club leaves one with a feeling of "What won't they do next?" An English theological library is to be created and despatched to Jerusalem, for the Armenian Seminary there, where the Rev. C. T. Bridgeman is to assist in the work.

### ANOTHER BISHOP FOR CENTRAL NEW YORK?

Bishop Fiske, of Central New York, is asking for assistance, requesting the diocesan convention, which meets in May, to decide whether he shall have a suffragan or ask for a coadjutor on the ground of extent of diocesan work.

### Winter Days

Evening without a sunset! Such a day  
Numbs the cold fingers of the shivering earth!  
The gray monotony of dusk is changed  
And night comes on—a night without a star!  
The dreary world drags on in voiceless pain  
And if perchance the moon can break through clouds  
And see the earth, he sees an old, old man—  
Huddled in torn brown rags—and with his hair  
White as the snow that shifts about his feet.  
The world is cold. It looks with wistful eyes  
Upon a pleasant vision of desire,  
And listens for the coming of the Spring.

—Harold M. Wilson.

### A NEW PARISH HOUSE FOR MORRISTOWN

At the time of the annual Confirmation on Palm Sunday in the Church of the Redeemer, Morristown, N. J., held by Bishop Lines, the announcement was made that the Vestry of the Church had voted to undertake to raise \$50,000 for the erection of the Parish House to take the place of the inadequate wooden structure which remained standing after the former frame Church gave way to the building of the present beautiful stone Church. The Parish is responding vigorously to the leadership of the Rector, Rev'd Thomas W. Attridge.

### NEW RECTOR FOR PARISH IN CONNECTICUT

Trinity Episcopal Church, Seymour,

Conn., has called as rector Rev. William O. Roome, Jr., assistant rector of the Church of the Apostles, Philadelphia, Pa. He has accepted and will begin his new duties May 1.

### St. Michael's Deanery Boise, Idaho

I WANT to congratulate you on the great improvement in "The Witness." It seems to me to be the one Church paper now that makes its appeal to the average communicant. It is attractive, its articles are good, and its point of view is fine.

Sincerely yours,  
PAUL ROBERTS,  
Dean.

—o—

### AND FROM A LAYMAN

May I say as a layman that one of the features I have liked about "The Witness" is that it is not too big. I can read it in a short time, enjoy it and, I hope, digest it. Many an otherwise good sermon is spoiled by failure to stop at that particular period when a telling point has been made, and it is the same with some publications—padded with "penny-a-liner" stuff. Keep the quality up and the quantity down and I shall continue to read and like the paper.

Yours very truly,  
HOMER P. KNAPP.

—o—

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## Notes on Recent Books

By Dean Chalmers

"Our Church One Through The Ages," is the title of an excellent manual setting forth in a distinct and popular fashion the unity of Church History from the Apostolic Age to our own day. It is at one and the same time convincing and interesting, and deserves a wide circulation.

The author is the Rev. Dr. Witsell, Rector of St. Paul's Episcopal Church, Waco, Texas, and the book carries an introduction by Bishop Gailor.

We can cordially commend it to readers of *The Witness* as being one of the most valuable publications of this kind in recent years. It is attractively bound and attractively printed; and one could hardly imagine a better manual to place in the hands of the layman who, being a member of the Church already, really wants to understand Her History. (E. S. Gorham, Publisher).

I think, if I were asked to define the use to which I would put a new book entitled, "Some Foundation Truths of the Christian Faith," by Canon Lewis of New Jersey, I would answer that I would endeavor to place it in the hands of adult communicants on the day after their confirmation. It seems to me that Canon Lewis has succeeded in producing a book for which there has been a long felt and very marked need. The preparation of candidates for confirmation is more or less thorough, varying with different parishes in the Church. The trouble which many of the Clergy feel is that, after confirmation, there is far too often no further instructions in religious truth. Interest in that side of the communicant's life seems to dwindle. Here is a book which is very readable, and also within the grasp of laymen and women. It deals in a sympathetic, clear and convincing manner with the great truths of the Christian Religion, and, if rightly used, could exercise a very great influence for good at the present time. This book is published by Geo. W. Jacobs & Company of Philadelphia, and we trust the publishers will see their way to issue a paper covered edition as well as the present attractively bound one.

The McMillan Company send us, as the latest issue of their series entitled "Little Books On Religion," a treatise on the Virgin Birth by Dr. Frederic Palmer, of Harvard University. It seems to be what it claims to be: a temperate discussion of this much debated question. It is written with a very sincere desire to be absolutely fair, and at the same time to be absolutely accurate. One can commend the book only with hesitation. The deep question at issue is not the question of the Virgin Birth; it is the question as to whether there is in the Church an authority capable of setting forth the Christian Faith or whether the Christian Faith is entirely a matter of individual opinion. If one wishes to form an opinion on the Virgin Birth, this book may be helpful. If one wishes to know what the Church teaches,

one cannot see where it affords much light.

