

The Witness

Vol. VII. No. 22

CHICAGO, ILLINOIS, JANUARY 20, 1923

\$1.50 A YEAR

Schoolmaster Would Exchange Students With Europe

Dr. Drury of St. Paul's School Believes It Would Make For International Goodwill

Dr. Samuel S. Drury, rector of St. Paul's School, Concord, N. H., suggests as a practicable step toward a better understanding of the peoples of the world with each other, an exchange of youths of preparatory school age to learn through actual contact something of the hopes and aspirations and manner of thought and living of the different nationalities of the world.

His proposal is to send 100 American boys next September to study for a year in European Schools and to have 500 European boys come to America to put in a year in American preparatory schools, keeping up this practice for a period of ten years. Dr. Drury says:

"Much is said about methods of healing the wounds of the world. There is the League of Nations, the League of Churches, and a proposed assembly of Christian thinkers. Let us consider yet another healing association. Sir James Barrie, in his recent address at St. Andrews, speaks of a League of Youth—for the youth of today will be the leaders of tomorrow. To bring together the talented or favored youth of various countries during the formative years of school life, and to encourage them to understand the points of view of other nations by means of personal friendship, might knit together otherwise divergent groups.

"If 100 American boys left this country next September for Europe, including a few to the Orient, there under proper supervision in England, France, etc., to study and observe for a year, would not our country in a decade be blessed by having within it 1,000 highly educated and experienced Americans who knew the life and thought of other nations? Might not our diplomacy be thereby humanized?

"And further, supposing next September, 500 selected and talented boys came to our shores from the countries mentioned, we could welcome them in 50 or more American schools to the everlasting benefit of the countries from which they came.

"A league of youth cemented in the schools of our modern world would be a practicable experiment in brotherly understanding. We can make a beginning here. Surely the exchange of students from one country to another is no new idea, though perhaps such an exchange of young men, younger than the college age, is novel.

"Need we wait for such an experiment to assume large proportions or general sanction? Let us reserve several free

Conference on the Ministry Reports on Activities

Consider It Advisable To Hold Several Conferences This Summer To Reach Other Boys



Bishop T. F. Davies

See Biographical Sketch on Page Three

scholarships for boys selected by our ambassadors and welcome them into our midst, giving them our best for the last year of our school course and helping them to know us as we would have our representative boys in their countries learn of them.

"The American school must hold itself responsible to help America to produce not only good Americans, but sympathetic citizens of the world."

Bishop Griswold Celebrates Triple Anniversary

Bishop Griswold, Suffragan of Chicago, celebrated a triple anniversary last Monday—his birthday, his consecration and his coming to Chicago from the missionary district of Salina. The day was celebrated by the clergy of the Diocese by a luncheon at a downtown club, when addresses were made by Bishop Anderson, Dr. Rogers of Evanston, and Bishop Griswold. The luncheon was preceded by the Round Table Clericus, when addresses were made on the Church in India and upon the work of the Church League for Industrial Democracy.

The Committee appointed at the Conference on the Ministry, held in New England last summer, after a preliminary statement, has issued the following report:

"Many people have enquired whether there will be a conference next summer. Not a few boys who attended the Conference have said that they wanted to come again. What shall the Committee say?

"In the first place we do not think it wise to hold another such conference in New England under our auspices next summer. We do not see clearly beyond 1923, but we do feel that the ideas should simmer for a while. An interval of waiting may produce a juster appreciation of what sort of boys the Church needs and what we are setting out to do. One year at a time!

"To our enthusiastic young men who want to come next year, yes, and every year! we reply, 'no'. We have done our best for you; we have told you what we know, and together we have studied intensively the ministry as a calling. You need much more, but we believe that we have given you the material for decision. We have not undertaken to hold a retreat or a Bible institute nor yet a summer camp—good as they are. We did undertake to display and offer for scrutiny the Christian ministry as a life work. We assembled forty Christian leaders, most of them clergy, to explain without emotionalism or calls for decision the work of the ministry. We hope to do this same thing again and better too—but we shall offer it to a new group of the Church's boys.

