

# The Witness

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## Governor of Georgia Renounces Lawlessness in State

Asks Churches to Organize a Campaign Against Lynching and Violence

Under the title, "The Negro in Georgia," Gov. Hugh M. Dorsey has issued in booklet form evidence of 135 instances of "Negroes lynched, Negroes held in peonage, Negroes driven out by organized lawlessness, and Negroes subjected to individual acts of cruelty" in various counties of the state within the last two years.

"In some counties," the governor said, "the Negro is being driven out as if he were a wild beast; in others he is being held a slave. No effort has been made to collect the cases cited. If such an effort were made, I believe the number could be multiplied. In only two of the 135 cases cited is the 'usual crime' against white women involved."

Then the governor added: "If conditions indicated by these charges should continue, both God and man would justly condemn Georgia more severely than God and man have condemned Belgium and Leopold for the Congo atrocities. But worse than that condemnation would be the continued toleration of such cruelties in Georgia."

Lynchings, of which there have been 418 in Georgia since 1885 (a larger number than in any other state), form the smallest group of the charges of Gov. Dorsey. He laid more stress on instances of peonage, among which was listed the Williams case, recently brought to a climax.

Still more stress is laid upon the driving away of Negroes; instances of which embrace a number wherein the prosperity and industry of the victim seem to have been the occasion of offense.

In the evidence offered appeared charges against the Ku Klux Klan as well as "White Caps" and "Night Riders." One charge against the klan was discredited by a sheriff, who was himself a member of it, however.

A call for the purging of Georgia by herself closes Gov. Dorsey's statement, which was first made public at last Friday's meeting of the interracial committee. Of the remedies that should be sought, the governor said:

"I place the charges before you as they came to me, unsolicited.

"The investigation and suggestion of a remedy should come from Georgians, and not from outsiders. For these reasons, I suggest the following remedies:

"1. Publicity, or the careful gathering and investigation by Georgians, and not by outsiders, of facts as to our treatment of the Negro, and the publication of these facts to the people of Georgia.

"2. An organized campaign by the

## The Missionary Centennial Plans are Complete

Pageant Written by Mr. William C. Langdon to be Prominent Feature of the Celebration

### From a Friend

Dear Witness:

I like you better than ever in your new suit of clothes.

It does not take long to get your message but it is a mighty interesting one and brevity is the soul of wit.

I remember the injunctions I used to receive as a reporter and later issued as an editor, "boil it down" and "cut it to the bone."

With you the boiling down gives us concentrated essence and the cutting to the bone reminds us that "the nearer the bone the sweeter the meat."

Rev. Charles G. Reade.

churches to place in every section of Georgia a sufficient number of Sunday schools and churches.

"3. Compulsory education for both races.

"4. The organization of state committees on race relations; one committee composed of leading white citizens, another of leaders among the Negroes, and local committees made up in the same manner in each county of the state, the committees to confer together, when necessary concerning matters vital to the welfare of both races."

A state constabulary, a financial penalty on any county in which a lynching may occur, and similar commissions to investigate conditions are recommended as remedies for the lynching evil.

### Consecration of Church at Sherman, Texas

Bishop Garrett was the preacher on Sunday, April 17th, when St. Stephen's Church, Sherman, Texas, was consecrated. The Bishop spoke of his visit to Sherman forty years ago, and rejoiced that the small beginnings then apparent had not died down, but had grown into the prospering parish of today.

Bishop Coadjutor Moore conducted the service of consecration. The instrument of donation was read by the senior warden, Mr. George A. Livingston, the sentence of conservation by the Rev. Edwin Weary. The rector, the Rev. W. J. Miller, then continued the service, being assisted by the visiting clergy, the Rev. Messrs. Richard Morgan, John L. Oldham, and R. E. Boykin.

The plans for the celebration of the Centennial of the Domestic and Foreign Missionary Society and the Semi-Centennial of the Woman's Auxiliary are taking final shape. A tentative plan was approved by the Department of Missions and reported to the Presiding Bishop and Council in February. This plan has been given very careful consideration by a committee of twenty-three members representing all departments of the Church's work and this committee reported to the Council on April 27th.

Mr. Wm. C. Langdon has been engaged to write the pageant. It is felt that Mr. Langdon is especially equipped for this work because of his success in the past in writing and producing pageants. It was Mr. Langdon who wrote and produced the Cape Cod pageant in 1913 which caused considerable favorable comment in the press. He also wrote the libretto for the opera "Judith," the music of which was written by G. W. Chadwick. Mr. Langdon has come to the Church Missions House and has begun his work which he hopes to complete by July 1st.

There had been some thought of preparing a motion picture film for use in connection with this celebration but upon further investigation it was found that such a film could not be profitably prepared in time to be of service.