"Through Prayer to Peace." Another of the valuable publications with which the McMillan Company is enriching our Christian literature. This is decidedly one of the most helpful books of devotion which has come to hand in the last two or three years, and one earnestly hopes that it will have wide circulation. Clergy will value it for their own use, and they will also be glad to have copies placed in the hands of those lead the devotions of groups of lay people. The book deserves the heartiest commendation.

There has come to our desk a very beautifully printed book called "The Necessary Existence of God." It is published by Messrs. T. & T. Clark and imported by Charles Scribner's Sons, New York. The author is William Honyman Gillespie. It is a publication of a book which had a very large sale (considering its nature) fifty or sixty years ago. It bears witness to the sincerity and courage with which men defended the faith against the challenge of atheism in that age. The book is now published by the trustees of the author's widow.

The Church warfare today is very different; we do not have to face those who deny the existence of God; it is rather a conflict between those who believe that He revealed Himself in the person of our Lord and Saviour Jesus Christ and those who deny that revelation, or who at least deny its uniqueness.

It is impossible however, to be blind, as Doctor McIntosh says, to the impressiveness of the writer's courage, sincerity and persistent force: "His life was given to reflection on the highest of all topics; to it

he devoted mental gifts of a striking kind; and, with ever-renewed efforts to render his books more lucid, more convincing and more worthy of their great subject, he strove to aid others to comprehend the ontological presuppositions, as he saw them, of belief in Almighty God. There could scarcely be a more disinterested aim. By this assiduous labor he rebukes what is often a merely slothful impatience or despair of speculation in divinity." It may be that comparatively few will read this book today, but those few will enjoy a rich harvest and will find much help in their approach to current problems.

## TIME COMES TO THE RESCUE

Many years ago the first church of any kind to be erected in Pinellas County, Florida, was for St. Bartholemew's Mission at St. Petersburg. This was put where it was thought the town, then scarcely started, would center. But instead, the little Church was left two miles from the town center, and a better location was supplied for the present parish church of St. Peter's. For some fifteen years the early church has been without services, though kept in repair by the vestry of St. Peter's parish, till now with the rapid growth of St. Petersburg, another congregation has gathered near St. Bartholemew's and regular services have been resumed under charge of Rev. H. J. Leake.

## DR. TYSON ON STAFF AT ST. GEORGE'S, NEW YORK

Dr. Stuart L. Tyson, lecturer and vice-president of the Modern Churchman's Union, has become a member of the clergy staff at St. George's Church, New York City.

## The Spirit of Missions

G. WARFIELD HOBBS, Editor

KATHLEEN HORE, Assistant Editor

Vol. LXXXIX

MAY, 1924

No. 5

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Address communications to *The Spirit of Missions*, 281 Fourth Avenue, New York.



### MISSIONARIES GETTING INTO BAD HABITS

Bishop Rowe fears that appendicitis is becoming a habit among missionaries in central Alaska. In February the Rev. Henry H. Chapman of Fairbanks sent a wireless to say that Rev. Robert G. Tatum in charge of the Tanana Valley Mission was desperately ill with appendicitis. He had an operation, and at one time his life was despaired of. He has, however, slowly recovered. But before Mr. Tatum was well, Bishop Rowe received a wireless from him that Mr. Chapman was to submit to an operation on April 1. As no further word has been received with regard to Mr. Chapman's condition, it is reasonable to assume that the operation was a success and that the patient is recovering.

### LAYMEN TO BE ADMITTED TO CONVENTION

Attendance at the sessions of the Priests' Convention, to be held in Philadelphia, April 29 and 30, is to be made possible for lay men and women by the issuance of lay-membership tickets which

will entitle their holders to admittance at one of the opening services,—at the St. Mark's or St. Clement's, and at all the open sessions of the Convention at Witherspoon Hall, Juniper and Walnut Streets, on the two afternoons of the days on which it meets. The number of these memberships will be limited to the seating capacity of the hall, and will be issued in the order of the receipt of requests.

### THE YOUNG AUTHOR OF WITNESS POEMS

Harold M. Wilson, whose poem "Winter Days" is printed in this issue, is a member of St. Vincent's Guild of Acolytes at St. Matthew's Cathedral, Dallas, a member of the Brotherhood of St. Andrew, and an active worker in all young people's activities at the Cathedral. He is a student at S. M. U., Dallas.

## CHURCH SERVICES

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Saint's Days, 10 A. M.

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Holy Days and Thursdays: 11 A. M.

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Tuesdays at 10 A. M.  
Thursdays at 8 P. M.

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Thursdays and Holy Days: 9:30.

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Daily Services, 8:00, 11:00 and 4:00.

### THE RECTOR'S ANNIVERSARY CELEBRATION

#### ST. LUKE'S CHURCH, EVANSTON, ILL.

Our Parish is celebrating the twentieth year of service of our Rector, Dr. George Craig Stewart. We want to hear from every person who has ever been a member of St. Luke's. Send us your name and address, so you can receive a personal greeting from Dr. Stewart.  
(Signed) THE VESTRY,  
St. Luke's Church.