"We further wish to record that on those five days at Concord with the three hundred and eighty boys and forty leaders, we had a good time. A clean, keen, intelligent, earnest group of boys they were and as we think of our hours together whether in the Chapel, the lecture hall, the classes or in the field, we take fresh heart for the future of the Episcopal Church and know that for her work she will have the men if they will see the vision and volunteer.

"Finally we wish to state certain conclusions in the form perhaps of recommendations to the various factors interested in our endeavors. Here is our message:

"To the Church: There are plenty of boys ready to be recruited for the ministry.

"To the Bishops: This material is of
(Continued on page 2)

GENERAL NEWS OF THE EPISCOPAL CHURCH

The Conference on the Ministry

(Continued from page 1)
high caliber. It is not necessary to place in the ministry material not worthy of the cause. It might be well for bishops to show a friendly interest in parochial visits for the boys who were at the Concord Conference, enquiring as to their welfare when visiting the parishes from which they came.

"To the Provincial and Diocesan Boards of Religious Education: The success of this first conference indicates that it could be duplicated to advantage in other localities, perhaps with a more limited constituency.

"To the Schools and Colleges of the Church: The raw material for the ministry of the Church must be well educated. See ye to that!

"To Vestries: It is your task to recruit for the Church's ministry. The Concord Conference tried to emphasize the fact that the vestry of the parish should say what boys were available for such a conference and the response indicated how good it was for the laymen to feel the responsibility for the future leaders in the Church.

"To Rectors of Parishes: Watch for leadership among your boys and challenge it to consider the ministry. If any of your boys were at the Concord Conference, see to it that they share with the parish what they received. They went as representatives of your parish and as such they should report to the Men's Club, to the Sunday School, through the parish paper, perhaps even before the congregation.

"To the Boys of the Church: The critical point of each human life is the point of decision, 'What shall I do with my one short life on earth?' We have shown you what many of us consider is the calling which can be made of most service to humanity. Think it over—The Call to the Ministry!"

General Seminary Alumni Hold Meeting

The Mid-Winter Reunion and Dinner of the Associate Alumni, of the General Theological Seminary was held at the Seminary on Tuesday, Jan. 16th.

In the afternoon two lectures were given for the Alumni in Sherred Hall; the Prayer Book and Liturgical Custom, by the Rev. Prof. H. McK. Denslow, D.D., and The Church's Ministrations to the Sick, in the Light of Present-day Knowledge, by the Rev. Prof. L. W. Batten, D.D.

Evening Prayer was said in the Chapel at six o'clock. The annual dinner was served in Hoffman Hall at seven o'clock, when addresses were made by the following: the Rt. Rev. George A. Oldham, D.D., the Rt. Rev. Wilson R. Stearly, D.D., and the Very Rev. Hughell E. W. Fosbroke, D.D.

The Alumni have elected the Rt. Rev. Charles Fiske, D.D., the Rev. Milo H. Gates, D.D., and the Hon. Vernon M. Davis to be Trustees of the General Theological Seminary for three years, from Jan. 1, 1923.

Miss Royden Is Back in America

Miss Maude Royden, the celebrated London preacher who was so popular in America last year, is back again. She arrived in New York January 10. In sixty-nine days following she will travel 9,125 miles and deliver seventy-two addresses. The bulk of these are in connection with the Y.W.C.A., but she will also be in much favor among the women's clubs of the country. Most of her appointments are



in the east, but she will come as far west as Omaha and Duluth. During the absence of Miss Royden from her preaching work in England her place will be filled by Dr. Percy Dearmer, her colleague at Eccleston Guild. Miss Royden may be counted among the few most sensible and most influential of the feminist leaders.

