

The Witness

Vol. VIII. No. 15

CHICAGO, ILLINOIS, DECEMBER 1, 1923

\$2.00 A YEAR

Girl's Friendly Society Holds National Conference

Pass Important Resolutions Dealing With Own Work and With National Problems

The closing of the Central Council Meeting of the Girls' Friendly Society marks the thirty-fifth milestone in its National Conference life and the forty-sixth year of its national existence. The largest number ever in attendance at its national meetings met in Baltimore November 7th to 13th, when 1,000 Associates and Members gathered in executive, religious and social sessions to consider girls in their relationship to each other, to the Church and to society.

Perhaps the most significant meeting of the Conference came Sunday afternoon, when 2,000 people gathered on the grounds of the Cathedral of the Incarnation in honor of Armistice Day. The Rt. Rev. Arthur C. Thomson, D. D., Bishop Co-adjutor of Southern Virginia, was the speaker. He took for his subject the part girls and women can have in the affairs of the world in the making of Peace and the great part the G. F. S. can have in this because of its ideals. The singing was led by a band of fifteen pieces and a choir from the Episcopal Churches in Baltimore.

A rewording of the objects and the Third Central Rule was discussed and the following wording recommended to be sent to the general membership for their consideration during the next two years:

Object: To unite for the glory of God in one fellowship of prayer and service the women and girls of the nation to uphold the Christian standard of honor and morality.

Rule: The Society holds that the moral integrity of womanhood is essential to Christian civilization; it therefore admits and retains in membership those who pledge themselves to uphold the Christian standard of purity in thought, word and deed, striving to grow in fellowship and character.

Constitution: A woman or girl who, in spirit or act, has failed to uphold the Christian standard of purity, can be considered eligible for membership, or can be restored to membership only when she has shown, over a probationary period of at least two years, that she has experienced a spiritual regeneration of character.

In any Branch, when such a case may present itself, it shall be left in the hands of a committee composed of the Rector, the Diocesan President and the Branch Secretary. The investigations of this Committee shall be considered confidential and their decisions final.

The important resolutions voted upon

Churchmen Have Conference With Labor Leaders

Meeting Arranged to Promote Mutual Understanding Between the Two Groups

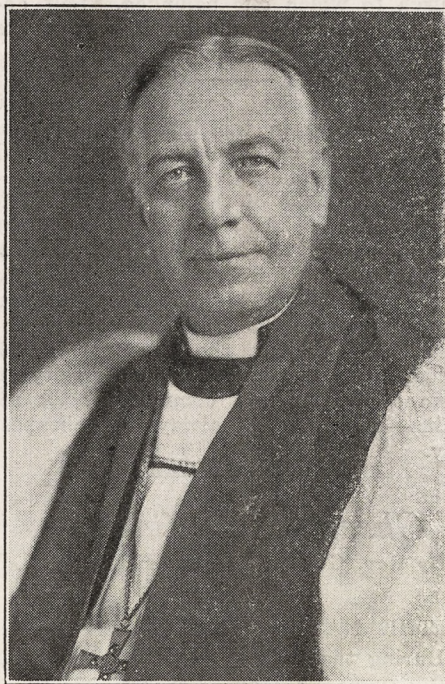
A group of the foremost ministers in Chicago met last week for a half-day conference with the city's best-known labor leaders. The purpose of the meeting, which was arranged by the Church League for Industrial Democracy, was to develop mutual understanding between the groups. One of the clergymen who attended the meeting made the following statement, when questioned about the meeting by reporters of Chicago papers:

"We simply wanted to get to know one another and find out if we had anything in common. We know that many laboring men think ministers are boss-controlled windbags, and some ministers think that labor leaders are grafters and thugs. Those that were fortunate enough to attend this meeting found out otherwise. The ministers heard Mr. Victor Olander, Secretary-Treasurer of the Illinois Federation of Labor, talk on the injunction question in the clearest and most forceful sort of way. They heard Mr. George Perkins, the President of the Cigarmakers, plead with them to strive for a finer world. The ministers envied his ability to preach a good sermon, I know that. And they heard Mr. John Fitzpatrick, President of the Chicago Federation of Labor, plead with them to give some attention to the problems of the workers. I have talked with several of the ministers that attended the meeting and they told me that they have a very different opinion of labor leaders. They found them to be a lot of upright men with ideals much like their own.

"I haven't talked with the labor leaders since we met. But we had a real bunch of ministers there, who showed real interest and much knowledge. They also expressed a willingness to do things with labor groups in furthering aims which seem to be worth while. I have an idea that John Fitzpatrick and Victor Olander and the rest of the dozen or so leaders that attended, thought that the parsons were of a pretty good sort. We realized our purpose—we got to know, and to like, one another.

"And we are going to keep on. We plan to have other meetings. And I rather think we will interest ourselves in the injunction business. It requires a great deal of information before a person can make up his mind on such a question, but I believe most of the ministers present felt it to be a question that should concern all good citizens."

Other meetings between the two groups are being arranged by the Church League.



Rt. Rev. J. E. Freeman, D.D.

are the following:

1. Whereas, The fifth anniversary of Armistice Day falls upon the Sunday when the Girls' Friendly Society in America is holding in Baltimore its biennial meeting of the Central Council; be it

Resolved, That we reaffirm our earnest desire for peace of the world, that war may become a thing of the past and that all differences between nations may be settled in accordance with justice; be it further

Resolved, That we heartily endorse and co-operate in the efforts of the Federal Council of Churches of Christ in America in urging the United States of America to join the Permanent Court of International Justice; be it further

Resolved, That a copy of this resolution be sent to the President of the United States and to the Secretary of State.

3. The Girls' Friendly Society in America endorses the desire of the National League of Women Voters to influence all women to exercise their right of suffrage, and urges its membership to fulfill their obligations and to ask others to do the same.

Current Comment

By The Observer

If the Literary Digest does continually set one's teeth on edge by its spelling—no one can deny the very real service it performs as a weekly magazine. It perhaps does as much as any other single agency to foster an intelligent interest in world affairs throughout the entire nation. It is in many ways the finest "broadcasting" agency in America. And one is particularly grateful to read a sufficiently lengthy extract from Mr. Kipling's rectorial address at the University of St. Andrews—sufficiently lengthy and selected with such intelligence as to make it certain that many readers will determine to get a copy of the whole address.

Two sentences I must quote here: ". . . partly through a recent necessity for thinking and acting in large masses, partly through the instinct of mankind to draw together and cry out when calamity hits them, and very largely through the quickening of communications, the power of the Tribe over the individual has become more extended, particular, pontifical, and, using the word in both senses, impertinent than it has been for many generations. Some men accept this omnipresence of crowds; some may resent it. It is to the latter that I am speaking."

"Pontifical and Impertinent" Who but Mr. Kipling could have associated these words in one sentence?

Here is the other quotation: "On the other hand, the man who has been used to shaving, let us say, in cold water at seven o'clock the year around, takes what one may call the minor damnabilities of life in his stride, without either making a song about them, or writing home about them. And that is the chief reason why the untrained man has to pay more for the privilege of owning himself than the man trained to the little things. It is the little things, in microbe or morale, that make us, as it is the little things that break us."

Perhaps nothing of recent occurrence has so faithfully witnessed to the healthy character of the American newspaper and magazine press as a whole, as the unanimity with which the Ku Klux Klan and its activities have been exposed and condemned on every side. "Time" is one of the most useful papers one can read for a brief, accurate survey of the news of the world. And the brief comment made upon the speech of Imperial Wizard W. H. Evans at Dallas is instructive. "A speech which if it is 100 per cent American is also 100 per cent hate." We venture to add that no speech and no organization which is 100 per cent hate will ever be 100 per cent American.

An English Bishop the other day characterized the parties in the Church as "Attitudinarians, Platitudinarians, and Latitudinarians." And yet there are people who say that the English have no sense of humor! But we know some American churchmen, true representatives of a comprehen-

sive Church, who successfully combine in their own persons all three "Arianisms." When is the modern Athanasius going to arise?

Another English Bishop—the Bishop of Rixon—speaking at Leeds in October, is reported to have made some statements which may well be pondered by American Churchmen as well as English Churchmen. "The modern objection to everything denominational (and here the Bishop expressed the hope that he would not horrify anyone) was one of the greatest pieces of nonsense that had ever taken a respectable public in. The implication was that to be undenominational was a virtue, and that to be denominational was to be narrow, and as it was called sectarian. It did not help matters to be always depreciating the Church to which one belonged. Self depreciation if carried too far became in the end unreal and invertebrate."