A most appropriate seal for use on all literature as well as in poster form has been designed by Mr. Herbert Upjohn of New York who has very generously given his services to this and many other Church enterprises. This seal will be stamped on letterheads of all Departments as soon as arrangements can be made for printing.

A program for the Church School has been prepared under the direction of a special committee composed of representatives from the Department of Missions, Department of Religious Education and the Woman's Auxiliary. A platform program has been arranged suggesting the use of a map of the world in five sections to illustrate the progress of mission work during the century. When these sections are put together they will make a complete world map with our missionary work shown thereon. Special lessons in the three grades are also being prepared. There will be suggestions for week-day activities also.

### Church Club to Honor Dr. Manning

The Church Club of New York is planning to give a complimentary dinner to Dr. Manning at the Waldorf Hotel on the evening of Monday, May 16.



## GENERAL NEWS OF THE EPISCOPAL CHURCH

### On the Reduction of Armaments

A resolution passed by the annual council of the diocese of Texas on January 23rd is timely at the opening of the special session of the National Congress. It follows:

"To the Senate and House of

Representatives of the United States:

"In the name of reason, in the name of our common humanity, in the name of the Prince of Peace, the Seventy-Second Council of the Protestant Episcopal Church in the Diocese of Texas solemnly petitions your honorable bodies to take immediate steps looking to international agreement for the reduction of the armaments that are crushing out the hope of the world.

"It is our profound conviction that on the United States, as the most prosperous and most powerful nation of the world, rests in a peculiar sense the obligation both to curtail its own military and naval expenditure, and to commend this policy to the other nations."

### Michigan to Have Diocesan Camp

Plans have been made for the establishment of an Episcopal Diocesan Boys' Camp at Lotus Lake, about eight miles north of Pontiac this summer. The property for the camp is just opposite that of the Boy Scouts and was left to the diocese by the late George N. Brady. The Church Club of the diocese has charge of the development of the camp and plans to put up a building this year which will accommodate between fifty and sixty boys and which will be the first step toward developing the property to the extent where it can be used for clergy meetings, social conferences, and so forth.

### New Schools Added to List

The American Church Institute for Negroes announces that it has recently added three new Church Industrial Schools to the list under its supervision: The Okolona Industrial School, Okolona, Mississippi; The Hoffman-St. Mary's School, Keeling, Tennessee; The Gaudet Normal and Industrial School, New Orleans, La.

### Church Mission of Help Recognized

The work of the Church Mission of Help in one of the smaller dioceses recently so impressed the State Supervisor of Public Hygiene that he asked the workers of the mission to take over the supervision of all unmarried mothers, not only in their diocese but in the whole state, with the remark, "We have been referring these cases to the organized charities, but somehow they don't seem to understand them and succeed with them as the Episcopal Church does." The supervisor himself is a Jew.

One so often hears the comment, in regard to the work of the Church Mission of Help. "It must be so depressing!" This impression apparently is due only to the ignorance of those who feel it. The workers themselves, knowing what to do and how to go about it, appear to be anything but depressed. At an infor-

mal meeting recently the head worker from one diocese exclaimed joyfully, "We had four babies baptized last week!" and a friend from a neighboring diocese answered in superior tones, "We had six marriages last month!" A third arrived at the meeting more than an hour late, having been detained in court, but was jubilant, "We won our case!"

### Social Service Secretary Honored

Dean Lathrop has received a medal and certificate issued by Le Comite de Secours et d'Alimentation of Belgium for his work as Food Commissioner of the city of Liege under Herbert C. Hoover during the German invasion of Belgium.

### Churchwomen Take Seats in Convention

For the first time in the history of the Episcopal Diocese of Michigan, a House of Churchwomen with certain legislative functions will sit as a part of the Eighty-eighth Diocesan Convention to be held in Ann Arbor on May 11 and 12. It is expected that there will be more than 200 women in attendance at the convention and as many laymen from parishes throughout the eastern part of the state will probably be in attendance.

On the first night of the convention, May 11, the entire convention will join in commemorating the fifteenth anniversary of the ordination of the Rt. Rev. Charles D. Williams, Bishop of Michigan to the episcopate. At this celebration, which will take the form of a testimonial dinner to be held at the Michigan Union, it is expected that several speakers of national prominence will be in attendance.

Chief among the important business which will come before the convention will be the report of the new executive council, a body which has come into being since the last convention and which is the ruling body of the Church between conventions.

Special reports will also be given by the Nation-wide Campaign executive committee, which has been responsible during the past year in so organizing the work of the diocese that contributions for all objects have, throughout the church generally been increased by several hundred per cent.