Plans for the Diocesan Convention in Chicago

Notice has been sent out of the diocesan convention of Chiago, to be held at the Church of the Epiphany on Feb. 5th and 6th. For some years it has been felt that too much time was spent on the opening day, before getting down to work, so this year it is planned to begin the Convention with a celebration of the Holy Communion at 8 A. M. instead of at 10:30, as heretofore, and to meet for business at ten o'clock, when the Bishop will make his annual address. It is planned, too, to make the convention very much a gathering of the Church people of the whole Diocese, and, to further this general interest, there will be a series of conferences on Tuesday night, in or near the Church of the Epiphany, when different phases of the Church's Program will be presented and discussed.

Bishop Johnson's Sixth Anniversary

Bishop Johnson observed the sixth anniversary of his consecration on the feast of the Circumcision by being the celebrant at an early Eucharist in St. Andrew's church and preaching at Morning Prayer in the cathedral.

CONSIDER THE VALUE

This issue of The Witness is being mailed to every clergyman of our Church. Our regular readers will therefore please allow us the last page to set forth a few facts about the paper. If you, in reading that page, are convinced by the announcement, you will be helping the management greatly by urging your rector, and others, to subscribe. We hope to greatly increase our circulation between now and Easter Sunday.

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Dean Kaye Leaves Topeka To Take Up Work in France

After twenty-one years of noted and successful service as dean of Grace Cathedral, Topeka, Kansas, the Very Rev. James P. deBeveris Kaye announced his resignation to the members of his congregation at the annual parish meeting on January 8. He has accepted a call from the American Episcopal Church at Tours, France. He and his family will leave Topeka about the first of March.

The resignation came as a great shock and surprise to members of the parish. Dean Kaye has meant much to this community. He came to Topeka from Ironwood, Michigan, December 1, 1901. There were only 350 communicants when he came and there are now 750. The resignation was accepted by both the congregation and the vestry with real and deep regret.

The Dean has been President of the Standing Committee in Kansas for twenty years, and, also, one of the Examining Chaplains of the Diocese. He has always been a delegate to the General Convention since his arrival here and has been vice-president of the Board of Trustees of Church Property for the Diocese. He was manager of Christ's Hospital for eighteen years in Topeka. He organized the first Civic Improvement Society in Topeka and was President of the Foster Humane Society for many years. He has been a director of the Topeka Orphans' Home.

But it is in the Cathedral itself, which he built, that Dean Kaye takes the most pride. It was begun in 1909, stopped for lack of funds in 1912, later resumed, and the edifice, one of the finest in the United States, was completed and consecrated by Bishop Wise on March 4, 1917.

Conferences on Psychology In Boston Church

Due to the new interest in psychotherapy and autosuggestion, due no doubt to the publicity given by the secular press to the visit of the French physician, Monsieur Coué, the leaders of the Emmanuel movement are to conduct a series of conferences on the subject at Emmanuel Church, Boston.

Philadelphia Clergy Hear About Liberia

The Rev. Francis Barnett, who visited Liberia last year, delivered an address to the Service League of Pennsylvania last week on the work of the Church in the African Republic. He also displayed curios which he collected during his trip.

The Rev. H. Percy Silver, D.D., rector of the Church of the Incarnation, New York, is to be the speaker at the annual dinner of the Men's Fellowship of the Chapel of the Mediator on February 9th.

New York Laymen Prepare to Serve

Church Laymen of New York, for years members of a Seabury Society, and engaged in Church extension in the Bronx under Bishop Greer and Archdeacon Nelson, have founded a successful American Board of Applied Christianity, and have now fourteen Service Training Schools in as many civic clubs and churches of the Bronx, Manhattan, Jersey City, Brooklyn, and nearby towns. These schools prepare

Our Bishops

Each week during this year The Witness is to print on the front page the photograph of an American Bishop, while a very brief biographical sketch will appear in this space.