There is a good deal of invertebrate Churchmanship in the Episcopal Church. It glories in being "above" denominational lines—and, incidentally, obligations—especially at the time of the nation-wide campaign canvass. And it can write clever letters—signed "A Layman," depreciating the Episcopal Church. It prefers to do that. It is cheap. It "moves to cut down appropriation" and continues "depreciations." It remains in the Episcopal Church—does not demonstrate its generosity in some other Christian communion. It remains—depreciating—always the cheapest way.

Cheerful Confidences

By Rev. George Parkin Atwater, D.D.

THE NATION-WIDE CAMPAIGN

During the first week in December the entire Church will be engaged in a supreme effort to bring the Church's mission to the people in such a fashion that adequate support for all the Church's projects will result.

Along the famous avenues of our nation, and into every street in every city, town and village, will groups of earnest people go, to impress the message of the Church. Massachusetts Avenue, Fifth Avenue, Sanson Street, Charles Street, Connecticut Avenue, Franklin Avenue, Peachtree Street, St. Charles Avenue, Lindell Boulevard, Shady Avenue, Euclid Avenue, Woodward Avenue, Hennepin Avenue, Sacramento Avenue, Figueroa Street, will all resound with the tramp of the devoted sons and daughters of the Church. Nor will the lesser thoroughfares be forgotten from Caribou, Maine, to Coronado, California, and from Cocanut Grove, Florida, to Chehalis, Washington.

This march of the thousands will create a tidal wave of interest and support that during 1924 will surge into the many channels that carry the refreshment and inspiration of the Church to the countless men and women and children scattered over this broad earth. Heavy burdens will be lifted from women; men, women and countless children will be healed of their

infirmities. Immature minds will receive education, and the religion of Christ will be taught to multitudes, thereby giving them the truth and spiritual energy by which alone they may realize life as a gracious gift of God.

The little family in the small mission in our own land may say, "I am stunned by the needs of the world. My few dollars—what are they among so many needs?" The Church, like the Master, performs the miracle, not indeed by multiplying your few dollars, but by convincing many persons that their few dollars will achieve the result. If all withhold the miracle will not be. If all give their few dollars, as the lad gave his loaves and fishes, the total result will be amazing.

"What are they among so many?" Quite sufficient to do the work, if each one gives. Quite sufficient, if withheld, to wreck the work.

Allow your imagination to picture the process. From every home and purse, from people in isolation in the broad prairies, in the farm houses, in the simple homes in our towns and villages, in the more crowded streets of our cities, the golden stream will begin to flow. The rivulets make a brook, and the brooks a river. Then comes the joining of the rivers, and the mighty flood that will launch the ships of our vast enterprise.

Pray and work and give during the week of our campaign, ye "workers together with God."

Send Books to Japan

"All of us have lost our books," writes Dr. Rudolph B. Teusler of St. Luke's Hospital, Tokyo, "and there is practically not a piece of fiction or standard work available anywhere."

"We shall be almost entirely dependent upon our own resources, as we are so far away from the inhabited part of the city and transportation is so difficult. The streets are almost impassable when it rains. Mudholes are everywhere and this not only makes getting about very difficult, but because of the condition of the roads one does not like to go out and is thrown back upon whatever amusement we can develop in our own homes. For this reason I hope we can have two or three victrolas and a good moving picture machine."

"I am going to try to get up some sort of a shack as soon as the hospital and personnel camps are taken care of, in which we can give moving picture entertainments, with victrola and reading matter also, for the Japanese and our own people. I believe a central clubhouse of this kind in Tsukiji would not only be of great value to us, but it could be made a real feature in lightening the burdens of the long evenings during the coming winter for the Japanese all through this section of the city. We have a catechist, Mr. Takeda, who would actively co-operate in furthering this, and one of our American nurses could be put in charge of the work for the women and one of our Japanese doctors in charge of the social work for the men."

Books may be sent by parcel post addressed to St. Luke's Hospital, Tsukiji, Tokyo, Japan.

Let's Know

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

THE CHRISTIAN YEAR

Human nature everywhere seems to be gifted with some sense of the dramatic. All races and peoples have developed their own ceremonial customs just because it was a natural way by which to express themselves. The savage war dance is of the same essence as the modern American drama, just as heathen religious rites are an expression of the same dramatic sense which prompts twentieth century Christians to forms of public worship.

The Christian Year, then, is a perfectly natural phenomenon in our Church life. For it brings back in annual dramatic remembrance the principal events in the life of our Lord and the most prominent features in our Christian faith. As long as we observe the Christian Year, we can't depart far from the essential truths of Christianity.

As one might expect, the Christian Year was a growth which was developed to meet the teaching needs of the Church. It takes its real origin in the old Jewish year, which was full of special ceremonial observances in connection with a well-rounded plan of feast and fast days. Our Lord Himself seems to have accepted them without question, objecting only where they were carried to unnecessary extremes as in the Sabbath Day regulations.

Three great feast days constitute the framework upon which the Christian Year is built—Christmas, Easter, and Whitsunday or Pentecost. It seems quite certain that Easter was the first season to be generally adopted for annual Christian observance. From the beginning the resurrection was the great Christian announcement—"if Christ be not risen, then is our preaching vain." Very early in the life of the Church the first day of the week began to be recognized as the Christian Lord's Day because it was the resurrection day, and Easter as an annual feast must have been very early in use also, because toward the end of the second century there was a grave difference of opinion as to the exact date of its observance. Gradually the other seasons began to make their appearance until at last we find eight of them, besides certain special days to commemorate particular events or in remembrance of those great Christian leaders whom we call "saints."

Advent Sunday is the beginning of the Christian Year. It is always the Sunday nearest to St. Andrew's Day, which comes regularly on Nov 30th. The earliest record of Advent comes from the fourth century. It is a season of personal preparation to welcome the "coming" of our Lord. Christmas, our Lord's birthday, dates back to the third century, though it was not celebrated everywhere on exactly the same day. Epiphany is as old as the fourth century, meaning the "manifestation" of Christ and being the great missionary season. Lent as we understand it is first definitely mentioned in the early fourth century, though a period of fasting before Easter had been a custom for more than a century before that. Easter we have already mentioned. About the middle

Our Bishops

James Edward Freeman, Bishop of Washington, was born in New York City in 1866. In 1894 he became the rector of St. Andrews Memorial Church in Yonkers, New York, where he remained until elected rector of St. Mark's Church, Minneapolis. He left Minneapolis in 1922 to go to Washington as rector of the Church of the Epiphany and was elected Bishop of the Diocese this year. Bishop Freeman is one of the foremost preachers of the Church and is the author of several books, his latest work being "Everyday Religion," which has just been published. Up to the time of his consecration he was a member of the National Council and he has been a delegate to the last four general conventions. Bishop Freeman has received doctorates from several universities.

of the fourth century we find the earliest records of Ascension-tide, which of course is a particular commemoration of our Saviour's ascension, marking His final and complete triumph. Whitsuntide is a Christianized observance of the Jewish Pentecost or "Feast of Weeks," and is especially dedicated to the Holy Spirit. Records of Whitsuntide appear about the end of the second century. Trinity Sunday as a special feast day is the latest of all. It dates from somewhere around the tenth century, though the long period of instruction in Christian living which occupies the Trinity season filled out the year long before.

There was a time when the Puritans strenuously objected to the whole idea of the Christian Year. It is quite true that the calendar had been badly overloaded in the days immediately preceding the Reformation and that many customs of doubtful spiritual benefit had gathered about some of the observances. Instead of remedying the situation, however, the Puritans attempted to do away with it altogether. They objected to making any differences in days and at the same time clung fiercely to an inspired Old Testament which was full of the very thing they so soundly condemned. Fortunately that old antagonism, which made it a crime, for instance, to observe Christmas Day, has been almost entirely outgrown, and

more and more every year these sacred seasons are receiving Christian recognition.

"Advent tells us, Christ is near;
Christmas tells us, Christ is here;
In Epiphany we trace
All the glory of His grace.
Those three Sundays before Lent
Will prepare us to repent;
That in Lent we may begin
Earnestly to mourn for sin.
Holy Week and Easter, then,
Tell Who died and rose again:
Oh that happy Easter Day!
"Christ is risen again," we say.
Yes, and Christ ascended too,
"To prepare a place for you."
So we give Him special praise
After those "great forty days."
Then He sent the Holy Ghost,
On the day of Pentecost,
With us ever to abide;
Well may we keep Whitsuntide.
Last of all, we humbly sing
Glory to our God and King,
Glory to the One in Three,
On the Feast of Trinity."

