

The Witness

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English Preacher Stumps The Country For League

Nations Are Inter-dependent and the World Cannot Be Right Until People Realize It

By A. Manby Lloyd

The Rev. Studdert Kennedy, M. C., who was known to the men in the trenches as Woodbine Willie and is now on the staff of "Dick" Sheppard, of St. Martin's, London, is stumping England on behalf of the League of Nations. At Coventry he delivered a forceful address, and his unorthodox manner, his "sangfroid," his quick changes from humor to pathos delighted a splendid audience. Unemployment, he said, was not a post-war, but a pre-war problem that had been aggravated by the war. They might ask, "What had that got to do with the League of Nations?" The L. of N. was about the only thing he knew that had anything to do with it. It was not a national problem half so much as it was an inter-national problem. The real basis of the League and the real basis of politics was economics, and the real reason why disaster followed disaster since the war was that they had been in the hands of politicians who were rotten economists and would not see the truth. God had made the world one, united them in bonds of iron and steel, which no human power can break. There does not exist, except in the minds of modern politicians, and almost anything can exist there—(laughter)—such a thing as an independent nation. The nations are now economically inter-dependent. Some people think they can benefit England and France by crippling Germany, but if German industry goes to the devil, ours will go to the devil with it. Wealth in modern times was not material; it was material plus the two cooperative processes of production and distribution. If anything went wrong with either of those cooperative processes, the material ceased to be wealth, and became poverty. It is necessary he said, as he sat on the table, and chatted to his hearers in a conversational manner—"it is necessary for you to think. It is necessary that you should use your head for some other purpose than filling your hat."

The proposal to abolish war by the mere limitation of armaments was a most fat-headed proposal. "For the Lord's sake, don't be hoodwinked by that, because you will be hoodwinked if you are not careful, as you have been hoodwinked before. You cannot get rid of war by means of limiting the armaments you make. War

Notable Work Among The Young People of Texas

Annual Council of Service League Meets With Delegates Attending From Fifteen Branches

A MAN'S RELIGION

Besides the series of special meditations by Bishop Johnson, and the Cheerful Confidences by Dr. George Parkin Atwater, we take pleasure in announcing a series of articles by Dr. Julius A. Schaad, which will appear during Lent, under the above title. The titles of the installments are as follows:

1. The Manhood of the Founders.
2. It's Challenge to Men of Today.
3. It's Modern Message.
4. The Application of It's Principles.
5. It's Privileges and Duties.
6. A Religion Suited to Men's Needs.

knows no law, and is a barbaric and brutal business, and the idea of eradicating it by making laws is foolish. You must abolish it altogether, or not at all, by going down to the rock bottom, and the only way that can be done is, first of all, by realizing the absolute facts of life." The League of Nations was merely an effort to bring mankind into harmony with the environments already created for him. "We are very fond of cursing Governments, and very prone to believe that if they were changed we can bring in the millenium. It is not Governments that rule the world; it is the peoples. And the League of Nations as it is at present, is about as much protection against war as tissue paper is against a 5.9—but when behind the League there is a solid intelligent determination amongst all the people to see it through, it will become thicker and thicker, until, I believe, it can become at last an adamant wall, through which not even the stupid animalism of human nature will be able to break."

ERROR

"The Episcopal Church, It's Message for Men of Today," by George Parkin Atwater, was advertised last week as selling for 50c in a paper covered edition. The price for this edition is **Sixty Cents.**

Two hundred and fifty young people from 21 parishes and missions in the Diocese of Texas gathered in Houston for their Second Annual Council on January 20th. Last year at the first Council there were 170 present. Since then the Young People's Service League has grown—there are now 15 branches in the diocese, summer camps have been held with 105 in attendance, two training Institutes have been conducted, and the second year is being entered into with great hopes.

The Diocesan Council of the Young People's Service League, which preceded the adults' Council, opened on Friday night January 20th, with a banquet at Trinity Parish House, at which Bishop C. S. Quin was toast master. Each delegation had come armed with songs and yells, short toasts were made by a number of boys and girls, and the key message of the Council was given by the Rev. Gordon M. Reese, who carried the entire program through with his usual vim and enthusiasm. Following the banquet, a joint meeting of the Young People's Service Leagues and the Christian Endeavor Societies of Houston was held in Trinity Church with Dr. Louis Tucker of Mobile as the chief speaker or "story teller."

On Saturday morning the business session of the Council took place, following early celebration of the Holy Communion, breakfast in the Parish House, and a period of exercise, snake dance, etc., around the block. Reports were heard from all the Leagues and great plans made for the future development of the work. The Council had lunch in the Parish House and then left on motor trucks for the Eastwood Community Church for a dance and barbecue. The day closed with stories by Miss Mabel Lee Cooper and Dr. Louis Tucker and a preparatory service for the Holy Communion led by Mr. Reese.

Sunday opened with the early celebration of the Holy Communion and then all delegates attended Church School and Church with their hosts. The closing meeting of the Young People's Council took place at 4:30 Sunday afternoon with Miss Frances Withers, Dr. Lester Bradner, Dr. Louis Tucker, and Bishop Quin as speakers.