Thomas Frederick Davies, the Bishop of Western Massachusetts, was born in Philadelphia in 1872. He graduated from Yale University with the degree of B. A. in 1894 and three years later graduated from the General Theological Seminary. His Seminary and also Amherst College have conferred upon him the degree of Doctor of Divinity. The first three years of his ministry were served as a curate at the Church of the Incarnation, New York City. He then became the rector of Christ Church, Norwich, Connecticut, where he remained until called to the rectorship of All Saint's Church in Worcester, Massachusetts in 1903. In 1911 he was elected Bishop of Western Massachusetts and was consecrated on October 18th of that year. He is the author of "All Saint's Sonnets" and of "Priestly Potentialities."

business and professional men for volunteer service for boys work, for settlement work, as lay readers, speakers and teachers. The number of leaders is now eighteen, and the number of men, who are following lines and methods suggested by the Board, is nearly a thousand. Hon. James W. Gerard, the former ambassador, is one of the leaders, and others to come during the first half of this year include General John J. Pershing, Hon. Herbert Hoover, Colonel Owsley of the American Legion, and many less well known men of local New York activity.

Ordinations in Diocese of Minnesota

Last month, in Gethsemane Church, Appleton, Minnesota, the Bishop of Minnesota advanced to the Priesthood the Rev. Russel L. Strang. The sermon was preached and the candidate presented by the Rev. Dr. F. F. Kramer. The Rev. G. E. Platt and the Rev. Donald Smith took part in the service.

On Jan. 7, 1923, the first Sunday after the Epiphany in the Cathedral of Our Merciful Saviour, at Faribault, the Bishop ordained Messrs. Paul Stevens Kramer and Herbert Louis Miller as Deacons.

The candidates were presented by Dean Zoubek, and Rev. Dr. Kramer preached the sermon.

Conduct Clinic in Connection With Church Work

In commemoration of its Golden Jubilee, St. Augustine's Mission, Ga., has issued a souvenir booklet with photographs of the workers and activities of its regular Church life. In connection with this mission is a parish school in which 3,000 boys and girls have been influenced for good

in fifty years. There are boys and girls clubs where proper regard is stressed for law, order and industry. In the men's club the oldest member is 70 and the youngest 22. In the parish hall a tuberculosis clinic is operated, and since its institution last March, 434 patients have been treated, 146 homes have been visited, and 176 laboratory tests have been made. Many people who live in the country have been helped through the clinic. There are fifty-five country patients.

Dr. Bowie Accepts Rectorship of Grace Church, New York

Amid general regret and much sorrow, the Rev. W. Russell Bowie, D.D., announced his acceptance of the call to Grace Church, New York, to the congregation of St. Paul's Church, Richmond, at the morning service on Sunday, Dec. 31. He expects to take up his new work the first Sunday in March.

Dr. Bowie's rectorate of St. Paul's has been such a successful, happy and progressive one that there are no words in which to express all that his departure will mean to his flock. Most of them, however, recognize that a man with such splendid powers should answer to the call for larger opportunities, and so, although, there is great grief over his going, there is no bitterness, and all wish him God speed in his new work.

Bishop Institutes An Old Pupil

In December, Bishop Irving P. Johnson instituted the Rev. A. W. Sidders as rector of Trinity Church, Trinidad. Father Sidders was one of Bishop Johnson's old pupils, and since graduation from Seabury Hall has held charge in the Diocese of Fond-du-lac. On the bishops recommendation he was called to his present cure nine months ago, and in that time has built a new rectory, and organized the strongest men's club in the city.

The Feast of Lights Is Celebrated

The "Feast of Lights" with candlelight procession, was held in many Denver parishes this year at Epiphany.

EVOLUTION A WITNESS TO GOD

By GEO. CRAIG STEWART, D. D.
Rector of St. Luke's, Evanston.

"This publication is bound to do good. There are many who do not need it, since the subject does not bother them; but there are many who are kept out of the Kingdom by the ignorant doctrines of the fundamentalists."—Selden Selke, Richmond, Va.

Single Copy, 35c. For a dozen, \$3.50

THE WITNESS PUBLISHING
COMPANY

6140 Cottage Grove Ave. CHICAGO

The Witness

Published every Saturday, \$1.50 a year

THE WITNESS PUBLISHING CO.