### Bishop of Texas Confirms Large Class

Rt. Rev. George H. Kinsolving, D.D., Bishop of the Diocese of Texas, visited St. Paul's Parish, Waco, Rev. W. P. Witsell, rector, on Sunday, April 17th, and confirmed a class of sixty-two—thirty-nine men and women and twenty-three boys and girls from eighteen to twelve. This is by far the largest class that has ever been confirmed in St. Paul's Parish, and one of the largest classes ever confirmed in the diocese.

The Bishop also addressed the Men's Bible Class and the Women's Bible Class jointly, there being present about one hundred men and about forty women.

The Lenten and Easter services were very productive of good results, the attendance during Lent being perhaps the largest in many years, and the Church

being unable to accommodate those who wanted to come on Easter Day.

The Young Peoples' Service League is developing great interest among the young people, and the various subordinate organizations among the boys and girls are full of activity.

There has recently been completed a campaign for funds to put the young peoples' activities on a large and solid basis. One feature of the plan is to secure another rectory and turn the present rectory into a young peoples' clubhouse. Changes are also being made in the yard by putting in tennis courts, volley-ball courts, etc. All of this is a part of the plan to attach and hold the young people to the Church.

### Large Gifts to Cincinnati Institutions

Telegraphic advices received in Cincinnati report that under the will of the late Mrs. Ophelia Fowler Duhme, widow of Charles H. Duhme, formerly of Cincinnati, Mrs. Harriet C. Small, widow of the Rev. Edwin F. Small, for many years rector of Calvary Church, Clifton, is to receive the residue of an estate of \$750,000, which will amount to approximately half a million.

Calvary Church, Clifton, of which Mrs. Duhme was for years a member, is to receive \$15,000, the second largest bequest under the will.

The Diocese of Southern Ohio is to receive \$10,000, the Protestant Episcopal Hospital of the diocese, commonly known as the Children's Hospital, \$3,000, and the Home for Incurables, Cincinnati, \$3,000 for the endowment of a room in honor of her sister, Mrs. Andrew Fowler Chase. There are a number of other personal bequests.

Morrison R. Waite of Cincinnati, a trustee of the diocese and a vestryman of Calvary, and Walter J. Ball of Lafayette, Ind., are the executors.

### Death of Cincinnati Rector

The Rev. George N. Eastman, rector of the Church of the Epiphany, Walnut Hills, Ohio, 1891 to 1913, and rector emeritus since 1913, died at his home in that suburb of Cincinnati on April 10th, aged 71. He was greatly beloved in that city.

### Church Celebrates Anniversary

The congregation and rector, Rev. Dr. George T. Lawton, celebrated the forty-five anniversary of St. Thomas' Church, Terrace Park, near Cincinnati, on April 19th. Bishop Vincent preached an interesting historical sermon.

### Pawtucket Church Now Regular Parish

Members of St. Luke's Church, Pawtucket, R. I., took an important step at a special meeting which places the church organization in the list of parishes of the Rhode Island Diocese and out of the list of "missions" which heretofore was the official designation of the church and congregation.

This action, following informal vote of



the congregation at each of two services held on Sunday, was taken in response to request of the Board of Diocesan Missions that "the parish show cause why it should not relinquish \$325 of \$625 it is now receiving as a mission church." The answer to the request of the Diocesan Board was in effect that the parish would not only relinquish the \$325 as requested, but would also relieve the mission board of the necessity of providing the remain \$300.

#### Good Scrap Books Presented

Fourteen missionary scrap books submitted by as many Mission Study Classes in the Diocese of Chicago have been carefully examined by a committee of three judges with the following results

First prize, \$20.00, Grace Church, Oak Park.

Second prize, \$10.00, Church Home for Aged Persons, Chicago.

Third prize, \$5.00, St. Joseph's Church, Chicago.

Honorable mention: St. Luke's Church, Evanston; Church of the Messiah, Chicago, Chicago (for section on Latin America).

Honorable mention for Junior Mission Study Classes: St. Mark's Church, Evanston.

#### "On to Topeka" Convention

On Wednesday evening, April 20th, a stuntfest and dance was given at Pittsburg, Kansas, to promote enthusiasm in the "On to Topeka" movement for the convention to be held in May. The early part of the evening was devoted to a stunt competition. The slogan, "On to Topeka" was carried out in every stunt.

#### Dr. Davis Has Anniversary

On April 10th the Rev. Cameron J. Davis celebrated his twentieth anniversary as rector of Trinity Church, Buffalo, N. Y., and a brief case and generous purse were given him to mark the event. In his absence an issue of Trinity Church News was put out in his honor, with several testimonials of appreciation. We quote from one of them.

"Twenty years since our young curate stepped into our pulpit and became our rector. For more than a year he had been quietly and faithfully carrying the burden which had fallen so suddenly upon his young shoulders by the death of Dr. Lobdell, fulfilling all the duties of the parish work while vestrymen travelled the country over, to find 'an elderly, competent, scholarly, business man and student, capable of assuring the rectorship of Trinity Church.'