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GENERAL NEWS OF THE EPISCOPAL CHURCH

Golden Jubilee of Michigan Parish

Grace Church, Grand Rapids, Michigan, Rev. G. P. T. Sargent, Rector, has begun its preparations for its Golden Jubilee or Fiftieth Anniversary. This Parish started as a Sunday School and has grown to a parish of 1280 communicants. The Golden Jubilee will be celebrated the 25th and 26th of February. All the former living rectors are loved and esteemed and will be welcomed back at this time. Bishop Gailor will preach the Jubilee sermon.

A beautiful Book of Remembrance has been prepared and will be dedicated to the grateful memory of all who have been faithful in the past and those living who have shown their interest in Grace Church, their prayers, their work and their gifts.

The Rector and Vestry have outlined a plan for the next ten years of the parish's life which includes an Endowment Fund of \$150,000.00 and the development of an extension work in the village of East Grand Rapids in which there never has been or is any work conducted by the Episcopal Church. This will mean the giving of two to three hundred communicants to this chapel which Grace Church hopes to build up and carry through its formative period.

In order that the financial strength of the parish may not be seriously hurt by transferring these communicants to the chapel, it was felt that an endowment fund or part of it should be raised. It was suggested that the first \$50,000.00 be pledged as a special Jubilee Thank Offering for the fifty years of parish life. This Endowment Fund was started by Mr. Jacob Kleinhans, who for thirty-eight years was senior warden of this parish and who, in his will left a bequest of \$10,000.00 to the church. Last Sunday, \$48,340.00 was pledged to the Endowment Fund, making a total of \$58,340.00.

Four lots in East Grand Rapids have been purchased and donated to the church. These lots occupy a very strategic position and stand on the highest point of ground in this city. The Vestry also suggested as part of their plan that a Jubilee Thank Offering be made of \$10,000.00 for extension work in the development of this chapel project. Last Sunday at the same time the Endowment Fund was pledged, \$9,505.00 was pledged for this extensive work.

New Trustees for St. Margaret's

Fifteen business and professional men, twelve of them from Boise and three from other parts of the state, comprise the newly formed board of trustees for St. Margaret's School for Girls, located at the capital city. Bishop Frank Hale Touret was selected ex-officio president of the new board. An executive committee will include the board's officers and the chairmen of committees on property, finance and publicity appointed by Bishop Touret. Miss Elise A. Roberts, who recently has succeeded to the principalship of the school, addressed a recent meeting of the

board, expressing her conviction that the school is about to enter upon an era of renewed usefulness and prosperity. Miss Roberts is a sister of Dean Paul Roberts of St. Michael's Cathedral.

Philadelphia Responds For Hobart

Loyal Church men and women of Philadelphia are responding well to the appeal of Hobart College which is raising a Million Dollar Fund to commemorate its Centennial this June and to perpetuate the work of one hundred years for Church and State.

On Wednesday, January 18th, Bishop Brent, Hobart's Chancellor, addressed forty prominent Philadelphians at a dinner at the Rackuet Club, telling them of Hobart's need as a Church College.

Addresses were also made by Bishop Rhinelander, Judge Joseph Buffington of the United States Circuit Court, and Mr. Powell Evans, Hobart '88 and a trustee of

SEXAGESIMA

By Carroll Lund Bates

Three Days, like solemn guides, are sent

To lead us to the days of Lent.

They take us from Earth's noise and strife,

And bid us think on God and Life.

O World! all torn with doubt and hate,

Consider, ere it be too late;

Consider, if the greatest prize

Lie not, unseen, before your eyes.

Is it not best to first believe,

And so God's greatest Gift receive?

Is it not best to hope and love;

To set your heart on things above?

Is it not best with hourly prayer

To climb victorious up Life's stair?

'Twere, surely, an unworthy goal

To gain the world, and lose your soul!

the College. Dr. Hobart A. Hare, great grandson of Bishop Hobart was toastmaster. Arrangements for the dinner were in charge of Mr. W. B. Read, Hobart '98, who is also a trustee, and of Rev. I. A. McGrew, Hobart '03, Secretary of the Campaign Committee in Pennsylvania.

Practically every Hobart Alumnus in Philadelphia has now ascribed to the fund. Liberal contributions are being received from Church people of Philadelphia.

Bishop Brent has also addressed an assemblage of ladies, brought together by Mrs. Markoe of Philadelphia. Rev. Murray Bartlett, D.D., President of Hobart College, addressed the Department of Religious Education of the Diocese on the subject of Hobart.

Lenten Services in Harrisburg

The rectors of the various parishes of the Diocese of Harrisburg, St. Stephen's Rectory, made arrangements

for Lenten services in the city. The services in the churches were so planned that there will be daily celebrations of the Holy Eucharist and that none of the evening services will be held on the same evening. During Passion Week and Holy Week several union services will be held in St. Stephen's Church. Several prominent bishops will be secured as preachers.

A Much Used Fund Needs Help

At the Annual Meeting of the Board of Trustees of the American Church Building Fund Commission held on January 19, 1922, the reports for the year showed much larger operations than in any other year of the history of the Organization.