## CHURCH TACKLES JAIL PROBLEM IN GEORGIA

A forceful and interesting address on "Rebuilding in Japan" was given in Savannah, March 14, by the Rt. Rev. Henry St. George Tucker, D.D., former Bishop of Kyoto, at a united service of the four parished which was held as the culmination of the Lenten Discussion Groups, a plan that was carried out this year, repeating one of last year. Nine groups studied "Japan" inter-parochially and two took up the study of the "County Jail." The entire registration was 124. A Normal Class was conducted by one of last year's leaders, and the leaders were trained each week for their meetings. The four congregations were invited to the united service, and St. Paul's Church, where it was held, was filled. The Rev. W. A. Jonnard, rector of St. John's Church, who was one of the leaders of the Jail study, gave an interesting talk on the study of this course and told of the visits of committees to the jail for investigating. A practical program for a parish social service work was one of the results from the study, and an endeavor will be made to have this a feature in each parish in the city, to continue observation work and for "friendly visiting." A committee from the groups will appear before the Grand Jury to ask that a place be provided for lunatics, who are now confined in the County Jail during the period of observation. Mr. Jonnard reported the jail in Chatman Co., Ga., as being in a good condition, and the Sheriff a man of fine caliber and doing a splendid work with the material with which he has to work.

## LARGE GIFTS TO NEWARK INSTITUTIONS

Bequests of \$50,000 for St. Barnabas' Hospital, Newark, and \$5,000 for Trinity Cathedral, Newark, by the late Mrs. Effie K. McIntyre, who died in February, are announced.

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Daily: 7:30, Eucharist; 10:30, Matins, Monday, Tuesday, Saturday; Litany, Wednesday, Friday; Eucharist, Thursdays and Holy Days.

## STUDENTS SHOW TREND TOWARD PACIFISM

Pacifists stood shoulder to shoulder with advocates of preparedness and "non-com-mitalists" in the national conference of Methodist students which met in Louisville, Kentucky, last week. Thirty-four of the five hundred students registered went on record as believing that preparedness was the way to protect the world from war, while 197 voted against this method, with 97 refusing to vote. In a later vote, 79 students took the absolute pacifist position, declaring that war was self-defeating, involving greater evils than it could remove and further that they were opposed to it since it "was contrary to the spirit and principles of Jesus Christ."

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Holy Days and Thursdays: 9:30.

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Daily Services: 7:30, 9:30 and 5:30.

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### MISCELLANEOUS

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### CHRISTIAN CHURCH WHERE EMPEROR WAS BORN

A Christian church is to be built in Tokyo on land where the present Emperor of Japan was born. It is a corner plot in Akasaka ward, which contains more foreign residents, especially Americans and English, than any other ward in Tokyo. Immediately opposite are the Aoyama Palace grounds in which the Prince Regent lives.

In the latter half of the nineteenth century a commodious residence was built on the site and given to the lady who subsequently became the mother of the Emperor. Here the exalted ruler of Nippon first saw the light of day. Part of his childhood was passed there, but ultimately the house was torn down. Recently a Japanese real estate company secured an option on the property from its owner, Marquis Nakayama, with a view to erecting a seven-story apartment house as a pioneer venture in Tokyo for that type of structure.

Before these plans were consummated, the authorities of the Imperial Household learned of the proposal, and a veto was interposed. Standing directly opposite the Aoyama Palace grounds, it was pointed out, so elevated a structure could not be permitted, since people living in the upper stories of the building could look into the palace grounds, and, almost certainly, see some of the members of the Imperial family!

With the plans of the real estate company thus set aside the property was thrown back on the market, and the Department of Missions has acquired it as the site of the church and parish house to take the place of Holy Trinity Cathedral. Like the former, this new church will provide for both a Japanese and an English-speaking congregation.

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### THE EFFORT OF UNITED PUBLIC OPINION

Judge E. H. Gary, chairman of the Board of Directors of the United States Steel Corporation, made the following statement at a meeting of the stockholders on April 21: "No one can state precisely what the net result of the action will be (the abolition of the twelve-hour day). Certainly we accomplished two things. One, we satisfied the late President Harding just before his death. Two, we met public sentiment, however it may have been created."

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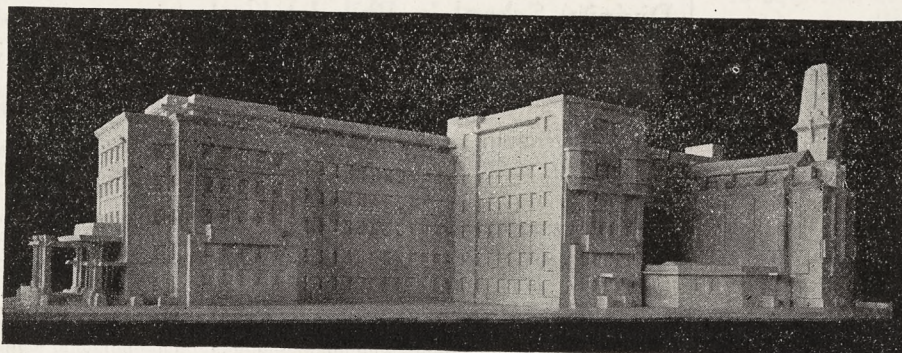
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