"For over a year that condition maintained, when suddenly the youth in Trinity parish awoke, and cried out: 'Why seek an elderly rector elsewhere? Why not call the young curate, who so well fills all the requirements you are looking for, and let him grow old with us, instead of growing old somewhere else, while we struggle on, only to call him back, when he begins to grow gray?'

"Of course there were grave discussions, and dissensions, but youth had placed that 'leaven,' and it worked!—slowly in the eyes of youth, because youth is impatient; and

fearing they were not going to carry their point they started out with lists, to get the signatures of the congregation to demand that the vestry call Cameron J. Davis to the rectorship of Trinity Church. But while they were canvassing, the vestry were considering; and when youth came in triumphant, the vestry announced their decision to ask the young curate to grow old with, instead of away from us!"

#### Hobart to Celebrate Centennial

In June, 1922, Hobart College at Geneva, N. Y., will celebrate its centennial. In 1822 Hobart, the only college in Western New York, and one of two colleges in New York State that are affiliated with the Church, was granted a charter as Geneva College. In 1854 the name was changed in honor of Bishop Hobart.

A million dollars has been set as the sum that is needed to put the college upon a permanent foundation. The trustees, alumni and friends of Hobart are, therefore, uniting in an organized endeavor to celebrate fittingly the centennial by raising the money in cash or pledges by June, 1922. Such a fund is absolutely necessary if Hobart is to continue its work.

A committee in charge of raising the money has been organized for the campaign. Mr. Frederick W. Herendeen, of Geneva, is director of the campaign. With him are associated as members of the Hobart College Centennial Committee the Rt. Rev. David L. Ferris, of Rochester; Mr. John K. Walker, of Buffalo; Mr. Theodore J. Smith, of Geneva; President Bartlett and Professor Milton H. Turk.

#### Sunday Schools and Churches to Aid Starving China

With 5,000,000 starving people in North China known to be dependent on aid still to be sent from America, a special appeal has gone out from the American Committee for China Famine Fund to the churches and Sunday Schools of the entire country asking their active and continued co-operation in the intensive fund raising effort to be made during "China Famine Week," from May 1 to May 8 inclusive.

"More than 5,000,000 has already been sent from America to save the lives of the millions of people in the famine stricken provinces of North China, much of this coming from the churches and Sunday Schools," is the announcement contained in a letter from the Committee to Sunday

School superintendents throughout the country. "Great Britain, Canada, Australia and China herself have also given generously.

"A cable just received from the China Famine Relief Committee in Peking, on which the principal Missionary Boards are represented, advises, however, that, notwithstanding all which has been done, five million men, women and children have no hope until the next harvest arrives, about July first, unless the flow of money from America can be continued and increased. Another cablegram indicates that the month of May will be the most critical period of all."

Various Sunday School and denominational boards have also sent out communications urging co-operation by churches and Sunday Schools whose members are asked to give generously, during "Famine Week" especially, to the fund for the saving of so many human lives.

Contributions may be made through the Sunday Schools or churches, or may be sent direct to Vernon Munroe, Treasurer of American Committee for China Famine Fund, Bible House, New York City.

#### Resumes Former Work as Alaskan Missionary

The Rev. Thomas Jenkins, rector of St. David's Church, Portland, Oregon, was missionary in Alaska from 1902 until 1910. He has now announced his intention of returning thither, and will become Archdeacon of Alaska, succeeding the late Archdeacon Hudson Stuck, whose death undoubtedly was one of the influences leading him to give up a prospering parish work in Portland.

Mr. Jenkins, who will remain at St. David's Church until July, has been prominent in the diocese of Oregon, as rector first of St. Paul's Church, Fremont, and later in Portland. He has been president of the Standing Committee, president of the diocesan board of religious education, and deputy to the General Convention of 1919. He was also a member of General Convention as delegate from Alaska in 1907.

#### Secretary of Jewish Work Visits Canada

The Secretary of the Jewish work of the Church, the Rev. J. L. Zacker, has been visiting Toronto, and remarked while there that eighty-five per cent of the Jewish people do not recognize the religion of Judaism.

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## THE MINISTERIAL PROBLEM

By BISHOP JOHNSON

There is a dearth of clergy; there is a scarcity of good parish priests; there is a famine of good preachers; there is a murrain of able pastors.

The clergy are made to feel that they are a peculiar people, with impractical ideals of business affairs.

They do not enter a business conference on quite the same basis as other men.

They are not admitted into social life on quite the same basis as other men.

They are regarded as specialists on a future world but not as competent to advise in the affairs of this world.

It is not yet admitted that the ethics of Jesus Christ are really applicable to this side of the grave.

I am wondering which is the cart and which is the horse?

Is the Church inefficient because the ministry is incompetent, or is the ministry inefficient because the congregations make them so?