Forty-nine Loans were made during the year in the sum of \$243,265, and twelve other Loans were promised, amounting to \$46,375, which latter have not yet been called for.

Gifts were granted to complete building operations at thirty-five points in the sum of \$18,150, while twenty-two other gifts, amounting to \$23,625 were promised and will be paid when called for.

Four grants were made and promised in the sum of \$3,250.

In all provision was made for the erection of twenty-six Churches, thirty-four Rectories and nineteen Parish Houses, together with seven combination buildings or groups of buildings.

The Permanent Fund has been increased during the year by the sum of \$6,862.36, of which \$5,000 was received through a legacy and the balance through the offerings of the Church for the work, and is now \$673,732.69.

The Trustees call particular attention to the many demands made upon the Fund as indicated by the Loans made and promised through the year, and also by the fact that requests for Loans aggregating \$300,000 could not be considered because of lack of funds. These conditions show both the usefulness of the Fund and the pressing need for an increase of the same if the Commission is at all to keep up with the demands which are made upon it. It is the aim of the Trustees in the current year to bring these needs to the attention of Church people, seeking both at a present and future increase of the Fund through offerings and legacies so that the Organization may be able to meet the increasing demands made upon it by expanding missionary activities and by the growing national consciousness of our Church.

Chicago Clergy Discuss Preaching

The 192nd Chapter meeting of the Northwestern Deanery in the Diocese of Chicago met in Saint Luke's Church, Evanston, on Monday, February 6, 1922, beginning with the Holy Communion, celebrated by the Dean, the Rev. John Herbert Edwards, at 11 a. m.

The morning speaker, following the service, was the Rev. Arthur J. Francis, for a member of the Congregational ministry in Chicago, active in the

Church Federation, but now a communicant of St. Margaret's Church, and a candidate for Holy Orders. Mr. Francis' topic was: "The Reign of Law."

The afternoon topic was: "The Art of Preaching," discussed by the host, the Rector of Saint Luke's Church, the Rev. Dr. George Craig Stewart.

Convention of South Carolina

The annual convention of the Diocese of South Carolina was exceptionally well attended, and the results of the various meetings gratifying. The Rev. A. R. Mitchell, reporting for the Department of Missions, praised the work being done by the National organization of the Church in the Diocese, laying special stress upon the fact that it has succeeded to a large extent in overcoming the parochial point of view of the people and causing them to take a larger view of the field of Christian service. The Department of Christian Social Service also submitted an interesting and encouraging report, speaking especially of the work being done by the colored people. Extensive plans were also outlined for Publicity work and Educational work.

St. Katharine's Raising Large Fund

The Diocese of Iowa began a few weeks ago to raise \$50,000 to pay off the indebtedness on St. Katharine's school, which is situated on the bluffs of the Mississippi at Davenport. Christians of every name are giving and it looks as if the school might receive \$150,000. This, because St. Katharine's is a great school and the people know it. It is under the Sisters of St. Mary, who, with a faculty of twenty-two college-bred women, a physical instructor and a nurse, are engaged chiefly in preparing girls for the Eastern colleges for women. Its graduates have done such excellent work there that the school ranks as one of the best college-preparatory schools in the country.

But its proudest achievement is the simple, fine, gracious character of its graduates. They come from every part of the middle and far western States so that its influence is immeasurable. The Bishop has said "St. Katharine's might have done a larger but it could not have done a better work." The Diocese is going on with this campaign, resolved that the good work of this school shall be made as large as possible.

Art Given True Place at St. Mark's, Denver

On a recent Sunday, a tablet sacred to the memory of Dr. Houghton, was received and blessed at the morning service at St. Mark's Church, Denver. Hymns of praise led by both junior and senior choirs filled the building, and the service throughout was thoughtfully planned and beautifully carried out by the rector, the Rev. Herbert William Prince, and Mr. R. Jefferson Hall, the choirmaster, and by the large congregation.

It was an event for St. Mark's when the artist, Albert Byron Olson, was persuaded to undertake the difficult piece of

work—a memorial which should be also a flower tablet and executed in color. Mr. Olson illustrated in the way he worked out the problem, the truth of a definition of art that was given by Mr. George William Eggers, Denver's new Art Director, at the reception which the Art Association recently gave to welcome him. He said that art is an attitude of mind which constantly from fine things, chooses that which is finest. Once having promised to undertake the memorial, Mr. Olson changed and perfected the original idea until, through long months of thought and labor, the plan grew to the tryptich instead of the single panel, and became enriched with brilliant lettering, child angels and flowers, and solid gold background. The wording is as follows:

This tablet is given by the children of this parish, in loving memory of Rev. John Henry Houghton, D. D., beloved pastor of St. Mark's Church from 1892 to 1917

As he gave to God's altar the flowers that he planted and loved, so may we all, striving to follow his saintly example, hold him in constant remembrance and keep the altar beautiful. Today the flowers on the altar are in loving memory of
(Here is a space where names may be inserted each week.)

All who loved Dr. Houghton feel in this tryptich, the vivid expression of his love for little children, his devotion to flowers, his longings for the house of God to be made beautiful. The design was unanimously approved by the Diocesan Church Art Commission and by the Church Art Committee of St. Mark's Parish.