(Not Incorporated)
6140 Cottage Grove Ave.
CHICAGO, ILL.

287

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

Complexes

By Bishop Johnson

What is a complex?

To answer this question one must first define personality.

There are different spheres of action in God's universe, and the Lord is the maker of them all.

In the material universe we have the laws of mechanical action. Certain forces under certain conditions will invariably produce the same results. Upon this certainty of cause and effect, are based the natural sciences.

In the realm of intellect we have the laws of logical process. Certain premises under certain conditions will invariably result in certain conclusions.

Upon these logical syllogisms is based the whole fabric of law and order in human society.

In the realm of morals and spiritual impulse, we are not under the law of mechanical forces, nor yet under the law of logical syllogisms, but under the law of personal relationships.

In this law of personal relationship we run across sin, we deal with personal sacrifice and we strive for communion with God.

Sin is the defiance of law, the violation of order, the perversion of personal action.

In other words human personality cannot be reduced to a chemical formula nor to a logical process for personality is the one quantity in the universe that may act under the law, or contrary to the law, and therefore cannot be plotted.

You cannot say, for example, that if I do an act of kindness to a fellowman, he will be grateful to me, for instead he may hate me because of his own inability to do for himself that which he has been obliged to accept from me.

* * *

A person is one who is capable of desiring good or evil, of resisting or yielding to temptation, of obstinate persistence in evil, or of repentance and amendment of life if sin has been committed.

He may seek and love God, or He may avoid God and cling to evil.

Two personalities reared in the same at-

mosphere may drift as far apart as the poles, by each following the bent of his own desire or by the different reaction of each to the events that happen.

It is characteristic of personality that it is apt to follow the line of least resistance and is unwilling to make the effort of battling with sin. It is prone to make a compromise, or to postpone decisive action. From these limitations of human personality, the complex arises. It is a mechanical substitute for moral effort, which has so many marks of personality that persons who have an aggravated case of complex are said to have a dual personality. They haven't, because the element of moral choice is absent from the complex.

* * *

Let me illustrate how a complex may be formed.

You have a religious nature and a difficult business. On Sundays you go to church and accept the law of Christ. On Monday you go to business and are involved in a deceitful trade. Here is a conflict.

You cannot do unto others as you would have them do unto you, and also cheat them at the same time.

But you say to yourself, "I must make a living." So you form a complex and live a dual life, putting into the complex, which we may call a business complex, the inconsistent actions.

Or you belong to a political party which puts out some questionable legislation.

Your own conscience would repudiate the action, but you have a political complex.

It is true that you go through a species of rationalization wherewith you fortify your position, but this rationalization is not pure reasoning. It is a camouflage of thinking whereby you deceive yourself into thinking that you are thinking.

The same is true of sectarian meanness.

Your complex will do the mechanics of rationalization, but your moral sense is not involved.

* * *

To go a step further, let me quote from Dr. Hart's "Psychology of Insanity," to which I am indebted for much that I am writing.

Here was the case of a suspect under observation by an alienist. They pass a church tower from which sounds a peal of bells. The man at once expressed his disgust at what he calls discordant sounds. As a matter of fact, the chimes were in tune and beautiful. Why did they sound discordant to the man? Simply because he disliked the clergyman of that church. He had a personal complex against the parson and everything relating to that parson was out of tune.

Another case which Dr. Hart quotes is that of a man who, after teaching a class in Sunday school becomes an atheist. On investigation it was found that a fellow Sunday school teacher married the young lady for whom he had a strong affection, and so there was formed a complex not only against the young man but against everything for which he stood, even his religion.

In the same way we can note how we have our little complexes. Someone comes

into the room whom we like and he does a very ungracious act; but we excuse it on the ground that he wasn't well or didn't think.

Next there comes in someone whom we thoroughly dislike, who does a very gracious act, and we say to ourselves, "I wonder what he is after?"

* * *

In the same way we form various complexes.