On the opening of the new Christian Year, we wish you much blessing from God to you and much Christian service from you to Him.

Bible Sunday

December 9th

ThemeTHE BIBLE
REMAKING THE ORIENT**Purpose**

The earthquake in Japan has made large areas of the Far East practically Bibleless. Thousands of Bible printing plates in 25 languages and dialects used in Yokohama have been totally destroyed. They must be replaced at once or the whole missionary program will be seriously handicapped.

Need

The American Bible Society needs immediately \$289,000 with which to make good the actual losses, to say nothing of the enlarged opportunities.

Responsibility

is definitely upon the Churches of America, whose agency for Bible work in the Far East is the American Bible Society.

Opportunity

is one of unusual significance and every Pastor, Sunday School Superintendent and Young People's leader should utilize Bible Sunday on December 9th (or nearest convenient date) for the promotion of interest in the distribution of the Scriptures in Japan and the Far East.

For programs and information
address

American Bible Society
Bible House, New York City

THE WITNESS FUND

Each year our readers donate a substantial sum to enable us to send The Witness to several hundred clergymen and lay communicants who would otherwise be obliged to be without the paper. The total received last year was \$250.00.

We acknowledge with thanks the following gifts to this year's fund:

Mrs. Chambers	\$ 8.00
Mrs. Ost	1.00
Rev. A. E. Marsh	3.50

Total for 1923\$160.00

The Witness

Published every Saturday, \$2.00 a year.

THE WITNESS PUBLISHING CO.

6140 Cottage Grove Ave.
CHICAGO, ILL.

287

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

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The Editorial

By Bishop Johnson

ALIBIS

It is a curious trait in children that when their parents assign them something to do the boy immediately tries to think up an alibi.

The suggested duty interferes seriously with the kind of a day that he has planned for himself, and he intuitively resents the intrusion of something which rudely interrupts the comfort of his life.

It must be the same tendency that follows us through life, because men still put their own personal comfort before other considerations.

Whenever a man is pursuing the comfortable he is eager, generous and good-natured. A man will spend money prodigally on a golf course and not begrudge it. He will treat his friends to cigars and similar comforts without thought of expense.

He will tip waiters generously when he is having a good time.

But he approaches his civic, political and religious duties in a quite different spirit. Here he is always looking for an alibi.

I think it was Herbert Hoover who told a group of interested listeners that all the suggested experiments in government were efforts to find a substitute for production. Stop and think of that for a minute and note how your friends who are filled with the spirit of benevolence toward their fellow-men are always anxious to relieve the worker of the pain of production.

One might say that the dream of political iconoclasts today is how to be prosperous without the effort of production.

All business which is corporately organized is apt to transfer the disagreeable duty to the under man in the hope that the heads of the corporation may combine a maximum of income with a minimum of disagreeable duty.

"Passing the buck" is an art in American business and political life.

It is specially noticeable in the army and in government circles that there is

somewhere a George who will do the disagreeable thing. But this is nowhere more evident than in the sphere of religion, where the man gives spontaneous service without material compensation.

Vestry meetings are apt to be the effort on the part of a group of excellent men to find some way of accomplishing a given result without demanding any particular service on the part of the particular vestryman.

Americans are long on committees and resolution.

A committee is an adult game of "Button! Button! Who's got the button?" By dextrous manipulation it is always possible to lose the button completely among the members of a committee. And resolutions are apt to be an outward and visible sign of what we would like to see done but are unwilling to do ourselves.

All of this talk about restating the creed is largely an effort to avoid production in the field of religious activity.

The one thing that the Christ demands of us is personal service. But personal service is usually most inconvenient and at the start, at least, decidedly uncomfortable.

Now if we can restate the faith in sufficiently vague and general terms we can substitute philosophic speculation for personal service. There is nothing less exacting and more comfortable than having a religion which consists of seductive dreams when we haven't anything else to do.

Just as the exploiter of a new political system is anxious to find a way to be prosperous without effort, so the advocate of a new cult is anxious to find a religion without the discomfort of personal sacrifice.

A real Christ, who was a combination of sternness and mercy, is destructive of uninterrupted physical comfort and mental relaxation. Christ wants us too often to lay aside what we are doing and serve Him. If we can substitute a mythical Christ who never really suffered Himself and who never demanded any real self-sacrifice from His disciples, we can then pursue our course of comfortable living and philosophical dreaming.

In other words, it is characteristic of our times that a self-centered, superficial and

materialistic people are trying to find a political and economic system which will produce comfort and prosperity without self-denying labor, and are also trying to find a religious system which will eliminate self-sacrifice and personal effort from life and still find its reward in heaven. There is just one answer to both: It cannot be done.

Personal effort is the only method by which man can conquer himself and enter into his kingdom, and there is no alibi.

The real reason why men sidestep discipleship is because they think that they can attain spiritual growth without effort. They only deceive themselves.

We live in a world in which no victory is won unless the combatant is willing to pay the exacting price which leads to triumph.

The Resurrection is such a victory through the suffering and service of a Christ who lived the life He asks us to accept, and there is no alibi.

Who Is the New Bishop of Porto Rico?

Last week, by telegram, we were informed that Manuel Ferrando was elected Suffragan Bishop of Porto Rico. The Living Church Annual and Stowe's Clerical Directory failed to disclose his identity. We therefore merely announced the election, hoping our readers would let it go at that. But they have written us, and telephoned us about him. Three hours of search discloses this about him: Manuel Ferrando, single handed, built up a Church organization in Porto Rico many years ago. He established himself as bishop. When the United States took over his country Ferrando was recognized by the Episcopal Church and members of his organization were admitted to our communion. The House of Bishops, meeting at Dallas, elected him Bishop Suffragan in recognition of his splendid services.

CHURCH INTELLIGENT

I FIND that the "Bundle Plan" of distributing The Witness is working very well, and I expect in the near future to increase the size of the weekly bundle. Furthermore, I cannot tell you how much good the regular reading of the news of the Church and the helpful articles by your able contributors is doing our people. If there was no other way of getting them to read The Witness, I should gladly pay for them myself. I place great reliance on the reading of The Witness to do what is most important, namely, to produce a really Church - intelligent communicant body.

Faithfully yours,

WILLIAM T. SHERWOOD,

Rector of St. John's Church,
Cornwall, New York.

FOR CHRISTMAS

Send *The Witness* to a friend for a year. Simply send us the name and address, with check or money order for two dollars. We will commence *The Witness* with the issue of December twenty-second, and will send a Christmas card announcing the gift as coming from you.

THE WITNESS

6140 Cottage Grove Ave., Chicago

America and the World Court

By GEORGE W. WICKERSHAM

Attorney General of the United States Under President Roosevelt

From the early days of its existence as a nation the United States of America has advocated and applied the principle of submitting to impartial arbitration controversies with other nations which have failed of adjustment by the ordinary process of diplomatic negotiation.

The Supreme Court of the United States long ago declared that international law was a part of the common law of America. International law is made up of treaties, decisions rendered by international tribunals and principles accepted by civilized nations, expressed in declarations by foreign offices and diplomatic representations and in the writings of juris-consults learned in the laws and customs of nations.

Law is useless unless there be courts to interpret and apply it. Casual boards of arbitration, created to determine particular controversies, have been found more or less unsatisfactory. Their decisions are apt to be in the result of compromise. As long ago as the Hague Conference of 1897 the United States government advocated the creation of an international court, composed of judges appointed for life or for a long term of years, giving their entire time to the consideration of international controversies. The same consideration was urged upon the second Hague Conference in 1907. The obstacle to its acceptance lay in the fear of the small nations that the selection of judges would be controlled by the great powers, and in the mutual distrust of the great powers.

One of the provisions in the Covenant of the League of Nations required the Council of the League to formulate and submit to the members of the League for adoption, plans for the establishment of a Permanent Court of International Justice, which court should be competent to hear and determine any dispute of an international character which the parties thereto submit to it, and which also might give an advisory opinion upon any dispute or question referred to it by the Council or the Assembly.

A body of jurists, including the Hon. Elihu Root, was summoned by the Council, who prepared a statute or plan for the organization of such court. They found in the organization of the League of Nations two bodies—the Council in which the big states were predominant and the Assembly in which the small states were predominant, and they provided for every nation submitting nominations from which the selection of judges should be made by election by each of these two bodies, proceeding separately, the successful candidates being chosen by an absolute majority in each body.