Though so much larger than the first order, and precious with so much more fine workmanship and gold work, characteristically, he painted and placed the tryptich for the price that the children first offered him.

It is good to realize that such a work of art as this can be produced in Denver, a work done in the spirit of Fra. Angelico, and of such character that one would have to seek far for its equal. The color is lovely, turquoise and emerald, warm whites, violet and vermilion. The arrangement is finely balanced, the line sensitive and pure, the quality delightful, the spacing graceful. The Angel's halos are as finely wrought as those of the early masters. Appreciation of this gift of the children and the artist may not easily be put into words, but it can and should be shown in an increased desire for the best art everywhere. St. Mark's hopes to develop Mr. Olson's tentative further suggestions. This decoration is the beginning only. It emphasizes the entrance to the church, placed as it is, in the walls of the baptistry. The altar also should be emphasized, and the sanctuary transformed. The women of the parish, friends of Dr. Houghton's, have a fund on hand which one Churchman pledged that the men will double, so that the chancel decoration will be the gift of the older parishioners, for their memorial. The new rector encourages all plans for improving and bettering St. Mark's and with his leadership they surely will not be long in the carrying out.

St. Stephen's to Raise Half Million Dollars

Five hundred thousand dollars is to be raised for St. Stephen's College in a campaign to start March 14, according to announcement of Senator William J. Tulley of the Board of Trustees. The fund will provide for a new dormitory and a science building, together with changes in the present buildings, and a permanent endowment of \$350,000.

St. Stephen's has won an enviable place among the small colleges of the country, and the present campaign for funds has the approval of some of the country's leading educators who have watched with interest the work of the college under the leadership of Bernard Iddings Bell. Among those who have endorsed the campaign are President Hibben of Princeton, President Sills of Bowdoin, President Meiklejohn of Amherst, and Dr. Frank Graves, the Commissioner of Education in New York State.

"I have been greatly interested in the campaign to raise half a million dollars for St. Stephen's College," writes President Hibben of Princeton to President Bell of St. Stephen's. "You are doing an excellent work there which is greatly needed in our educational world, and I hope that you will be abundantly successful in raising the sum which you have set as your objective. A college such as St. Stephen's, with a small number of students and moderate cost of living and personal contact of the members of the faculty with the undergraduates, does a splendid work in fitting men for useful careers in life and deserves the recognition of all who are generously inclined and are willing to help in a time both of need and opportunity."

The Witness Fund

The Maintenance Fund is an essential part of the Witness. The margin of profit from a subscription is so slight that at the present time it does not pay the overhead expenses of the paper. Therefore, until such a time as the circulation of the paper is 20,000, it will be necessary for us to call upon our friends for aid. Donations, however small, are thankfully received. We acknowledge with thanks the following Donations to the Maintenance Fund of 1922:

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"ENTHUSIASMS WITHOUT PIETY"

By Bishop Johnson

It has been well said that the Christian Church is more unpopular because of the virtues which Christ demands of it, than because of the faults which the Church manifests.

It is not because Christians are hypocrites that men side-step the obligations of the Church, but it is because men are not willing to lose their moral freedom in serving Christ. They fear that Christ is a hard master and that if they serve Him, He will require of them certain sacrifices which will deprive them of the liberty that they now enjoy.

They are like confirmed bachelors, who are willing to concede that married men have more happiness as they grow older, but insist that single men have more freedom, whereas any one, who makes a study of solitary men, knows that, as they grow older, they have no freedom at all and are the slaves of their own crochets, and perfectly miserable unless they can have things just as they are accustomed to have them.

It was the promise of Christ that those who served Him should have perfect freedom and we are told that the end of the Christian life is that we may enjoy the glorious liberty of the Sons of God.

* * *

What then is liberty? Is it doing just as we please or is it disciplining ourselves so that we please to do those things which make for liberty?

"Whose service is perfect freedom," seems to be a contradiction of terms to the irresponsible youth who confidently expects that in order to have a good time one must always have one's way about everything.

It is because of this almost universal fallacy that educational institutions are little more than juvenile country clubs in which temporary amusement has crowded out any adequate mental training; and furthermore that American Christianity tries rather to please the people than to

train a people who are pleasing to God.

And the product of American colleges and churches is best described in the words of the prophet as a "cake not turned," half baked, cooked on one side, and dough on the other, with no cohesion to hold it together, messy.

Men want freedom without training themselves to be free, whereas liberty is a condition of spiritual poise which takes more training to acquire than any other quality which man seeks. Men turn impatiently from training in order to be free, whereas they grow up merely uncontrolled.

What do Americans mean when they say that the Philippines are incapable of self-government, except this very thing, that they have never learned self-control?

There is only one way in which to govern people who lack self control and that is by the iron hand of law, externally applied.

And when this nation appeals, as it does, to legislative enactment for the control of citizens, it registers its conviction that its people are incapable of self-control.

Now Christ came to teach us self-control, not by the law but by the more gracious motive of human love; and when a man rejects Christ in the interests of self-determination, he invariably demonstrates his inability to control himself, and ends by becoming the slave of self instead of becoming the servant of Him, whose service is perfect freedom; and where do you find this freedom apart from Christ?