Is the effect of isolation to keep competent men out of the ministry and to make those who go into it, less competent than they would be if they could be treated as men who did not wear a label?

Is not the chief trouble in securing candidates for the ministry due to the fact that young men shrink from entering a profession in which they are presumed to be incompetent and peculiar?

\* \* \*

What qualities are needed in the ministry today and what are the qualities demanded?

What kind of a minister will be called to high position by those who control

his destiny and what kind of a minister will have a hard scramble for a living?

When a young man emerges from the swaddling clothes of his preparatory education and is put into the short dresses of an academic nursery, he begins to plan for his career.

Shall he enter the ministry and if so, why?

In all professions there is the inward call and the external opportunity.

In certain eras of religion this opportunity has been very great.

The parson was so called because he was "the person" in the community.

He was looked up to and respected as God's ambassador by God-fearing people.

Today he takes his chances with the crowd.

If he has the necessary qualities, he is looked upon with favor and esteemed highly among men.

If he has not the personal qualities he is ostracized and made to feel that he is not a man among men.

Even his own laymen are apt to ignore him and more or less to lay upon him the responsibility for their suspension of activities.

The fact that they have taken fully as sacred an oath to do their duty as a soldier, as he has to be a faithful minister, does not seem to weigh with them.

Seemingly they did not promise to the Lord their God to be faithful in season and out of season but only if the Lord send them a satisfactory minister.

And the man who might become a satisfactory minister looks at the situation and begs to be excused.

He can become a successful lawyer, doctor or business man without submitting his future to a jury which will judge him by certain personal qualities rather than by any inherent abilities.

\* \* \*

In no other professions but those of teaching and preaching are men's career determined by a group of men who call him to preferment.

A doctor or a lawyer rises and falls by his own talent.

A parson or a professor gets his opportunity to serve by the will of a vestry or a committee.

The minister must make a personal impression upon the members of the average vestry who have no more technical knowledge of his ability than he has of theirs.

To make this impression I should say he must have a good tailor; acquire a certain hauteur that belongs to good society, and be careful to hold no views which are distasteful to the privileged caste.

I have seen many men rise to high office who seemed to be lacking in humility, generosity and fellowship, but they had a certain manner which was impressive.

At any rate, they are called by the vestry.

\* \* \*

Personally, I feel that the young minister, anxious to succeed, should be careful of three things—

He should visit and care for the poor and sick in the community.

He should enter into the child life of the community.

He should get acquainted with every man in the town and study his point of view.

The first would make him sympathetic, the second would freshen his enthusiasm, the third would give him the requisite worldly wisdom.

\* \* \*

In my judgment the present weakness of the two professions, preaching and teaching, is largely due to the fact that they are dependent for their opportunities upon committees of laymen who are not particularly qualified to pass upon their real merits and who are more anxious to satisfy certain superficial requirements than they are to obtain the essential things in education and religion.

I am willing to defer to the business man on the business side of the life, but I cannot see what qualifications he has to determine spiritual values in the ministry.

I hesitate to ask young men to submit their temporal destinies to these arbiters whose assurance is unbounded, even in the realm which the ministry is supposed to study.

It is a game of heads you win and tails I lose.

Not only is the minister disqualified to advise in the business affairs of the Church, but he is obliged to submit his spiritual qualifications to a body of lay assessors.

Is it any wonder that red-blooded young men who may be called of God to enter the ministry, hold back for fear that the things to which God calls him may not be the things for which the vestry will call him.

Moreover, it is going to be increasingly difficult for a nation which pays its moving picture heroes, its prize fighters and its baseball pitchers princely sums, while it treats its teachers and pastors with parsimonious meanness, to secure for these professions the type of men whom they want for their spiritual leaders.

Nor do men see that the man who is to fill a large parish must take his ap-

(Continued on page 8)

## The Witness Fund

The Witness acknowledges with thanks the following donations to the Maintenance Fund:

Mrs. Grace Page.....	.50
Mrs. H. F. Hoffman.....	1.15
Mr. J. T. Prince.....	.50
C. H. ....	5.00
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# NEWS LETTERS FROM NEW YORK AND LONDON

## NEW YORK LETTER

By Rev. James Sheerin

If the Sons of St. Patrick or the Ancient Order of Hibernians or the Knights of Columbus were to announce an annual service at any time or place in a great American city, every marching space and every pew would be pre-empted forthwith, and everybody would be made to know that "there is something doing tonight in the name of ould Ireland."

It is not so with the Sons of St. George. True to the English race, whence they sprang, they would go about the task deliberately, even in difficulty, whether they felt it important or not. You cannot hurry an Englishman, least of all in his own cause, and no era is sufficiently perilous to stir him to speed.