This machinery met and overcame the objections of both small and large nations. But the United States, which was the originator and for years the advocate of such a court, alone of all the great civilized powers thus far has refused to accept the fruition of its own advocacy.

The court was not created by and is in no way dependent upon the League of Nations. The charter of its organization was submitted to the respective nations separately and has been now adopted by upwards of forty. The option is given to every nation when it accepts the Court to agree either (1) that it will submit to the Court any controversy which it may at any time be willing to submit to the judgment of an international tribunal or (2) that it consents in advance to be sued in that court by any other nation, party to the agreement upon any matter within the competence of the Court.

The Committee on International Law of the Association of the Bar of the City of New York, of which Elihu Root is chairman, on February 28, 1923, reported that—"In the opinion of your committee this Court in every material respect conforms to the project urged upon the Second Hague Conference in 1907 by the American Delegation under the express instructions of the American government and powerfully maintained by Joseph H. Choate as the head of the delegation.

"It is based upon the example of the Supreme Court of the United States and is intended to apply to international controversies the same methods of hearing and decision which the court has applied to controversies between the states of the American Union."

In February last, President Harding transmitted to the Senate a communication from the Secretary of State recommending the adhesion of the United States to the Court on terms which, while avoiding the acceptance of membership in the League of Nations, would give the United States an equal voice with members of the League in the election of judges.

In recommending the approval of this measure by the Senate the President said: "It is not a new problem in international relationship. It is wholly a question of accepting an established institution of high character, and making effective all the fine things which have been said by us in favor of such an agency of advanced civilization."

The matter is now pending before the United States Senate. Strange as it may seem, those Senators who opposed the entrance of the United States into the League of Nations oppose adherence to the Court with bitterness almost equal to that exhibited by them towards the League.

The simple question before the country is that put by President Harding: Shall we, or shall we not make effective all the fine things we have said in favor of such an agency of advanced civilization? Shall we take our stand in favor of applying the rule of law to controversies among nations, or shall we revert to the old rule of the wolf pack—"He has the right who has the might, and let him get who can?"

Nobody pretends that an international court will prevent all wars, but just as the administration of law courts tends to preserve the internal peace of a nation, so the

administration of international law by this new tribunal will tend to prevent war among states by providing a means of peaceful and righteous settlement of disputes between nations which otherwise would furnish abundant causes of friction and ultimate conflict.

Our Young People

By Rev. Gordon Reese

A NATIONAL ORGANIZATION BY 1925

In the triennium 2023-25 or a little earlier someone will be delving in the archives of the National Council for historical material on the early days of the Young People's Movement, then completing its first century, and that as-yet-unborn historian will make careful note of a meeting held on October 30, 1923, in New York.

The National Council has directed the Department of Religious Education to encourage and promote the movement, in co-operation with all other departments, and inasmuch as every department and every Church organization is interested, there has been a need for conference and discussion as to aims and methods and general development.

Representatives of the Young People's Movement were accordingly invited to meet informally with representatives of the departments of the Council and of the Girls' Friendly, Daughters of the King, Church Mission of Help, and the Brotherhood. It was primarily a meeting of advice from Young People's leaders as to what direction should be taken in the development of the movement.

Michigan and Western Michigan, Texas, Southwestern Virginia, Missouri and Georgia were among the more distant parts from which they came, with Miss Stone of the Girls' Friendly bringing unofficial information as to California, while a number of dioceses of the first and second provinces were represented. There were twelve men, eight of them clergy, and twelve women present.

While matters of technique, programs, finances and such things naturally were at the front, the significance underlying the meeting and the point of personal interest to every Church member, old and young, is that the Church's young people are up and doing, and that clergy and other Church leaders are increasingly recognizing and utilizing their enthusiasm for the whole work of the Church, and that wherever such recognition and wise encouragement is forthcoming, there the future of the Church's whole program is bright.

Extracts from the Minutes of the Conference

A committee report was adopted on the question, shall there be a national organization? The report said in part:

It is the sense of this committee that there be a national organization of the young people by 1925, provided:

1. That there shall be a demand on the part of the diocesan Young People's Societies for such an organization.

2. That the approval of the Bishop be given.

3. That the approval of the provincial organization, if there be such an organization, be given.

It is suggested that there be held before June 1, 1925, a representative gathering of young people in each province which will elect delegates for a national conference to be held at the time and place of the General Convention. At this conference a national organization will be created on approval of the plan presented by the General Convention.

The conference favored the publication of another program for 1924-25, as a type only, covering the five fields, and said further:

It is noted that no programs have been published dealing with the Departments of Publicity and Finance, and the suggestion is made that the new program, although it places emphasis on Missions, Religious Education and Social Service, should not neglect the consideration of the work of the other two departments.

This conference agreed to the following statement of the aim of the Young People's movement:

The aim is to associate young people as such in the following purposes:

To reunite its members in Christian worship.

To instruct its members in practical religion.

To teach its members the joy of Christian fellowship.

To train its members in Christian service.

With regard to co-operation with other organizations the following statement was made:

The older societies of the Church, the Brotherhood of St. Andrew, the Girls' Friendly Society, the Daughters of the King and the Church Mission of Help, speaking through their representatives on our conference committee, welcome the rapid spread of the Young People's movement from the conviction that it is not a competing or parallel organization but a supplementary—rather a complementary—organization with which the parish units of the older organizations can co-ordinate their activities to the mutual advantage of both and to the advancement of the work of the Church. We welcome the opportunities found in the grouping together of older boys and girls.

Plan Joint Meeting of Bishops and Council

Bishop Gailor, President of the National Council, was asked by the House of Bishops, when they met at Dallas, to make a study of the missionary problems of China and Japan. Bishop Gailor is at the present time on his way to Japan, accompanied by Dr. Wood, Secretary of the Department of Foreign Missions. A resolution was also passed suggesting to the Council the importance of a joint meeting with the House of Bishops to consider the report of Bishop Gailor and other important Church matters.

Whereupon We Present An Opportunity

By Rev. William B. Spofford

Church people deplore the fact that the weekly papers of the Church are not more generally read. Those of us who are connected with the papers receive many letters about it—some sad, some humorous. One great fact looms out of each letter; the Episcopal Church, with over a million communicants, has hardly thirty thousand subscribers to her Church weeklies. One might moralize on this. One might compare our small circulations with the large circulations enjoyed by the papers of other religious groups—Methodists, Roman Catholics, Christian Scientists. Or one might repeat the little one-minute tragedy which the Observer had in his column a couple of weeks ago: The warden who asked his rector who this fellow Gailor was, and what all this Synod business was about. Perhaps it would help the papers more to tell of the good done by the papers when they really established a foothold in a parish—we have letters like that also.

But instead of doing any of these things I want to present to you this series of articles by the man who, in my opinion, is the foremost exponent of a verile Christianity in America—our own Bishop Johnson. Some day, some man, whom I hope is capable of doing the job, is going to write his biography. If it is well done it will become a famous book. I am sure none of his friends would feel equal to the task. But they would all want to make their contributions—including myself. I have been associated with him on The Witness for four years. He is my boss—a breed toward whom I have cultivated, I am afraid, an aversion. So when I say that I love this boss—my own—it is saying

a great deal. Dean White of Trinity Cathedral, Cleveland, once wrote a short article about him in which he said that Bishop Johnson, had he chosen to enter politics, would have been one of the great statesmen of America. I can say, with some slight knowledge of industrial affairs, that had he gone in for big business he would have been today one of the greatest leaders in that field. I know he would have had no labor problems. Every time I have seen him during my association with him I have suggested that he write a series of articles for The Witness. He has said each time "A good idea." Then he has gone away,

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bumped into something in his travels which needs to be said, with the editorials, and not the series, as a result. Finally the series is here. Commencing with next weeks' issue, and running for thirteen consecutive issues, Bishop Johnson is to write a series of articles under this head, "The Way of Life." These articles are being written with the lay communicant in mind and are an effort on his part to give the successive steps by which a man may attain to eternal life through Christ. It is a restatement, in terms that are intelligible to the ordinary man, of the fundamental principles of the Christian life.

I would like to suggest to rectors, vestrymen and Church people generally, that they make this three months' period a time for interesting the people of their parishes in a Church weekly. There are two simple ways of doing it. First, the Bundle Order Plan. Order a bundle for each of these thirteen issues. They will be mailed to you in time to arrive by Saturday. Have them sold at the door of the Church. Use them in a class. We will charge the very minimum for them—three cents a copy. They will sell readily for a nickel. Exactly 150 parishes have been doing it, so, of course, you can. Second, if you prefer it to the Bundle Order Plan, send in individual subscriptions for the three months at fifty cents apiece. The papers will then be mailed directly to the subscribers.