We have a social complex in which we act differently towards those within our own set and those without. Whence comes snobbishness.

The employer may have a labor complex, and the worker a capitalistic complex, and out of these complexes come all the unfairness of economic warfare, whence come strikes.

In other words, a complex is a sort of altar ego, but without moral responsibility.

It is a convenient and unfair referee to which we refer all decisions of the umpire that are adverse to us.

If persisted in far enough, the complex will take us into the penitentiary or the insane asylum.

We justify our stealing (in our complex) on the ground that our employer is unkind or we justify our morbid self-pity on the ground that everyone is against us.

* * *

It would seem the duty of the Christian to be single minded and single hearted; to give his enemy every benefit of the doubt; to try to get his adversaries' viewpoint; to be extremely kind to the person that he doesn't like and very generous to the person whose complex prevents him from being generous in turn.

Any complex is a form of incipient insanity or depravity.

We cannot suppress it too violently because other complications may set in, but we can gradually eliminate from our lives all these processes of mechanical rationalization and restore to unity and harmony the various processes of personal action.

How often it happens that the usefulness of a rector is destroyed in a community because some prominent laymen has formed a complex so that nothing which he does is right. Everything may go to ruin providing said complex has its way.

How often is the work of a parish nullified because two factions have each formed a complex against the other and the result is not a Bethel but a Bedlam.

How often the Church's work in a city is crippled because two prominent rectors are violently insane on the subject of each other's vices.

And so it goes. We are as responsible for forming our complexes as is a man for getting intoxicated. It is a form of inebriety.

Of course the opinionated sectarian, who sees no good in anyone but himself and those who agree with him, is not responsible for the conclusions of the mechanical think-box which he has substituted for this personality. The complex works like any other engine of destruction.

If we ultimately land in the penitentiary, the madhouse or perdition, it is because we have enslaved our personality to some perverted complex.

Current Comment

By The Observer

We have an annual Every Member Canvass. Why should not every parish and mission have an annual week of intensive effort for the purpose of bringing the 'un-churched' and the 'lapsed' within hearing of the Gospel? We need to emphasize united effort in this direction. There might be—in fact there would of necessity be a wide diversity of methods. There could not be the uniformity of method that characterizes the Nation-Wide Campaign, and I do not believe it would be a good thing to have a fixed time. It would be bad to hear of parishes claiming to have gone 'over the top' spiritually. We are self satisfied enough already in all conscience.

But I am thinking of several parishes which I know well. One comes to my mind whenever I think of this subject. The Rector is a fine preacher and a good organizer. His Parish has grown and prospered. It has never known a deficit since he became Rector. He is an earnest and faithful pastor, full of evangelical zeal and presents annually a large and well instructed Confirmation Class. But he gathers it himself. Members of the congregation suggest names to him but I think that is all. And neither under his administration, nor that of either of his two immediate predecessors, and that covers a period of twenty-seven years, has there ever been a concerted effort made by the whole congregation to win souls for Christ and for His Church.

A Mission (a real one) is only one form which such an effort can take. It is the best known one among us. But there are many other ways in which whole congregations could better themselves. I think the idea of the Epworth League embodied in the "Win My Chum" Week, is good enough to be copied and developed. A Vestryman recently suggested to me the advisability of giving every parish organization a "quota" of confirmation candidates for the next class. And since he spoke I have heard of a parish where that very thing was done with great success.

Here is another suggestion. There has been quite a marked deepening of the Spiritual "tone" in the life of a certain Congregational Church recently. And there

has been numerical growth too. The pastor told me at lunch that four of his trustees had formed the habit of meeting for prayer each Sunday morning before the service. He is sure that accounts for it. Think what would happen in a Parish where four or five vestrymen pledged each other to meet at the early celebration each Sunday morning, to pray for the Priest, the people, and the Church School!

Why not?