All this is a little winding up to mention that the Sons of St. George, who had not held an annual service in New York since the war began, went for about the thirtieth year to the Church of St. John the Evangelist on West 11th street, Sunday night, April 24. Twelve lodges were represented and about 100 individual members attended the service. There was no outdoor parade, though some police gathered to care for it. Inside, the men were very respectful and sang the old church hymns as only Englishmen can sing them. The rector, the Rev. John John A. Wade, who is slowly recovering from a long and serious illness, made an address of welcome. He maintained that, in the recent war, Great Britain was the one great force that had saved the world, and he urged the members to be true to their splendid inheritance. The Rev. Arthur H. Judge, rector of St. Matthew's, who is a fine, tall figure of a man of God in the pulpit, with his keen good eye and his grey beard, preached a sermon on the duty to perform every duty which God lays upon every man, however humble. There was no reference to Ireland or Irishmen, no bitterness, no indirect attacks, as some seemed to expect, but a plain, eloquent appeal to men of the same birth as himself to fit into the life of their new American home with an earnest effort to forget old British prejudices and blunt English directness of manner and speech, so as to win for the little island kingdom a still higher name because of their words and deeds in America. The pulpit manner of Dr. Judge was animated and full of that action in gesture and look which Demosthenes urged as the three essentials of oratory.

I had sat behind an intelligent girl reporter for one of the great dailies, and I remarked as we went out, "Well, you didn't take many notes, did you?" "No," she replied pleasantly and apologetically, "no, it was not the kind of sermon we care to report. It was too—too evangelistic! You know what I mean!" I think she was right. Up-to-date preachers have led newspapers to look only for sensations or vigorous discussions of big social and exciting moral problems, and when a man attempts, from any ordinary Christian inspirational standpoint to be true to what Stevenson describes as the daily round of petty concerns and duties, it is not "news" for the reporter, who probably admires it, but lets it go at that, knowing that if

written down it would only go into the city editor's waste basket.

The sermon and atmosphere were typically English, and, on the whole, it is a method more likely to succeed in the strength of Him who said, Blessed are the meek, for they shall inherit the earth. No people have more wonderful poetry, more beautiful prose, more perfect morals and Christian ideals, finer or more inspiring sermons than we find in the English language, and no people, on the whole, carry these fine things out so well in daily life as do all the branches of the English-speaking races—but none are more mute or more dumb when expected to express them with personal application to themselves. In other words, British people are great doers of deeds and are painfully diffident in saying how and why they do them. The Irish, on the contrary, have no hesitancy in showing them up for what they are—i. e., for what they are as an Irish Sinn Féin desires to have them set forth before a suspicious world. This little service I attended, with its modest Christian preacher and handful of non-enthusiastic worshippers, is typical of the English race everywhere. They are wretchedly poor at self-advertising.

### The Dance of the Annunciation

In self-defense I must try to rescue from oblivion a paragraph of my Della Robbia Dance criticism that seems to have disappeared entirely in the exigencies of space. I said much in praise of the dance and Mr. Guthrie's hymns, etc., but the last paragraph contained the essence of my protest which would make my general criticism less a matter of fulsome praise. I not only oppose the "mariolatry" of this interesting St. Mark's service, but I feel that the annunciation is a doctrine that can not be presented in any possible sort of dance or movement of the body. The great masters of painting had in exquisite sense of delicacy in regard to this, which led them always to exhibit the approach of the Angel with clusters of lilies as the symbol of the moment. To carry it out farther, to have it accompany the ecclesiastical idea of virgin worship, is not only doctrinally an error. It is an error in taste, and it comes dangerously nigh to making the idea of sex too prominent in one of the most beautiful of Christian beliefs. This, I suspect, could only be done with any personal satisfaction by those who are somewhat indifferent or agnostic as to the doctrine of the Virgin birth. From every standpoint it seems to me best to leave the subject out of action. As Dr. Van de Water says, probably no one but Mr. Guthrie could venture to treat it without offense. But when even Dr. Guthrie be-

gins to explain himself he is not so free from the perilous borders of offense. For instance, when he declares that the Protestant Reformers leaving woman without "an adequate spiritual expression" by eliminating the worship of the Blessed Virgin they "naturally compelled the feminization of Christ to meet the need," he is speaking as truth what is to me the exact opposite of the truth as to Jesus. When the great medieval church, with its modern projection, the still greater Roman Catholic Church, developed its peculiar doctrine of the Assumption of Mary, seating boldly on the throne of God—from that moment Jesus became more and more man to the judge, as in the Judgment of Michael and Angelo, and less and less the Savior, as in Holman Hunt's "Light of the World." In other words, two terrible wounds happened to Christianity when men began to pray to the Virgin. One was the tendency to make Jesus Christ more an aweinspiring Demi-God, neither fully human nor fully God, to whom one dared come only on the knees of pain and fear, or by the pleading voice of a woman who had usurped His place. The other was that, by this pushing of Mary up to the throne, Jesus was perforce pushed down to the levee of an almost simpering, sentimental man whose efficiency was made palpable by an emphasis in the term "Jesus, Son of Mary," by which the Man was subordinated to the Woman. This is theology, but squares with common sense and history.