For our part we will guarantee to publish the most interesting paper we are capable of getting out. The news each week, this series by Bishop Johnson, the usual contributions by Dr. Atwater, Dr. Stewart, Dr. Wilson, The Observer, Gordon Reese, Dr. Keller and others.

If you can get the people to read The Witness for three months we are conceited enough about the worth of the paper to think that they will continue to want it. And certainly no argument is needed to convince the Churchmen, who are concerned about the spiritual welfare of the Church, of the desirability of having a well-informed, alert membership. The habitual reading of a Church paper surely can contribute much toward that happy state of affairs. We are presenting you with an opportunity. We beg your co-operation. We must have your order not later than Monday morning, December 3rd. This means immediate action on your part. If necessary send us a telegram. I am confident you will not want to miss this series.

Small Mission Contributes to Relief Fund

The colored mission of the Church of the Good Shepherd, Pennick, Diocese of Georgia, in charge of Deaconess Alexander, has recently sent \$10 to the Emergency Fund for the Japanese Church. Five dollars was sent from the Mission itself; two dollars from the Woman's Auxiliary, and three dollars from the Church School.

This little Mission of colored communicants is given no quota for the Church's Mission, but for two years has made a pledge of \$54. Last year it paid 100 per cent, and to date has made nearly 50 per cent on the current pledge.

Read the Special Announcement on the last page of this issue.

Social Service

By William S. Keller, M. D.

I. "BOARDING HOMES AND THE CHURCH"

When one stops to think about all the efforts put forth for the improvement of social conditions for children, one can't help but feel a glow of satisfaction even though, in certain instances, their inadequacy may be clearly apparent.

Our system of public and parochial schools, with all their special undertakings for handicapped boys and girls, and for the guidance of those who find it necessary to leave school and enter industry, is far-reaching in its effects upon social welfare. The many institutions for dependent children, for delinquents and semi-delinquents, and for just plain, every-day boys and girls, who for one reason or another need some place to live; the special hospital provisions, the Juvenile Court, the societies for the protection of children from cruelty and exploitation; the agencies to develop character and a sense of civic responsibility among children; the agencies caring for sick and mal-nourished infants and children and promoting their health in general; the agencies to relieve distress and suffering, those that give help to crippled children; the day nurseries that care for the little ones while their parents are at work, those that care for unfortunate babies just brought into the world, those that provide healthful outings in the country—all are working steadily and earnestly to see that no child goes uncared for, and in the hope that some day all the children of the community may have a fairly equal chance to grow into useful men and women.

We are confident that the most important work in child welfare, in-so-far as

the Church is concerned, are those agencies that place homeless children into childless homes.

Such agencies are known as Children's Homes, Child-Placing Agencies, or Boarding Home Bureaus.

Most secular agencies recognize the value of a private Christian home for a dependent or homeless child in preference to the best child-caring institution.

Comparatively, there are few Churchmen in authority, and Church institutions in general, who do not realize the potentialities of this branch of child welfare as it relates itself to parish life and the family.

In order to clarify the scope of Boarding Home work, we will give a brief report of a children's home which has been doing Protestant and non-sectarian Boarding Home work for both white and colored children.

The following report is a resume of work from March 1st to September 1st, 1923. It brings to light the following information:

	White	Col.	Total
Children on hand March 1..	90	53	143
Children placed	75	39	114

Cases handled	165	92	257
Children removed	60	17	77

Children on hand Sept. 1..	105	75	180
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That is, in six months' time one hundred and fourteen children have been placed in boarding homes. Thirty-four of these were infants under one year of age, forty-three ranged from one to six years, and thirty-seven were children who had passed their sixth birthday and were in school.

After we had determined the age and sex of the children placed we were anxious to know why it had been necessary for such a number to be separated from their parents and become boarding children in homes other than their own. It is generally con-

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BECAUSE it will help those without the Church to realize the depth of earnestness and the breadth of opinion to be found among church members.

BECAUSE fellowship in this League is experienced by many of the Clergy and Laity as a blessed and sustaining reality through which the power of corporate prayer and faith is vividly realized.

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For literature, membership cards or for speakers furnished for your missions, services and meetings, without charge, address the secretary nearest to your address:

REV. ALBERT FARR Whippany, New Jersey
REV. FRANCIS BARNETT Wrightstown, Bucks Co., Penna.
REV. W. B. SPOFFORD 6140 Cottage Grove Ave., Chicago, Ill.

ceded that it is a child's right to be raised as a member of his family, surrounded by such loving care as only his parents can give; yet we found that the reasons for these one hundred and fourteen children being separated from their parents were many and varied and some were exceedingly inadequate. Here they are:

Parents separated, 26; parents divorced, 22; illegitimate, 20; father deserted, 10; incorrigible, 6; mother dead, 6; parents dead, 5; mother deserted, 5; mentally defective, 3; mother ill, 3; mother insane, 2; physically defective, 2; father dead, 2; parents deserted, 2.

From this you will see that in some cases a boarding home is the only satisfactory solution to a real problem, while in others it is merely an easy way of caring for one's children. To feel that your child is receiving good care, and that you yourself have no responsibility outside of paying his board and seeing him once a week if you so desire, is quite a relief. However, the fact that most of our cases are deserving ones makes us feel that the work is worthwhile and gives us courage to continue.

In the next issue we will discuss specific instances of social mal-adjustments that leads to the placing out of children in boarding homes other than their own.

"Take this child away, and nurse it for me, and I will give thee thy wages."—Ex. 2:9.

The Provincial System

By Rev. Charles Edgar Haupt

Bishop Johnson, in his discussion of our "Academic Provinces," has opened up a subject that may well receive our serious consideration. "We must either find some use for the Provinces, or rescind the legislation that created them." The trouble with our provinces is that they are academic, of forced construction, and not of natural growth. A man is not a conjunction of legs, arms, head and body attached together with surgeon's plaster, but a living organism that has grown into being. It is impossible to put an apple together and make it whole, after it has been cut into segments. Our dioceses originally followed state lines, and here is the natural unit.

What the Church needs more than anything else in the way of executive, is adequate missionary supervision by men endowed with authority. But for the sentimental repugnance to the title of Suffragan Bishop, and the limitations we place upon him we should have, as in the days when the Church made her great conquests, a group of bishops under a metropolitan in actual unity; and if the suffragans were given distinct territory without intrusion, they would be bishops indeed.

As it is, we load our bishops with a mass of details, which no man can adequately master, and will allow him a coadjutor only when he breaks down or his territory is too great. We have no way of increasing the Episcopate except by the subdivision of dioceses, which leaves them weak and poor, or by the dumping of sparsely settled sections on the General Church as a missionary district.

The attempt to administer the work of the Church by archdeacons is lame, be-

cause he is a man without authority, and, if competent, will, by opening new stations and finding candidates for confirmation, increase rather than diminish the labors of the bishop.

The Church has provided for suffragan bishops, but seems loath to use them, not having as yet seen how to develop a true province by the growth of the Church within the state with a metropolitan bishop holding it in unity and as many auxiliary bishops as the work demands. Here we should have effective team work and a true province.

This is the American Church, and America, as a bride for her husband, waits to be possessed by the Apostolic Church, which owes no foreign allegiance and is as democratic as the state. When will she fulfill her promise to adapt her Episcopate to the needs of this great, free and growing Republic?

Bishops Issue Statement on Creeds

Most important among a number of significant achievements of the House of Bishops, was an emphatic re-affirmation by them in the name of the Whole Church of unhesitating faith in the terms of the creeds, most particularly the Declaration of the Virgin Birth of Our Lord.

The House, in addition to deprecating denials, or even suggestions of doubt "As to the fact and truths declared in the Apostles' Creed," reminds the clergy, "whether deacon, priest or Bishop" that "among the offenses for which he is liable to be presented for trial is the holding and teaching publicly or privately and advisedly, doctrine contrary to that of this Church."

This declaration was evoked by a memorial from a number of distinguished laymen in practically all parts of the Church, calling the attention of the Bish-

ops to the fact that the Church had been alarmed by recent uncertainties of teaching concerning fundamentals of the Faith. The memorial was referred to a committee which included Bishop Hall of Vermont; Bishop Gaylor, of the National Council; Bishop Cheshire of North Carolina; Bishop Weller of Fond du Lac; Bishop Manning of New York. The report of the Committee was unanimously adopted by the House amid applause, the incident proving altogether the most impressive of the entire session.