An eloquent Clergyman was addressing a Young People's League the other day. He was vastly enthused over the growth of Young People's work and had good reason to be. In the course of his remarks he told them that he believed they would be the Salvation of the Church. And they applauded. They were quite ready to save the Church, the Nation, or any other old institution that needed saving.

That they themselves might find Salvation in the Church, or in her service, or that they were in any need of it, did not seem to suggest itself to orator or audience.

An Interesting Letter
From Japan

Miss Cecilia R. Powell who went to Japan in the autumn of 1922, with Miss Mona Cannell and Miss Helen Skiles, who were her classmates at the Philadelphia Training and Deaconess School, writes:

"The triumvirate has been in Japan now for six weeks. I am sure I can speak for all of us and say we are happy, tremendously interested in the work and life here, and we would not be in any other place doing any other work for anything in the world.

"We had such a pleasant and comfortable journey across. It was good to have a quiet time to think over and digest all the thrill and inspiration of the General Convention. I have heard criticism on the words 'Like a mighty army moves the Church of God.' Those who criticize have never been to a General Convention, I am sure. That was the one thought that gripped me and I am thankful every day of my life that I am a private in the ranks. It is a great privilege.

"I was told that I could not do much in Japan. So far, however, I have not found any lack of work of the kind I can do and, as is usual in the Mission Field, find that Sunday is not the 'Day of Rest.' Lately we have had an expectant, wonder-what-next attitude, so much has happened. It is all a joy and one wants to be several people at once.

"My knowledge of Japanese increases. I now know enough to give an organ lesson and to teach knitting. Also if the weather is just right can make three remarks about it. Hence, when we have Japanese callers I anxiously look at the weather to see what remarks I may venture. Thus armed, I advance, and when I have completed my repertoire just smile and consult my dictionary.

Cheerful Confidences

By George Parkin Atwater, D.D.

Dr. Atwater's column, which appears regularly in The Witness, is omitted from this issue due to the lateness of the mails. It had not arrived at the time of going to press, so, as it is essential that we deliver the bundles for Sunday distribution, we went ahead without this popular feature.

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MENACE OF FEEBLEMINDEDNESS

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Feeble-mindedness is a mentally dwarfed brain in a growing physical body.

Just as people are tall, medium, short or dwarfed physically, so they may be tall, medium, short or dwarfed mentally.

A dwarfed person may be one, two, or three feet shorter than a normal person.

A dwarfed mind may be five, ten, or fifteen years shorter than a normal mind.

The brain of a physical dwarf may grow in intelligence as long as he lives, though his body cannot fully develop.

The brain of a mental dwarf can never be older than twelve years, though his body may grow to old age.

They often are less than seven years in mentality and may never grow mentally older than three years of age.

Feeble-minded persons can not control their bodies nor direct their affairs wisely.

They are children with maturing bodies and physical passions which they cannot control wisely.

They are poor home makers.

They are fathers and mothers of more feeble-minded children.

They increase disease, destitution and delinquency.

They cannot even earn grown up wages, nor be taught to do so.

They are the victims of exploitation and neglect.

They are often condemned as criminals because they break laws which they cannot obey or understand.

Most feeble-minded persons are irresponsible. They should be identified, registered and supervised.

They are persons who need protection and supervision all through life.

Feeble-mindedness is inheritable. It must be prevented.

They are a Public Tax—and a Public responsibility.

Less than 20 per cent of the feeble-minded persons in this Country are adequately cared for.

The Public pays for their care. It also pays for their neglect.

It is not, however, entirely a question of paying—we do that any way.

It is a matter of what we pay for.

Shall we pay for prisons, reformatories, destitution, and disease?

Or, shall we pay for directed care which will make Control and Prevention of Mental Defect possible?

What can the Church and Christian Persons do?

Become more interested in constructive and protective legislation.

Study the problem children with special reference to their mentality.

Support all State and so-called secular efforts in the control of feeble-mindedness.

Create new institutions for the care of feeble-minded children.

Take the normal children out of our Church Orphanages and place them in

carefully selected private Christian homes. This will make it possible for some of these institutions to care for feeble-minded children.