## THE LONDON LETTER

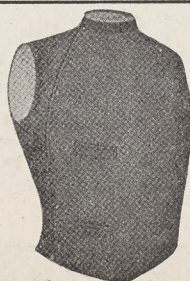
By Rev. A. Manby Lloyd

### The Coal Strike

To call it a strike perhaps begs the question. The men prefer to call it a lock-out. The sudden removal of government control and state subsidies has precipitated a crisis. In a nutshell, it is proposed to readjust the weekly wages of miners (in shillings) as follows: Reductions, Scotland from 101 to 78, Forest of Dean from 80 to 45, Durham from 92 to 65, South Wales from 97 to 57, while South Yorkshire and Leicester get increases from 101 to 102 and 83 to 90 respectively.

This offer has been refused by the miners, and they are all out at time of writing (April 11), and the Dockers and Railway Men threaten to join them on the 12th. The pumpmen have also come out and to save the mines from being flooded by water the King has called for volunteer workers and the Army and Navy Reserves are being called up. I have reason to think that many Railway Men

(Continued on page 7)



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## Giving the Church a Program

By Rev. Thomas F. Opie

One of the prevailing reasons why the Church is not taken more seriously by the average man of affairs is that it has no definite program, in so many cases. In thousands of places the Church is a mere house of worship for a comparatively small number of people two or three times a week.

Usually the building is locked during the major part of the time and is not even available to single individuals, who frequently would resort to its inviting calm for rest and meditation if the church were open and the custom encouraged.

As for the church being used anything like constantly by groups of persons for social, recreational, divertional or uplift purposes of whatsoever kinds it is only rarely that this is the case in the typical small town. The ideal condition calls for a parish house or a Sunday school apartment separate from the church proper, which by reason of its being set aside for purely sacred purposes, is not considered by some to be a suitable place for entertainment or amusement or for any secular engagement.

When one considers that there are thousands of churches totaling in value over a billion dollars, ranging from, say \$500 to \$100,000 or more in America, which stand idle more than nine-tenths of the time (all but a few city edifices) he begins to realize how little the church yields as an actual investment in dollars and cents (and we must be wise in our generation and appeal strongly to the business sensibilities of our prominent men of affairs!).

Every church ought to be planned so as to offer a meeting place of some sort for social occasions. The Church should have a week-time program and should be "on the job" every day, and not simply for two or three hours on Sundays. There are various ways in which a parish may make itself felt seven days in the week and the influence and atmosphere of church environment will help, not hinder, any imaginable sort of legitimate activity in which men and women and boys and girls are engaging themselves.

If it is not practicable to throw the church or some portion of the building open every evening for some form of entertainment or diversion, for open forum, for moving pictures, for literary or club meetings, or other features not necessarily essentially spiritual in outward aspect, yet religiously sponsored and uplifting in effect—still the Church can make itself felt in a practical way.

The congregation should stand as a unit behind every movement, by whomsoever launched, that is for the welfare of the community. They should let it be known that they are ready to the man (and to the woman) to further any plan looking to the betterment of sanitary conditions, of housing conditions and to improved civic government and improved schools, improved streets and roads, etc. This is applied, practical Christianity, since Christianity has to do with everything that really touches vitally the life of God's children.

It should be known that the Christian congregation is interested in the Red Cross

and is ready to further its splendid program in social service, welfare work and emergency relief. The Y. M. C. A. and the Y. W. C. A. should also have the solid support of the Church. These and kindred organizations having an every-day program, together with playground and recreational groups, are constantly in need of co-operation and actual assistance—and they should have it not alone from individual Christian people, but from the Church itself as an entity. The Christian Church should let it be known that it is already with a place of meeting, with its influence, its funds and its active workers to support such enterprises. Summer chautauquas and vacation Bible schools also offer fields of service for Church people in many communities.

When it is seen that a congregation is alive to every opportunity for service and

that the church is open during the week for various forms of recreational and uplift activities, men of large business interests will take it seriously and align themselves with it. As things are now with most churches in the average town and small city, there is not sufficient aliveness to attract, much less to challenge the busy man, but the signs of the times are more favorable than ever before. The institutional Church has blazed the way for multiplied usefulness and for practical service along the lines of welfare work—but it must be on the qui vive not to forsake the spiritual for the material, nor the spiritual for the merely "organized."