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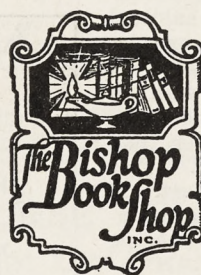
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GENERAL NEWS OF THE EPISCOPAL CHURCH

Bishop Sherwood Dies Suddenly at Springfield

Bishop Granville H. Sherwood, Bishop of the Diocese of Springfield, died suddenly of heart failure last Thursday.

The Bible in Japan and the Far East

Once a year the American Bible Society calls upon the churches of all denominations to set aside one Sunday as Bible Sunday.

This is for the purpose of emphasizing the place of the Bible in the life of the world and the program of the Church, and also in order that the Church itself may be aroused to its responsibility of giving the Bible to the nations of the world.

In spite of the demands made by many causes for special Sundays, the response to this plan has been very generous and increases year after year. It is a matter so fundamental that it finds a ready place in the schedule of thousands of churches.

This year the call has gone out to set aside the third Sunday before Christmas, December 9, or either adjacent Sunday, as shall be most convenient.

Complete material for the observance of the day has been prepared by the American Bible Society and is ready for distribution. This material consists of two pieces of literature which will be sent free upon request to all pastors and all Sunday school superintendents who propose to observe the day.

The theme selected is "The Bible Remaking the Orient." There will be offered free a specially prepared pamphlet entitled "The Bible Remaking the Orient." It contains a statement of the progress of Christianity in the Orient, particularly through the large use of the Bible in the various languages and dialects. It is filled with interesting material suitable for an address on the general theme. There is also offered a folder in colors entitled "Bible Losses and Needs in Stricken Japan," which will be furnished free in quantities where it is desired for distribution to congregations and Sunday schools.

The heavy losses resulting from the earthquake disaster in Tokyo and Yokohama have made it desirable to focus attention upon the Bible in these parts

of the world at this time. The entire stock of Bibles, both in Tokyo and Yokohama, and perhaps the majority of the books in the homes of these two cities, are gone. The people in these stricken regions are entirely without copies of the Bible, or the New Testament, or even smaller portions. A great many of the books used in China were printed on the presses in Yokohama and these plates have been destroyed. The Scriptures also for the Philippine Islands in several dialects, as well as books in Siamese, were all printed in Yokohama, and not alone the paper stock and the books, but the plates as well, have been lost in the disaster. The total losses are estimated at about \$300,000.

Orders for literature for Bible Sunday should be sent to Frank H. Mann, General Secretary, American Bible Society, Bible House, Astor Place, New York.

The Twentieth Anniversary of Bishop Lines

Twenty years ago on November 18th, 1903, in Grace Church, Newark, Bishop Lines was consecrated the third Bishop of the Diocese of Newark. In remembrance of this event, services were held in all the churches of the diocese on Sunday, November 18th, and on Monday, the 19th a service of the Holy Communion was held in Trinity Cathedral, Newark, at which the clergy of the diocese and representatives

of the Missions and Parishes well filled the building. The sermon was preached by Rt. Rev. Wilson R. Stearly, the Bishop Coadjutor of the diocese. The service was preceded by a procession of the clergy and lay delegates, numbering approximately 400, from Trinity House to the Cathedral. The lay delegates from the 138 parishes and missions of the diocese preceded the clergy, in the order of the admission of the parishes into union with the diocese. The clergy, wearing their vestments, were in line in regular canonical order, the youngest members leading. They were followed by members of the Cathedral Chapter, members of the Standing Committee, the Archdeacons, the Cathedral clergy, Dean Dumper, Bishop Stearly and Bishop Lines.

A reception in honor of Bishop and Mrs. Lines was held by the Church Club of the diocese, to which a great many of their friends came to express their good wishes. Bishop Stearly presided and introduced the speakers. There were addresses by Bishop Lines, by former State Senator Everett Colby, speaking in the name of the community; Rev. Dr. William J. Dawson, pastor of the First Presbyterian Church, in the name of the Churches, and Mr. George W. Hulsart for the Church Club. Mr. James R. Strong on behalf of the people of the diocese presented the Bishop with a seven-passenger sedan automobile. A chauffeur having been engaged by the An-

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niversary Committee's Executive Committee, the Bishop and Mrs. Lines were driven from the reception to their home in their own car.

Students Hear About Industrial Democracy

The western secretary for the Church League for Industrial Democracy preached at the 11 o'clock service at the University of Illinois, last Sunday. Mr. Spofford's subject was "Industrial Democracy and the Church." Services at the University are held in one of the auditoriums of the University. A large number of the 600 Episcopal students and faculty members were out to hear Mr. Spofford. In the evening an address was made before the St. John's Chapel Club, a student organization, with a second address later in the evening before the Men's Club. At both of these meetings Mr. Spofford based his talk on his experience as a labor manager for a large Chicago clothing firm. Considerable interest was shown by the students in the preferential shop plan of employment and of the system for continual arbitration. It was pointed out by the speaker that the improvement of conditions in the industry was a practical application of the principles set forth by the Church at the Portland Convention, when the Church officially recognized the right of workers to organize collectively, and stated that service rather than profit was the aim of industry.

On Monday the representative of the League was the guest of members of the faculty for luncheon, later addressing a class of 250 students who are engaged in the study of labor problems.

The students and faculty, under the leadership of the Rev. John Mitchell Page, the chaplain, are hoping to be able to build their chapel and centre this coming year. On every occasion when visitors come to the University it is considerable cause for humiliation to these young Church people that they have not been able to show a structure worthy of the Church.

Famous Preacher at Trinity Church, New York

The Rev. G. A. Studdert Kennedy, Chaplain to the King and Rector of St. Edmond's, London, at present teaching at the Berkeley Divinity School, will preach in Trinity Church, Broadway and Wall Street, at the eleven o'clock service, Sunday, December 2nd, and at noon for the two weeks following.

Studdert Kennedy is the foremost preacher in England today. He was born in Ireland and is a graduate of Trinity College, Dublin. He served as a Chaplain during the War, and was decorated with

the Military Cross. In addition to his duties with the troops at the front, he lectured and preached to thousands of men in both the British and American armies, and his ability to hold the attention of these men was extraordinary. He is nicknamed "Woodbine Willie" because he was always handing out the famous "Woodbine cigarettes." He is a preacher of great boldness and vigor and a staunch defender of the faith. His picturesque language and keenness of argument win the respect and admiration of both the man in the street and the man in the study. He has lectured or preached in practically every city and town in England, and wherever he speaks, crowds are turned away.

He is now engaged as National Messenger of the Industrial Fellowship, which is an organization in the Church of England acting as a link between the labor movement and the Church. He has written the following books: "Lies," "I Believe," "Rough Rhymes of a Padre," "The Hardest Part," "The Sorrows of God."

Society of the Nazarene Holds Mission of Healing

Beginning Sunday, November 4th, and lasting through Friday, November 9th, the Society of the Nazarene held a Mission of Healing in St. Georges Church, New Orleans.

The Missioner was the Director of the Society, the Rev. A. J. Gayner Banks, of Asheville, N. C. Six clergy participated in the healing services, and other clergy attended.

Between four and five hundred people attended each night, and at the closing service eighty-five people testified to complete or partial healing. As a result of the Mission, a guild is to be organized at St. George's, and the Inter-parochial guild which has existed for four years, was greatly strengthened and increased numerically. Many of those attending testified to a great spiritual uplift.

The Mission was devoid of anything sensational or spectacular, and was conducted throughout with dignity and reverence.

An outstanding feature was the number of men attending the services, many of these returning again and again.

A number of people who had gone into Christian Science have been brought back to the Church.

Great emphasis was laid on Church loyalty, and on Sacramental healing, and the whole work of healing was shown to be a part of the Church's Apostolic Ministry.

The Mission closed with a service of thanksgiving.

Parish Support and the Church's Mission

The Diocese of Erie furnishes a striking illustration of the reflex benefit that comes to the parishes through the stimulus of the Nation-Wide Campaign.

In 1910 when the diocese was set apart, the receipts for parish purposes were \$53,372; in 1919 they reached \$104,475; in 1921 they were \$210,900. They did not quite double in ten years. They more than doubled in two years.