Human liberty did not exist on earth until Christ furnished the motive that produced it, and while tyrants have used the instruments which Christ furnished in order to keep men in subjection, yet we in America need not be afraid of such abuse, if we really want the liberty which Christ holds out to us.

For the kingdom of Heaven is at hand, and, if men really want the treasures of that kingdom, there is nothing to prevent their taking it by force, for the Christian Church is a democracy which can be seized by those who want the blessedness which Christ gives.

The reason why they do not want to seize the Church, is because they do not want the qualities which Christ practiced and taught.

As the same writer whom we have already quoted has well intimated, they prefer to substitute other movements in which enthusiasm can be evoked, without making any demand upon the individual to practice the piety which Christ demanded.

* * *

Men do not want to forgive their enemies; they do not want to pray for those who spitefully use them; they do not want to return good for evil; they do not want to seek the kingdom of God and His righteousness; and they neither believe in nor want "all those things" which Christ promised "should be added unto them."

Oh yes! They want blessedness, but it is not the blessedness of spiritual victory. It is rather the blessedness of material prosperity which is sought alike by rich and poor; by the Wall Street bloc and the

farmer bloc; by the standpatter and the socialist.

They all demand universal justice but are unwilling to practice the individual godliness by which alone that universal justice can be attained.

There has nothing occurred yet in the history of social welfare which makes me believe that there is any other way under Heaven by which men can attain to universal righteousness but "the way," which Christ walked, and that is the way of individually taking our cross and following Him as He walked. When men are willing to assume the discipline of the cross, they may hope to obtain the crown of glorious liberty, and in no other way.

That is why I am not interested in the various enthusiasms by which undisciplined souls are made to believe that they can obtain liberty and retain their unbridled license to hate and to envy and to cheat.

It is as the Rev. Mr. Knox has said, "enthusiasm without piety," and personal godliness is the only way in which glorious liberty can be acquired.

The effort to obtain the result without Christ's method is a travesty of justice and a perversion of liberty which invariably degenerates into chaos and tyranny.

The Church is the one institution in the world today which is even making the effort to make men righteous, and the reason why the Church is so often perverted and so frequently despised, is not because the Church is incapable of producing righteous men.

The few men whom I have known who are cheerfully giving their lives to the service of their fellow men owe their inspiration for such service to Jesus Christ and to some influence that the Church in some form has had upon their lives.

The difficulty is not with the function of the Church. The difficulty is that so few men are willing to abandon their personal selfishness, and to put on loveship as a garment, and to endure hardness as good soldiers, in order to create an atmosphere in which liberty, righteousness and justice is even a remote possibility.

Men despise the Church not because they are superior to its claims, but because they are unwilling to make the individual sacrifice to endure the inevitable discipline which Christ imposes on each disciple.

People hate the Church not because of its failure, but because of Christ's demands through it, upon what they are pleased to call their personal liberty, but which, as a matter of fact, is their individual self-will.

Men do not want holiness; they want loot.

Men do not want God over them; they want their own way.

Men do not want the beatitudes of Christ; they want the luxuries of Croesus, and so the Church is despised, not for what she is, but for what she tries to make men to be.

Confirmation Instructions By BISHOP JOHNSON

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THE WITNESS PUBLISHING CO.
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Cheerful Confidences

George Parkin Atwater, D.D.

ORGANIZATION

Have you heard the story of the prosperous business whose manager was persuaded by an efficient salesman to install a splendid new system of keeping records? It had all the latest devices, card index drawers, efficiency desks, ticklers, tabulators, records and a dozen other arrangements.

Two months after the system was installed, the salesman again called on the manager. His first question naturally was "How does the system work?"

The manager was enthusiastic. "Splendidly," he replied. "It is a wonder." And he launched into a eulogy which highly pleased the salesman. After the subject was exhausted the salesman as a concession, asked the usual question, "How is business?"

The manager looked troubled. "Business has fallen off," he admitted. "You see the energy and brains that were once devoted to business are now engaged in running your magnificent system."

This is only a parable but it indicates a danger. The danger is that system may be carried so far as to be exhausting. System is a fine servant but a harsh master.

In endeavoring to appraise the value of the systems which are engaging the attention of the Church, I have only the highest praise for those who are engaged in creating the methods that will apply the power of the Church to its task.

But the methods seem to have one weakness. They have as yet failed to reach all the people. They deal in a highly concentrated way with some of the people, but others remain unaffected.

This is equally true of parish systems and organizations. I once knew a devoted layman named Charlie. He belonged to a parish which I had opportunity to visit occasionally. Once I met the vestry. Charlie was there doing a good deal of the work. When later I visited their Brotherhood, it was Charlie who led off. The smiling face that led the laymen at the diocesan convention was Charlie's. Whenever a local meeting was held under whatever name, and under whatever disguise of organization, Charlie appeared in a new role. He was as versatile as a movie star. God bless Charlie. Our parishes would perish without him and the group of which he is the symbol. Every parish has from ten to fifty persons like him.