The motion picture industry offers splendid opportunity to the Church. If every church were equipped to show high grade pictures, or if at least one church in every community were so equipped, it would im-

### How Coca-Cola Resembles Tea

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mensely stimulate interest in the Church's life and work—at least, a few pictures of the right sort every week would get the habit of frequenting the church building and this would make itself felt in the general life of the congregation.

The Red Cross and the Government have used the motion picture to especially fine advantage, as have other organizations, for propaganda, for education and for welfare and health work. The Church adopting it and displaying scenes not necessarily religious in themselves, yet with a wholesome moral and with a tone that is at least pure and uplifting in the effect produced (a thing sadly wanting in commercialized movies) could attract children and adults to its doors and could develop the idea to immense advantage—that is, the idea of high-standard pictures and the demand for such pictures, rather than the “thrillers” which excite unwholesomely the emotions and sometimes the passions and imagination of the habitués of the money-making picture house.

When the business men of America give more of their serious constructive thinking to the development of the Church's life along these and similar lines that would suggest themselves, then, and not till then, will the Church take its rightful place as the biggest and most worthwhile business in the world's realm of activities. The pastor must be alive to the particular needs of his own church in this regard and must exercise every ingenuity and every legitimate effort to make the men of large affairs in his congregation see that the Lord's work is a tremendous work, with tremendous possibilities and potentialities

## The London Letter

By A. Manby Lloyd  
(Continued from page 5)

will refuse to come out, as they have no love for the miners, who have been making very good money—so good, that many thousands of them prefer to “play” for three or four days in the week, and earn just enough to escape income tax!

Prophets—and gamblers—can always make good if they have inside information. When a Cabinet Minister buys Marconis you may bet your life he has had a tip from someone behind the scenes. When L. G. denounced labor as “Bolshevist,” you may be safe in saying he knew the next government move, and its probable effect on the miners.

During the boom the government took and spent millions (in Mesopotamia, etc.,) which, in the ordinary custom of industry, would have gone to reserve funds to meet a possible slump. When the slump does come, control is abandoned and the mines revert to private ownership. This is not fair to the owners, or to the men.

The Bishop of St. Alban's, speaking last night, said we were running our whole social system on the principles of the jungle, and not of home. Until people attained a system in which they worked together as members of one family, we should never have peace. What was happening today was what we had seen happening in the war.

Different sections were fighting against each other, and using every means they could to bring home their point.

Mr. Bernard Shaw writes to say that

a great deal too much is made of “allotment gardening,” as a remedy for unemployment. “What is wanted in bonanza farming; organized bodies of men working on large tracts of land under skilled direction. An allotment should be a man's amusement, not his livelihood.”

### News in a Nutshell

That popular parish priest, the Rev. Walter T. Carey, author of breezy manuals and letters to the Church papers, has been elected Bishop of Bloemfontein. Dean Inge, preaching at Folkestone, said he had information to prove that the present grave industrial outbreak was nothing less than a plot that was hatched last autumn as a blow deliberately aimed at the life of this country.

The delightful—or is it distressing—comprehensiveness of the Church of England is illustrated by two paragraphs in this morning's paper. A crucifix erected outside St. Stephen's Church, Devonport, is to be removed. The Chancellor of the Diocese has pronounced the crucifix to be illegal. This is the result of agitation by a narrow sect known as the Wyckliffe preachers, whose principles bear as much resemblance to Wyckliffe's as a modern Wesleyan's does to John Wesley.

And the Rev. Studdert Kennedy, the most famous of our War Chaplains, unveiled a war memorial at St. Paul's, Worcester. The memorial (says the report) is striking. At Mr. Kennedy's wish, the sculptor has presented the Figure on the Cross with raised instead of bowed head, to symbolize the unbroken spirit, in death, of the fallen.

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## The Editorial

(Continued from page 4)

prenticeship with all its uncertainties in small places.

If the places between ordination and a comfortable living are underpaid, then the kind of men who will be available for the large places will be wanting.

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Unless strong parishes are willing to do something for our seminaries and for our weak parishes, they need not be surprised if there are few to be chosen from the many who might be called.

\* \* \*

Personally I think the ministry the finest of professions;—the one in which a red-blooded man can find plenty of excitement.

I never have regretted my choice.

It has had its problems but also its compensations.

But I can see why youthful idealism shrinks from the ordeal of submitting its ultimate destiny to the arbitration of the average vestry, and of intrusting its family fortunes to the petty meanness of our ecclesiastical economies.

And the worst of it is that the ones who suffer from this limitation of pastors and teachers are not those who satisfy their own standards in what they do.

When the books are opened and the final audit taken I fear that the burden of responsibility for worthless sons will be found to rest upon the shoulders of unspiritual fathers—who created spiritual standards which satisfied themselves but were not acceptable to their children.

We need pastors who are not social lions and teachers who are not primarily politicians, or our sons will pay the penalty of their fathers' sins.



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