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Secretary On Young People's Work

Mr. Austin Pardue, a Seminary student, has accepted an invitation from the executive secretaries of the National Council to act as corresponding secretary for the Young People's Movement.

He will give such time as he can spare from his seminary work, and will answer inquiries about the Young People's Movement, outline suggestions as to worship, study and work, and assist in forming plans for future conferences of diocesan and provincial leaders, so that by the time of the General Convention in New Orleans in 1924 a national organization of the Movement may be effected if the young people want it and the General Convention approves.

Mr. Pardue's appointment assures the young people that one of their own number will consider and answer the letters sent to headquarters. He may be addressed at 281 Fourth Avenue, New York.

Dr. Wood Takes a Lot of Luggage

For some time before Dr. Wood left for Japan the entrance to Church Missions House was crowded with important looking baggage, which accompanied him on his departure and consisted of sixteen huge trunks filled with clothing, bedding, blankets, table linen, vestments, Communion silver, service books, altar linen, everything from prayer books to victrola needles, many Christmas presents for our missionaries from relatives and friends, and two moving picture machines and fifty reels of educational pictures.

Protests Quotas As Debt's Idea

The Rev. Arthur Rogers, D.D., rector of St. Mark's Church, Evanston, Illinois, has sent a copy of the following letter to every bishop and to many of the other clergy of the Church:

"I am one of the five thousand clergy of the Church. I was born in it, and I have been in its active ministry for thirty years. I recognize its corporateness and its catholicity. I have the deepest interest in Christian missions. My parish shares this interest, not only academically, but after a practical fashion. For several years it has given away more than it has spent upon itself.

"There has come to me, clothed with whatever authority attaches to the publications of the National Council, a pamphlet entitled 'The Budget a Debt of the Diocese.' This pamphlet teaches that the Church is a corporation for raising money. The fact that the money is to be spent for admirable and worthy causes does not affect its statement of the case. It sets forth that a man may owe debts which he has never contracted, which it may be quite impossible for him to pay, and upon the wisdom and propriety of which he has never had an opportunity of passing judgment. It declares in effect that bishops, rectors and vestries who cannot accept its teaching are recalcitrant obstructionists, who must be dealt with until they are brought to a proper state of mind.

"I want to offer a respectful but vigorous protest against this doctrine. When

I was ordained, I heard of apostles, prophets, evangelists, pastors and teachers. But I heard nothing of promoters, tax-gatherers, financial agents of sacred duns. It is true that St. Matthew sat at the receipt of custom, but he left it at the very moment of his conversion. Is Simon Magus to be given a place among the prophets of the Church? Have we not duties to our own people, as well as to the uttermost parts of the earth? Is it unreasonable and wicked that we should become restive when we are taken from what we have regarded as our proper work, that we may be cowed by Councils, committed by Committees, executed by Executive Secretaries, and bored by Boards?

"For many years I have been preaching that Christian giving is a duty, an opportunity, a privilege, and a joy. An individual, a parish, a diocese, or the Church at large could spend many times their income in high and Christ-like ways. But none of us can spend what we do not have, and tell even our dearest friends and closest relatives that our zeal and wisdom makes them liable for our bills. The cause of Christian missions is one of the highest causes in the world. But no cause can be advanced by presenting nonsense as sense, by twisting an opportunity to give into a liability to pay, or by declaring that a financial bureaucracy can stand in the place of the Church of Jesus Christ."

Co-operation of All Church Groups Is Asked

The Federal Council Commission on the Church and Race Relations is asking that February 10, 1924, be observed in all the churches of the country, white and colored, as Race Relations Sunday. Since this subject holds so vital a place just now in the effort to make Christianity really effective, it is felt that in every pulpit at least one sermon a year might well be de-

voted to it, and also one program in every Sunday School, Young People's Society and other religious group. In 1923 the day was observed in a great many churches. It is hoped that in 1924 its observance may be practically unanimous. The results for good, it is believed, would be immeasurable.

The Commission is publishing a booklet suggesting programs, topics and materials suited to the occasion. It is not too early for everyone interested, whether pastor, missionary leader, Sunday School or young people's worker, to write for further information to the Commission on the Church and Race Relations, 105 East 22nd Street, New York City. Christianity as has been so often said, has the only answer to all humanity's problems and needs, but the answer must be diligently sought and applied. And this can be done only through the efforts of Christian leaders working along practical lines like that suggested above.

"The Way of Life," by Bishop Johnson, gives rectors an opportunity. Read the announcement on the last page.

The Chart of the Church Year



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—A Recommended and Up-To-Date List—

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THE RETURN OF CHRISTENDOM

By a group of English and American Churchmen, including Bishop Gore, Bishop Brent, G. K. Chesterton, Niles Carpenter, Father Bull, and others. Recommended as indispensable by Rev. George Craig Stewart and The Observer. \$1.75, postage 10c.

LIES

By Rev. Studdert Kennedy.

One of Bishop Johnson's favorites. The visit to America of this famous chaplain to lecture at Berkeley Divinity School rekindles interest in his works, of which "Lies" is doubtless the best. \$1.50, postage 10c.

THE RETURNING TIDE OF FAITH

By Rt. Rev. Neville S. Talbot, D. D.

A challenge to thought and a guide to clear thinking—epoch-making, says The Churchman. \$1.50, postage 10c.

RECENT PSYCHOLOGY AND THE CHRISTIAN RELIGION

By Rev. Cyril E. Hudson, M. A.

"Written in a bright, vivacious style, interesting from start to finish."—The Observer. \$1.35, postage 10c.

THE HISTORICAL DEVELOPMENT OF THE CHURCH

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This book, in its second edition now, consists of lectures which Bishop Johnson delivered at several summer conferences in 1922. 35c a copy, postage free; \$3.50 a dozen copies.

COMMON SENSE RELIGION

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

This book, by the writer of the "Let's Know" column in The Witness, is a best seller among religious books. The Observer says that no clergyman can read it without wanting to buy copies for people in his parish. \$1.50, postage 10c.

EVERYDAY RELIGION

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A WORD-MAP OF THE OLD TESTAMENT

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A MAN'S RELIGION

By Rev. Julius A. Schaad.

This little book, by one of the General Missionaries of the National Council, is admirably suited to parish use—for classes, and to place in the hands of the men of the parish. 35c a copy, postage free; \$3.50 for a dozen copies.

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CHRISTIANITY AND SOCIAL SCIENCE

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"One of the most notable books published this Fall. A book which should be widely read."—The Observer. \$1.75, postage 10c.

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Diocesan Churchmen's Dinner in Albany

The outstanding feature in the diocesan-wide campaign for the Church's mission in the Diocese of Albany was a Churchmen's Dinner at the Hotel Ten Eyck, Albany, on the evening of November 15th. Five hundred and thirty-three men from all parts of the diocese attended the dinner, so that the majority of parishes and missions were represented. This was the largest dinner ever given by any assembly at the Hotel Ten Eyck in its history. Many of the men traveled long distances by motor and train, some of them coming from the Canadian border.

Bishop Nelson presided, and Mr. Lewis B. Franklin, Treasurer and Vice President of the Church's National Council, and Bishop Oldham were the speakers. Mr. Franklin made a masterly address, touching the whole matter from the business man's standpoint, explaining the budget of the Church and illustrating the enterprise by specific instances such as the work among Negroes, Religious Education and the work in Japan.

Bishop Oldham confined his address largely to the missionary obligations of the diocese and its relation to the Church's Program. He said he had been elected Bishop-Coadjutor in order that there might be an aggressive missionary work done and that it was the duty of the whole diocese to support him to the limit. Bishop Oldham visualized the great needs of many districts within the Diocese of Albany and the corresponding opportunities for service by the Church.

Both speakers made a deep impression and there was manifest a united and earnest spirit of loyalty to the Church's Program. Bishop Nelson, seizing the opportune situation, brought the dinner to a dramatic close by his use of Patrick Henry's famous phrase: "Sink or swim, live or die, survive or perish, I give my hand and heart to this Program." Bishop Oldham interrupted at this point and asked every man who would join the bish-

The Rev. Wythe Kinsolving, M. A., B. D., states: "I am glad the House of Bishops has just taken the exact position of my new book, 'Thoughts On Religion.' No scientist can find fault with a book that admits all science that is true." Order your copy from author, 207 E. 16th St., New York City, or from your bookseller. Going fast! \$1.00. Order at once. The Living Church says: "Appeals to the student. Constructive."

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op in his pledge to signify by his right hand—and all hands were raised. The hearty singing of "Onward, Christian Soldiers" summed up the spirit of this significant gathering of Churchmen.