But if organization means merely to find a new combination for familiar faces, it gives variety without acceleration. Organization that recruits and involves larger circles of people is organization indeed.

One of the most successful and useful groups of laymen of which I have any knowledge, has no officers, no constitution, no by-laws, no elections, no barriers. Every one who comes to its meetings is a member during the period of attendance. This group has welcomed the new-comers, brought children to baptism, and older persons to confirmation, helped to fill the pews on Sunday. It is like a large family

gathering. It has a few habits and customs which give it some common basis of action, but beyond that it is free from system. It recently celebrated the sixth anniversary of its first meeting and more than one hundred and fifty persons sat down to dinner together. It thrives because it has a plain purpose to which its members agree.

It is my conviction that the clergy must organize their parishes, to be sure, but that they must not be diverted by organizations from one simple duty, which will in the long run do as much to fulfill their ministry in their parish, as any systems will do. But I have come to the end of my column and I shall reserve the presentation of this plain duty for another paper.

A Few Words About Criticism

By Thos. F. Opie

One of the singular facts of life is that the critical faculty of man (and of woman) is almost always a highly developed characteristic—whether the man be otherwise developed or not! If only the constructive faculty were as alert and dynamic as the destructive faculty! What a world this would be—What progress! What activity! What achievement would be noted everywhere! Any frayed bit of humanity can tear down—but it takes strength and nobility and talent to build up.

We criticize the press, we lambast the government, we vilify the President, we belittle the church, we criticize and censor the preacher, in fact, we damn and dog almost everybody and every organization that is DOING THINGS. It would almost seem that the only way one may escape this senseless, unjust and wholesale condemna-

tion is to sit still and attempt nothing—do nothing whatever for either public weal or individual, private development.

Those who do things are criticized; the thing they do is belittled and the way and manner of doing is condemned and ridiculed. So much so, that it is all but impossible to get men and women to lead any enterprise or undertaking for the public good—in the way of civic betterment or community uplift.

Of course, wholesome, constructive criticism, with friendly advice and counsel, is good—and should be welcomed and encouraged—but the devil take the small-minded, lethargic and lazy iconoclast who sets himself up as a public censor and whose one nefarious activity is to throw stones! The habitual criticizer of things and people ought to be daily tied to the whipping-post and publicly beaten—or else he should be drummed out of town.

Incidentally, the censorious critic does not show up or mar the true character of the person whom he belittles—rather does he reveal his own littleness and worthlessness. Witness the enemies of Christ! Thou hypocrite! First cast out the beam (the large wooden rafter) out of thine own eye! Thus shalt thou see clearly to pluck out the mote (the small wooded splinter) out of thy brother's eye!

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NOTE.—A circular telling what The Witness actually did for one parish sent on request.

A Little Journey Southward

By James Sheerin

My article in last week's issue dwelt at some length on the difficulty a person has in finding an Episcopal Church when in a strange city. If one stops at a hotel that stresses service, it is not so difficult perhaps. For instance,

New Orleans has an interesting card feature in one of its hotels, where minute directions are given on each card as to what cars to take, where to change, where to stop, etc. Best of all was the way in Montgomery, Alabama, where a busy bank president and vestryman learns of the stranger's wish to see Episcopal churches and sees that he does it in his ever ready private car. What happens where there is no introduction to such a hospitable Churchman may be left to a fertile guessing mind. Usually there is no church seeking or going unless the seeker be sought.

One is encouragingly impressed in travel to see after all how united our common country is. There is a fascinating manliness and gentleness in even the lesser educated Virginians—perhaps I shall say Southerners in general—that is refreshing after living for years in the midst of foreign speaking and rude acting patrons of subways and "elevateds" in little old New York. Religion is the sense of Church going is neglected in all parts of the country, but religion as morals and high feeling is by no means dead, and I doubt if it is even less alive than in former times. In a thousand little ways one sees proofs of this claim, and not least in the sometimes berated moving pictures. Down in New Orleans I saw great crowds going to that fine picture of Will Carlton's, "Over the Hill to the Poor House." The laughter and tears at that sweet old story are all on the right side, and there is not a corner of the United States where the same uplifting moral effect is absent. Some day we shall, in our craze for organizing things, put all this sentiment in closer touch with institutional religion. Let us hope that, in doing so, we do not squeeze the heart out of it. At present, in spite of sounds to the contrary, the American heart rings true to the proper touch. Personally I found some of this right touch in the work of Gypsy Smith, who is just finishing a month of revival work in New Orleans, and has more lofty religious sentiment and poetry in his appeal than a dozen Billy Sundays, and does not descend to roughness of voice or vulgarity of language in order to reach the moral and religious outcast. It interested me a lot to see two Episcopal clergymen on the platform with him, one the earnest moustached type so common in the last generation, who made a fine speech, the other a handsome, imposing man, who if he had been less good looking might have been taken for a monsignor or a cardinal and who lent a peculiar and unwonted dignity to the occasion because of his clerical garb and priestly face.