Know with greater certainty the Mental and Physical state of health of all persons joined in holy wedlock.

This is a Christian responsibility.

Public Opinion promotes Public Morals and Public Health.

You are the public.

Revival of Activities In Colorado Parish

St. George's, Leadville, Col., has been the scene of a revival of activities recently. After being closed for a year, services were resumed last summer with the help of a Denver layman, a monthly Eucharist being provided by a visiting priest. Bishop Coadjutor Ingley spent some days in the town, visiting all the Church families. Since then the woman's guild, after being dormant for two years, has been revived with a membership of thirty; and an altar guild has been organized which has completely renewed the supply of vestments and linens. On Christmas Eve, Bishop Ingley officiated at a midnight service, and confirmed a class of nine, prepared by a devout churchwoman of the congregation. The service was made a community affair, and attended by many people of Leadville besides the church's fifty communicants. A parishioner, Miss Thelma Kela, was recently professed in the Sisterhood of the Transfiguration.

In an article on Leadville in the Saturday Evening Post some two months ago, Will Irvin after giving an entertaining account of early days at St. George's, marvels, "that in a period when the arts were asleep and architecture ran to tawdry gewgaws, anyone should have built an interior so simple beautiful."

Christmas Eve Service Increases in Popularity

The most popular time for the principal Christmas service in Denver churches this year was midnight on Christmas Eve. In addition to this, many parishes sent bands of carollers around the streets earlier in the evening.

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Student Conference
To Be Held

The Nation Student Council, meeting in Chicago, voted to hold three provincial conferences; for New England students at Trinity College in Connecticut, Feb. 9-11; for students of the Province of Washington during March, at the University of Pennsylvania, and for Mid-West students at Evanston, Ill., April 6-8. The last named conference includes students of the eastern part of the Province of the Northwest as well as of the Province of the Mid-West. Entertainment is generously offered by St. Luke's Church, Evanston, and it is hoped that the Episcopal students of Northwestern University, at Evanston, will attend the conference in considerable numbers.

New Rector for
Illinois Parish

The rectorship of Christ Church, Ottawa, Ill., is about to be filled by the acceptance of the Rev. Hugh MacWhorter, now priest in charge of S. Andrew's Mission, Downers Grove, Ill. Mr. MacWhorter is a graduate of Hobart College, Geneva, N. Y.



and completed his theological course at the Western Theological Seminary, Chicago. For five years he was lay reader, deacon, and assistant priest in the parish of the Atonement, Chicago. During the past five years in Downers Grove, he has doubled the number of active communicants, been active in many community interests, and has completed a number of improvements to the church property including the erection of a spacious and modern eight room rectory.

Christmas Hymns From
Cathedral Tower

On the Fourth Sunday in Advent the first regular service was held in the crypt of the Cathedral of St. Luke, Ancon, Panama Canal Zone, the Rev. Frederic C. Meredith, Vicar. On Christmas eve carols were sung from the lofty tower of the Cathedral, and at the Midnight Eucharist the Crypt was crowded. While the building is not as yet complete, great progress has been made and the consecration is not far distant.

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CURRENT COMMENT

By the Observer

Here the reader, through comments on current events, is kept in touch with the problems of the day.

CONTRIBUTED ARTICLES

During Lent we are to have articles by Judge Buffington, Federal Judge in Pittsburgh; Miss Vida Scudder, Professor at Wellesley College; Mrs. Felix G. Ewing, President of the Daughters of the King; Hon. Chas. E. Shepard, Chancellor of the Diocese of Olympia, and others.

SOCIAL SERVICE

By Dr. William S. Keller

The writer, a prominent physician of Cincinnati, is arousing the Church to the importance of the subject.

THE NEWS

Nothing about the candlestick given to St. Ann's by Mrs. Smith in memory of her uncle's stepson — but all the news that is important every week — three pages of it, which is probably all you will find time to read.

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By Rev. Louis Tucker

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