The Virginia Summer School of Religious Education

The Virginia Summer School of Religious Education will be held in Sweetbriar College, Sweetbriar, Va., June 23rd to July 4th, 1924. This was the decision of the committee at its meeting held November 5th. This will be the ninth year that this School has been held, and the good

that it has done in the advancement of the cause of religious education can not be estimated. The change of place from the University of Virginia to Sweetbriar, and the change of date have been made necessary by changed conditions of the school, and the necessity of having a greater concentration of forces.

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Dec. 10, 11, 12, 13, 14; The Very Revd. O.
F. R. Treder, D. D.
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Dec. 17, 18, 19, 20, 21; The Rev. Francis H.
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We hear of Mr. Daito, rector of St. John's Church, Tokyo, fleeing from the flames with his little invalid wife, coming to a broken bridge which she felt she could not cross, stopping to think desperately, "Where shall I refuge? Where shall I refuge?" and hearing clear as a voice the message, "God is thy refuge, God is thy refuge," and shortly after reaching safety.

We hear of our young women missionaries, who have gone through the whole ordeal, now going on with their work bereft of such little comforts and strengths as their devotional books and the beautiful pictures on their walls, writing to friends here without the least shadow of repining. Of young missionaries newly arrived in Japan ministering in crowded emergency hospitals in the railway stations, their first missionary work thus being among the ill, the naked, the dying.

We hear of Father Sweet up in the little mountain village of Hakone who with his wife instead of leaving at once for safety spent the night in the village, because he believed two Germans had lost their lives in the inn, and next day their bodies were recovered and given Christian burial.

We hear of hundreds of children who have never known anything but Christianity, whose Christian homes are gone, who will be spending this Christmas in non-Christian homes, perhaps to be terrified by the fox-god, or to be told if they are disobedient the badger will eat them. We hear of children who are orphaned or lost, who will never again have homes or the loving care of parents, to whom the Church can be everything, and who may grow up to be a strength to the Church if we can but gather them now into orphanages and Church homes.

To Unite Anglican and American Work in Japan

Of first importance at the Dallas meeting of the House of Bishops was the situation in Japan. Several causes contributed to this: The fact that the American Church is upon the point of conferring Episcopal jurisdiction upon native bishops of a autonomous Church called forth a declaration from the Archbishop of Canterbury which was presented to the house as the result of correspondence conducted by Bishop Garrett. In this communication the Archbishop suggests that the time is ripe to study the whole question of missions jurisdiction in Japan with a view to unifying a work now conducted in part by the American Church, the English Church, and the Canadian Church. This whole matter was placed in the hands of Bishop Gailor and will form one important part of matters to be considered at the joint meeting of Bishops and National Council as proposed at this session of the House.

Ministers Are Human and Lively

One of the boys who attended the Los Angeles Boys' Conference on the Ministry writes with engaging frankness about

his experience. "The clergy all had machines," he observes, "and only one Ford in the lot." The Rev. C. Rankin Barnes of South Pasadena is "young, and very lively; however, we all liked him." Bishop Moulton is "one of the nicest men I ever met." "I found out that ministers are human and lively, and also, I am sure those of the Episcopal Church average higher than any other of those I have met."

Also, "After having been to so many services of Morning and Evening Prayer, one comes to realize what fine services these are. The services in the other churches seem very feeble after the splendid prayers and order in these simple forms."

"We were at the conference exactly five days, and I never had a better time at anything during the same length of time."

Civic Dinner to Honor Rector's Long Service

Plans to honor the Rev. Frank H. Nelson of Christ Church, Cincinnati, at a civic testimonial dinner to celebrate the twenty-fifth anniversary of his service at Christ Church and in Cincinnati have been perfected. The dinner is to be held on the roof garden of the Hotel Gibson Monday evening, December 3.

The idea for the testimonial dinner was originated among members of Dr. Nelson's congregation, and other Cincinnatians not affiliated with the Church, who believe that his civic service merits the recognition of the entire community on an occasion of this kind.

Province of Sewanee Has Young People's Organization

While the Synod of the Province of Sewanee was in session in Chattanooga, Tenn., there also met the first provincial conference of the Church School Service League and the Young People's Service League Convention. During the session

of the Young People's Service League Division a Provincial Federation was organized, and there were present official delegates from eleven dioceses, several being active members of Diocesan Leagues. The Federation of the Y. P. S. L. is a temporary one to be submitted to the young people of the Province next August at Sewanee for discussion and final action, and temporary officers, an Executive Council and an Advisory Board were elected at the Chattanooga meeting.

In this Federation the membership is to be by diocese or parish, but representation is to be by diocese. The annual meeting will be held at the Sewanee Summer School.

The Federation placed itself under the direction of the Board of Religious Education in the Province, and voted to regard its organization as the organized sixth division of the Church School Service League—autonomous, and not under the Provincial head of the Church School Service League.

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The president of the Provincial Federation is Mr. Thomas Marion Johnson, of Augusta, Ga., who is president of the Georgia-Joint Young People's Service League of the Dioceses of Atlanta and Georgia, and the other officers are: Miss Josephine M. Thames, of Vicksburg, Mississippi, first vice-president; Miss Carter Brooke, of Louisville, Ky., second vice-president; Miss Mary Bacot Provost, of Columbia, Upper South Carolina, third vice-president; Mr. James Washington, of Memphis, Tennessee, secretary; and Mr. Hubbel Andrews, of Macon, Diocese of Atlanta, treasurer, all young people.

The duties of the Advisory Board are (a) to promote a program, or meeting at the Synod; (b) to assist the Provincial Federation in its work; (c) to extend the work, and assist in promulgating its policies. Meets at the time and place of the Synod, with the officers of the Federation.

Educators Denounce Lynching

Eighty-three of the South's leading educators, including eight state superintendents of education, twenty-six presidents of state universities and colleges, twenty-five presidents of privately endowed and denominational universities and colleges, and twenty-four college professors, recently issued to the American people the following appeal: "We the undersigned, engaged in the work of education, earnestly appeal to all citizens to exert their influence constantly and actively in condemnation of the crime of lynching. We furthermore urge upon our State Legislators and Executives to enact, if necessary, and persistently to enforce, such laws as will tend to put a stop to this species of lawlessness." These eminent educators call attention to

one of the most serious evils prevalent in our country today and point out the only possible way by which it can be overcome. Their appeal should enlist the active interest and support of all good citizens, law makers and executives.

Archdeacon Black Lecturing on Local Needs

The Venerable Jay Claud Black, Archdeacon of Oregon is delivering a series of special sermons in the larger parishes of Oregon, presenting the work of the Diocesan Missions. This is in line with the General Program of the Nation-Wide Campaign. The Archdeacon is carefully organizing the Fall Campaign in order that the Diocese may be fully informed of the local need.

Executive Secretary Leaves Oregon

Mr. John W. Lethaby has resigned as Executive Secretary of the Diocese of Oregon, in order to take up work with the Society of the Nazarene, with headquarters at Asheville, North Carolina. Expressions of appreciation and regret have been voiced by the Chapter of St. Stephen's Pro-Cathedral, The Woman's Auxiliary, The Board of Church Extension, The Brotherhood of St. Andrew, The Portland Council of Churches, and other societies with which Mr. Lethaby has been connected. The Rt. Rev. Walter T. Sumner, Bishop of the Diocese, writes in the Oregon Churchman as follows: "No words of mine can

express the splendid work that Mr. Lethaby has done in connection with the Diocesan affairs, and especially the work of handling the General Convention."

School Supports Missionaries

The Church School of Epiphany Parish, West Philadelphia, has its own Church School missionaries, two young women from the parish, one working in Mexico and one in Kyoto, in whom the children of the parish are personally interested and for whose salaries they are responsible.

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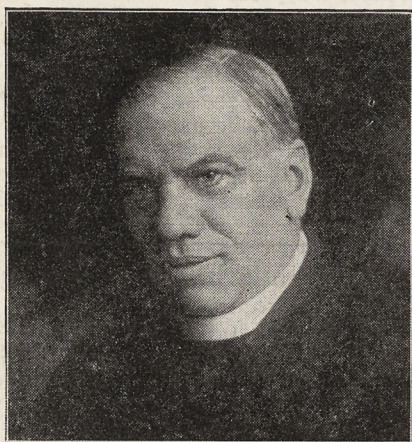
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— BY —

RT. REV. IRVING P. JOHNSON, D. D.
Bishop of Colorado

— o —

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