Speaking of cardinals and such, I have been taken for an Irish priest so often, a fact a Boston friend attributed to my look-
elated, at least in my humorous bump, to

elated, at least in my humorous bump, to find myself truly labeled in this city of French and Spanish expertness in such sacred matters. It was the day the Pope was dying. I was down by the Mississippi River wharf, and wharfs everywhere are noted for keen scented rats as well as shrewd and ragged little boys. Two newsboys came up to me, and reverently saluted, as they are always supposed to do, to bona fide representatives of the one true Church. One of the lads said to me, in tones of apparent awe, "Here's your picture in the paper!" and when I looked to see if it was true, lo and behold, it was the dying Pope! I have never thought him good looking, but, leaving that aside, who would not be called a great man, even though a dying one? Out of the mouths of babes and sucklings, let critics of the New York editor be convinced that he has all the ear marks of the Churchly thing!

But to leave off fooling, let me end by saying that I met one real missionary in Mobile, the Rev. James F. Plummer, who as Dean of Convocation has a series of missions in that wet-road country that in essential value would vie with anything

coming out of China or Japan. He reports a wonderful January Council of the Diocese in Birmingham, where some remarkable contributions were made for work in college towns where plans were undertaken for a coadjutor bishop, and

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The Personal Christ — A Message for Lent —

By

RT. REV. IRVING P. JOHNSON, D. D.

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where it was announced that the N. W. C. had resulted in an increase of Diocesan missionary contributions from about \$9,000 to \$44,000. I also heard, at the top of the South and at its foot, two strong sermons which indicated to me a general pulpit virility not less forceful than any since pre-Civil War days. One was a sermon to the Episcopal high school boys, with the seminarians and neighbors, in the Alexandria Seminary Chapel, by Dean Berryman Green. In substance it was profoundly helpful, and in arrangement and method of delivery I have seldom heard one so thorough. It is a great opportunity, in that dominantly male congregation, as one enters the portals of the South, and it is a comforting thing to see how well such a unique pulpit is manned. Away down at the foot, in New Orleans, there is a graduate of the old school of the prophets, in the oldest of Crescent City Episcopal Churches, who is also a preacher of distinction in voice, manner, and intrinsic worth of message. There will be no retrograding while such men are at either end of the Southern fold, and there are no doubt many between the extreme portals who are on guard with renewed strength. The Dean's sermon was 26 minutes long. The rector's was 28. At night I heard a vigorous young man in another New Orleans church, referred to as "the highest Churchman in the city," who spoke for only 13 minutes and said a good deal in so brief a time. But with all due respect to the advocates of "20 minute sermons with a leaning to the side of mercy," I am more and more convinced that, unless it be for a brief "vesper" service, no real sermon, if on a subject worth while, can be reduced much below 25 minutes. There has been too much talk of brevity in preaching and too little of worth. A poor sermon is long at ten minutes. A good one is short so long as helpful interest holds.

It was to me very suggestive to hear this "highest" young Churchman speak of his Wednesday night service as "a prayer meeting." He also freely announced all the Gypsy Smith meetings. There is surely height, depth and breadth there! I wandered down through the French quarter of the old city to the statue of that doughty old Scotch Irishman, General Jackson, who so brilliantly won the battle of New Orleans in 1815. On both sides the massive pedestal I read in large letters these words: "The Union must and shall be preserved." There these words have stood since 1843, at the very southern edge of the South. They were there all through the terrible days of 1861-5, when men's hearts quaked for fear of a permanent breaking of the Union. But the prophetic words were fulfilled, and today most of us are glad and thankful that we are one big country, faulty enough in many ways, but at heart true to the fathers in both Church and state. Why may this happy outcome not be expected in the Christian religion? And why may it not be best furthered by the efforts of "high" or "low" to encourage work everywhere in the name of the Lord Jesus Christ, without too much respect to the ecclesiastical conventions that sometimes seem to bind us hand and foot?

Bishop Manning Preaches At Trinity

"Let this mind be in you which was also in Christ Jesus."

(Sermon preached by the Right Reverend William T. Manning, D.D., Bishop of New York at the institution of the Reverend Caleb Rochford Stetson as Rector of Trinity Church on the Feast of the Conversion of St. Paul, January 25, 1922.)

The occasion which brings us here this morning is one which is of great importance and interest, not only to Trinity Parish, but to the Diocese and to the Church at large.

We are here to institute into his office, the Eleventh Rector of this great Mother Parish of our Diocese. Let me emphasize the fact that the Rector now instituted is the eleventh in the line of those who have held and exercised this office. The Right Reverend Henry Compton, Bishop of London, was appointed Rector when the Charter of the Parish was granted in 1697, but he was never in this country, and was never able to enter upon the office, nor to perform its duties. The first actual rector was William Vesey, for whom the street near by us was named and to him the title of First Rector has always been given. Thus it appears in the Parish History and in all the official documents. Bishop Hobart bore the title of Seventh Rector. Dr. Berrian was the Eighth, Dr. Dix recorded himself always as Ninth Rector and the present Rector is therefore the Eleventh, although we rejoice that Bishop Compton's name, by appointment of King William III, stands at the beginning of the line, thus adding another to the many ties of fellowship between this Parish and our Mother Church of England.

It is also a matter of historical interest that this is the first time in the two hundred and twenty-five years of the history of Trinity Parish, that a former Rector has instituted his successor in this office, or has witnessed the institution of his successor. It was the custom in the older days for the Rectors of Trinity, even though they became Bishops of the Diocese, to continue in the Rectorship of the Parish to the end of their lives.

But in addition to its historical interest, this service has deep spiritual interest and significance. It is the solemn and formal institution into office with the Church's prayer and blessing of the one to whom is committed the spiritual care of this Parish. It is the evidence that the Parish is not an entity complete in itself, but that it is a part of the larger life of the Diocese and of the Church. It is the proclamation of the relation in which the one who is appointed Rector stands to the Church and to his own parish. It is the declaration that your Rector is to stand in this place as the representative of Jesus Christ, the Priest of His Church, the Preacher of His word, the Shepherd of His Flock, the Dispenser of His Sacraments, set to lead those entrusted to his care in the Way that Christ shows us, which is the way that leadeth to eternal life.

us who are called into the Ministry can do this work. It is to keep so close to Christ ourselves, that we come in some measure to see with His eyes, to feel with His heart, to speak with His voice and to minister with His hands, to have in us that mind which was also in Christ Jesus.

The one who has been called here to serve as your Rector, will need the prayers, the confidence, the faithful help of every one of you, and I know full well that you will give these to him.

And to you, my brother, I offer my heartfelt congratulations, my affectionate good wishes, and the assurance of my most earnest prayers as you enter upon this great charge which for its opportunity of service to the Church, the City and the Country, is in some respects, without an equal. You are not a stranger to me, or to any of us. I have known you since the time when, having been requested by the venerable and beloved Rector, Dr. Dix, to present a name to him, I suggested yours, and on his nomination to the Vestry, you were elected Vicar of Trinity Church. You and I have labored in this Church side by side as Rector and Vicar. The Parish of Trinity knows you well, and knowing you it has called you, and it welcomes you with its whole heart to your office as Rector. I know that you have the loyal and loving welcome of the Clergy, the Vestry, and the people of this Parish. And I know, as no one else now living can know, but as you soon will know, what it means to have the support and fellowship of such a body of Clergy, of such a Vestry, one of the most valued and beloved of whom has just now been called to his reward, and of such a faithful, loyal and generous people as those who make up the great family of Trinity Parish.

We believe that under your leadership this noble parish will go forward to greater things than any it has yet accomplished, that it will be able to do more within its own field and for the help of the Diocese than it has ever yet done; we know that it will go on true to its great traditions, steadfast in its witness to the full faith of Our Lord and His Church, eager to minister in all possible ways to the welfare of the community, unceasing in its efforts to make the Church in truth the family of Christ, the home in which all have place because all are God's, the place of fullest and truest human fellowship on this earth.

May God guide you in judgment, may He sustain you in faith and in purpose, may He be with you and with this Parish through all our days. And with this prayer for you on all our lips, and in all our hearts, let me give you as your watchword, to carry with you in your ministry here, the words which the Apostle Paul, whose festival this is, spoke long ago to his beloved friends at Philippi, "Let this mind be in you which was also in Christ Jesus."

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LAYMAN AND WIFE VISIT ORIENT

Among the members of the Church
who are visiting the Orient this winter
are Mr. and Mrs. Homer P. Knapp. Mrs.
Knapp is the president of the Ohio Dio-
cesan Branch of the Woman's Auxiliary.
Mr. Knapp is the senior member of the
firm of Butler Brothers and one of the
leading business men of St. Louis. In
commenting upon some of their experi-
ences and observations, they say in a re-
cent letter to a friend in this country.

"Perhaps what impressed us most in
China was the way in which everyone
works—not only the appointees, but the
wives and families of the Bishops, clergy
and physicians. We feel the people at
home do not realize what these women
are doing. Mrs. Ely's service for St.
Mary's is somewhat appreciated, but Mrs.
Post, Mrs. Roots, Mrs. Bliss, Mrs. Sher-
man, Mrs. Ridgely, Mrs. Maslin and many
others are doing valuable work.

"What Mrs. Bliss, for instance, is do-
ing in her 'factory' is practically un-
known at home. There should be more
publicity given to just such unique and
far-reaching service.

"There was encouragement to us in
the way the Chinese Christians them-
selves are working among their own peo-
ple. We found this first in the work of
St. John's University, Shanghai, students
in the village just outside their gates
and that of St. Mary's girls in 'Little St.
Mary's.' At Boone University, Wuchang,
on Sunday afternoon, groups of students
are going out to hold Sunday schools in
different parts of the city, and so it was
in every station.

"The contrast between the native cities,
with their dirt and disease, and the mis-
sion compounds, where boys and girls
and men and women were being trained
in Christian living, was the difference
between desert and oasis.

"We are both of us more than ever
convinced that the only hope for China
lies in Christianity and education, but
the latter without the former would be
fatal. The great need now is for more
men and women.

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found a treatment that cured me com-
pletely and such a pitiful condition has
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ber who were terribly afflicted, even bed-
ridden, some of them seventy to eighty
years old, and the results were the same
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